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INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Address of Mr. Kingsbury to the Choctaw Council, - - - - - - 377
Adventures at Atooi, - - - - 245
Africa, Western, mission in, - - 266
Agents, missionary, treatment of, 293
Agricultural experiment at Woahoo, 202
Alabama, rapid increase of population in, 183
Alexandria, proposal to visit, - - 45
Allabag school, - - - - - 250
America, South, - - - - - 270
American Board of Commissioners, 1, 65, 97, 335, 337, 369—receipts and expenditures, 97, 101, 335, 365—state of its funds, 168—officers of, - - 335
——— Bible Society, President of, elected, 29—donation of, 189—sixth anniversary of, - - - 237, 269
——— Education Society, extracts from report of, 29—anniversary of 397
——— Jews Society, - - 93,119
——— Colonization Society, - 239
——— Society for the improvement of the Indians, - - - - - 93
——— Indians, Mr. Hodgson's journey among, - - - - - - 150
Andrus, Mr. death of, - - - - 25
Anniversary reflections, interesting, 346
Annuity, distribution of the, - - 223
Antigua, influence of the Gospel in, 359
Arabic Sermons, - - - - - 41
Ardent spirits, supposed thirst of the Indians for, - - - - - - 14
Arlavertty, school at, - - - 313
Armenia, proposed tour to, - - 43
Armenian Old Testament, Mr. Parsons's opinion of, - - - - - - 34
Astrachan, itinerances near, - 302
Atooi, station of, 66—encouraging prospects at, 201—intelligence from, 206, 210—Mr. Bingham's visit to, 241—journey across, 245—face of the country, 245—letters from, - - 275,322
Auditor's certificate, - - - - 103
Bacon, Mr. return of to Sierra Leone, 25
Baptist missionaries visit Brainerd, 307
Bardwell, Rev. H. case of, - - 339
Barney, address of, - - - - 376
Baron de Campagne, letter from, - 160
Batticotta, station of, - - - 370
Belcher, Dr. letter from, - - 148
Beni Khaibr, supposed origin of 391
Bethany, visit to, - - - - - 36
Bethlehem, excursion to, 38—Latin convent in, 88—hill and village of, - 39
Bible Society at Calcutta, 27—pecuniary accounts of, - - - - - - 28
——————— Russian, - - - 59
Bible Society, British and Foreign, letter from, 118—eighteenth anniversary of, - - - - - - - 267
——————— American; See *American, &c.*
——————— New York Marine, 239
——————— in Ceylon, composed of natives, - - - - - - 283
Bibles and tracts, distribution of, in West Asia, - - - - - - - 68
Bingham, Rev. Hiram, letters from, 112, 320—journal of, - - - - 241
Bishop, Rev. Artemas, ordination of, 334
Bishoprics of the Greek Patriarchate, 43
Black Sea, mission on the shores of, 236
Blumhardt, Mr. letter from, - - 58
Bombay, mission at, 12, 127, 129, 219, 250, 339—general remarks respecting the - - - - - - - 341
Bootchuana mission, - - - - 161
Boudinot, Hon. Elias, will of, 24—remarks on it, - - - - - 25
Boys in Ceylon, religious services among, 48—useful labors of, - - - 134
Brahmin, conversation with the son of a, 48—interview with a, - - - 312
Brahminical Prince, interview with, 252
Brahmins, ignorance of the, - - 133
Brainerd, seriousness of boys at, 2,—sickness at, 2—journal at, 13, 105, 284, 305—visit to, 233—present state of, 372—property at, - - - 373
Brethren, United, missions of, - 191, 268
Bridgewater, missionary meeting at, 365
Brown, Rev. Mr. speech of, - - 298
——— Mr. John, remarkable displays of grace in his family, - - - 3
——— John, Capt. death of, - 285
Burder, Rev. Mr. letter from, - - 59
Burman mission. - - - - - 60
——— convert, - - - - - 60
Buxton, Mr. speech of, - - - 297
Calcutta, bishop's college at, - - 61
——— Aux. Bib. Society, 27—pecuniary accounts of, - - - - - 28
Calvary, mount, mention of, - - 34
Caradive, island of, - - - - 135
Cates, Mr. journal of - - - - 26
Catholic, funeral of a, 47—discussions with a, - - - - - - - 315
——— ceremonies, - - - - 41
——— convert, visit to, - - - 37
——— priest, interview with a, 216
Catholics, lapsed, 131, 210—sufferings of 131—encouragements to labor among, 131
——— in Alexandria, opinions of, 316—ignorance of, - - - - - 317

Cavalle Isles, - - - - - - 298
Ceylon, mission in, 46, 133, 169, 255, 280, 310, 344, 369, 383—sanctioned by government, 17[illegible]—encouraging prospects of, - - - - - 170, 384, 399
——— Literary Society, - - 61
Chaud-nee, state of the village of, 341
Chapman, Rev. Mr letter from, 148, 396
Charity in systematic operation, - 56
——— Christian, principles for regulating, - - - - - - - 199
Cherokee converts, remarkable facts respecting, - - - - - - 235
Chelly and Mariel, notice of, - 313, 345
Cherokees, baptism of two, 15—attention of to intellectual and moral culture, 234—progress of in agriculture and manufactures, 234—morals of, 235—jurisprudence of, - - - - 235
——— and Osages, battle between, 142
——— mission among, 1, 13, 105, 137, 284, 305, - - - - - 371
——— of the Arkansaw, mission among the, 10, 71, 107, 142, 287, 380—desire of for schools, - - 72
Chickasaws, mission among the, - 82
Chief, a Cherokee, gloomy forebodings of, 75—of Woahoo visited by Thomas Hopoo, - - - - - - 140
China, intelligence from, - - 331
Choctaw chief, conversation with, - 376
Choctaws, their opinion of the school, 7—present state of, 9—political economy among, 103—a company of, 222—interview with several, 373—council of, 376—examine the school, 376—funeral rites of the, - - - - - 380
——— mission among, 5, 76, 103, 140, 179, 221, 289, 354, - - - 373
Choub school, - - - - - - 250
Christian David, preaching of, - - 134
——— exertion, standard of, - 100
Christianity, effects of on converted pagans, - - - - - - - - 99
Church at the Sandwich Islands, erection of a, - - - - - - 92, 273
——— at Brainerd, admission to, - 306
——— in Ceylon, members of, - 171
——— missionary society; twenty-first report, 118—twenty-second report, 264
Churches, union of, - - - 240
Climate at the Sandwich Islands, temperature of, - - - - - - 207
Coast of Atooi, appearance of, - 248
Coincidence, a remarkable one, 45, 92
Cold, excessive at Mayhew, - - 104
College, native mission, importance of one at Bombay, - - - - - 132
Colombia, Republic of, - - - 61
Commerce, facilities afforded by it for disseminating tracts, - - - 68
Conscience, tenderness of, - - 267
Consecration to the service of Christ, 116
Conversion of the world, ability of the Church to effect the, - - - 98
Conversions in N. C. - - - 29
Copts, religious service of, - - 36
Correspondence, foreign, - 57, 160
——— domestic, - - 233
Corresponding Secretary, letter from, 233—return of, - - - - - 272
Count von der Recke, exertions of for the Jews, - - - - - - 119
Cox, Governor, mention of, - - 249
Crane, Rev. Mr. letter from, - - 149
Creek Path, station of, 3, 309, - 373
Crimea, mention of, - - - - 302
Crucifixion, services on the anniversary of 41
Cuba, intelligence from, - - - 197
Curiosities, - - - - - - 252
Cushman, Mr. death of his child, - 82
Dace, Rev. John, obituary notice of 199
Dead Sea, excursion to, - - - 42
Devotedness, exemplary, - - 73
Disturbances in Asia should not deter from exertion, - - - - - 45
Divine agency, necessity of, - - 382
Domestic missions, - - - - 120
Donations to the Board, 19, 50, 56, 83, 113, 153, 185, 257, 294, 324, 336, 356, 385
——— corrections in, 89, 116—best manner of publishing, 159, 240, - - - - - - 257
——— Foreign mission school, 51
——— in Litchfield county, - 55
Dwight, journal of the mission at, 71, 142, 287, 380—geographical situation of, 107—name, 107—amount of property at, 107—intelligence from, 200—opening of the school at, 287—a church organized at, - - - - - 380
——— translates Niles's journal, 347
East, exertions in America for the, 58
Education, state and progress of in Europe, - - - - - - 167, 197
——— of Jewish children, - 59
——— Society, Young Men's, Boston, 62
E—e, John, mention of, - - - 249
Egypt, encouraging appearances in, 58
Elarle, visit at, - - - - - 314
Elliot, station of, 6—school at, 7—journal kept at, 76, 179, 376—candidates for admission to the church at, 76—sickness at, 79—intelligence from, 140—Mr. Hodgson's reflections on leaving, 151
——— Mr. journal of, - - - 331
Elohim, remarks on the Hebrew word, 351
Errata, - - - - - - 189, 296
Escape, providential, - - - 106
Exertions in America for the East, 58
Fact, singular, - - - - - 253
Females in Ceylon, exertions in behalf of, 135—prospect of their improvement, 283
Finney and Washburn, voyage of, 11—return of to Elliot, *ib.*—temper of, *ib.*—letters from, - - 75, 108, 382
Fish, singular manner of catching, 248
Fisk, Mr. character of, - - - 6
—— Rev. Pliny, letters from, 44, 110, 218, 335, - - - - - - 350
—— and Parsons, Messrs. letters from, - - - - - - 144, 178
Folsom, Capt. addresses the school at Mayhew, - - - - - - 375
Foreign Mission School, donations to, 51—utility and state of, 69—pupils in, 70 liberality to, - - - - - 70
——— Society at Northampton, 62
France, state of education in, - - 167
French camps, projected station at, 9—school at, 80—spirited efforts at, 222—awakening at, - - - - - 289
——— sermons, - - - - - 41
Friends of missionaries, notice to the, 82
Funds, large, easily managed, 100—best mode of collecting, - - - 293

Funeral rites of the Choctaws, - 380
Ganges, exposures to death by, - 60
Garrett, Mr. arrives at Ceylon, 47—at Bombay, 12, 129, 169—marriage of 399
Geographical situation of Dwight, - 107
Girls in Ceylon, serious inquiry among, 176
Globe, ship, mention of, - - - 322
Goodell, Mr. letter from, 223—ordination of, - - - - - - 334
Gospel of Luke, an edition of at Bombay, 336
Great Osages, mission to, - 30, 148
Greek monasteries, visit to, 38, 39—distribution of tracts in, - - - 38
—— Patriarchate, bishoprics of, - 43
—— Priest, conversation with, - 214
Greenland, progress of religion in, 361
Grenada, progress of the mission in, 360
Griswold, bishop, letter from, - 90
Groenekloof, diary kept at, - - 191
Hall, Rev. G. letter from, 127—journal of, 219—tour of, 250—remarks on journal of, - - - - - - 254
—— Mr. successful labors of, - 309
Hampshire Missionary Society - 397
Hanapapa, valley of, - - - 249
Hanaroorah, station of, - - - 65
Harrington, Mr. speech of, - - 265
Harvest at Elliot, - - - - 80
Heathen, pollutions of, 46—their need of missionary labor, - - - 98
—— children, education of, - 240
Hebrew New Testament, eagerness of the Jews for, - - - - - 59
Henerae, visit to, - - - - - 247
Hightower, mention of, - - - 308
Hindoos, a company of, addressed, 220
Hitchcock, Mr. Jacob, sickness of, 142
—— Mr. Daniel, reflections on the death of, - - - - - - 143
Hodgson, Adam, Esq. journey of, 150, 182
Holo, a Sandwich Island chief, experience of, - - - - - - 276
Holy fire, descent of, - - - 41
Hopoo, Thomas, letters from, 145, 146, 190
Horner, Rev. Mr. letter from, - 13
Hymn, Missionary, - - 400
Indian Missions, reflections on, - 184
—— territory, present limits of, - 233
—— youth, notice of several, - 139
—— council, - - - 361, 376
—— trade, superintendent of, letter from, - - - - - - - 224
Indians, ignorance of, 104—progress of civilization among, 139—Mr. Hodgson's journey among, 150, 182—customs of, 152—religious belief of, 153—state and prospects of, 184—thoughts concerning adult, 382—number of - 398
Inquish, mention of the, - - - 302
Instructions to Mr. Temple, - - 335
Intelligence, domestic, 62, 198, 237, 269, 334, 361, - - - - - 395
—— foreign, 264, 296, 327, 359
Intemperance, evils of, - - - 322
Ionian Islands, state of education in, 197
Island near the equator, settlement of an, 201
Italian sermons, - - - - 41
Italy, state of education in, - - 197
Jadownisky, Mr. 29—address of, 120
Jaffnapatam, preaching at, - - 281
Jerusalem, importance of as a missionary station, 19—Mr. Parsons's first Sabbath in, 33—environs of, 34—various objects in, 35—Christ's entrance into commemorated, 40—proposed school at, 40 lamentation over - - 391
Jew of Salonica, opinions of, 352—a Talmudist - - - - - 390
Jewell, Mr. and Mrs. sickness of,
Jewish funeral, 40—children, education of 59
—— schoolmasters, comparative excellence of, - - - 250
Jews, 29—number of, in Poland, &c. 59—their desire for the Heb. N. Testament, 59—conversation respecting, 138 seminary for missionaries to the, 166—important facts respecting, 167—exertions and prospects with reference to, 192, 389, - - - 393
—— Caraite, mention of - 389
—— Society, Female, in Boston, 238
Joanna, island of, - - - 331
Johnson, Dr. his opinion of missions, 32
Johnstone, Rev. George, obituary notice of, - - - - - 199
Jordan, excursion to, - - 42
Judson, Mr. and Mrs. return of to Rangoon, - - - - - 60
Kalow, excursion to, - 207, 209
Kamtschatka, letter from the governor of, 202
Kandy, mission at, - - - 163
Kaneo, mention of, - - 241
Karas, itinerances near, - - 302
Karlah, labors and reflections at, - 252
Kaup school, - - - 250
Kay, Rev. Mr. journal of, - 161
Kendall, Mr. letter from, - - 331
King, Rev. Jonas, letter from, 161—employment of as a missionary, - 353
Kingsbury, Mr. letter from, - 354
—— Mrs. sickness and death of, 354—reflections on, - - 355
Kirooah, station of, - - 65
Koran exchanged for New Testament, 302
Koro-koro, mention of, - 299, 300
Laboring man, liberality of, - 30
Lambrick, Mr. visits Jaffna, - 346
Lancaster school at Malta, - 57
Lands at the Sandwich Islands, tenure of, 207
Langley, Rev. Mr. speech of, - 298
Language, an unwritten, difficulties with respect to, - - - - 91
Lebanon, proposed visit to, - 45
Liberality of a laboring man, 30—of Capt. Starbuck, 66—Maj Pitchlyn, 373
Litchfield county, donations in, - 55
Literary Society in Ceylon, - 61
Liverpool Bethel Reports - - 394
Lodge, Jordan, baptism of, - 174
London Missionary Society, 165, 267
—— Jews Society, - 166, 268, 393
Long, John, death of, - - - 77
Madagascar, - - - - 93
Madras, new Aux. Bib. Soc. at, 27—its utility, - - - - 28
Makeapperty, school at, - - 136
Malacca, intelligence from, - - 331
Malta, Lancaster school at, - 57, 197
Manepy, station of, - 349, 371, 383
Map, missionary - - - 399
Mariel and Chelly, notice of, 313, 345
Marroottapooram, efforts at, - 314
Marriage ceremony, - - 256
Marsden, Rev. S. journal of, - 298
Martyn, Henry, how esteemed in Persia, 161—sermons of - - 399

Matherkel, school at, - - - 136
Mayhew, station of, pecuniary affairs of the, 8—journal kept at, 82, 103, 140, 221, 373—cases of serious inquiry at, 141—opening of the school at, - 374
M'Caul, Rev. Mr. - - - 393
Mead, Mr. letter from, - - 28
Methodist, visit of a, at Dwight, - 74
Mills, S. J. mention of, - 106, 306
Mill-seats, search for, - - - 324
Mission church in Ceylon, members of, 171
——— families, at Brainerd, sickness among, - - - - - 2
——— family at Dwight, sickness in, 73
Missionaries, new, 71, 105—duty of praying for, 110—spiritual wants of, 271—ordination of, - 304, 334
Missionary, aims of a, 133—importance of vital piety in a - - 196
——— labors, various at Panditeripo 48—at Elliot 78—at Mayhew - 104
——— trials, 76, 82, 109, 375—why they should be known - 108
——— life, remarks on the, - 109
——— zeal in Germany, - 58
——— fields - - - 90
——— seminary at Basle 59, 195
——— Herald, increase of the edition of 64—reasons for taking it 64—increased circulation 272, 304, 336—edition of at Utica, N. Y. - 400
——— notice, - - 128,200
——— Society of Connecticut; twenty-third report - - 120
——— United Foreign; See *United, &c.*
——— United Domestic See *United, &c.*
——— German Evangelical, first anniversary of 194—report of 195
——— Palestine Masonic 198
——— Richmond African Baptist - - - - - 239
——— Wesleyan 161, 359
Missionary Societies, English, income of 361
Missions, utility of 83—spirit of - 389
Monastery of Rama, Mr. Parsons's interview with him - - - 18
Mooyart, Mr. mention of - 47
Morals, depravation of - - - 282
Moravian mission - - 4, 361
Morgan, Rev. Mr. journal of, - 164
Morrison, Dr. letter from - 331
Mothers, heathen, cruelty of - 383
Mussulmauns, interview with - 219, 220
Nagotnea, school at - - 250
Narrative, by an assistant missionary 137
Natives of Ceylon, superstitious fears of, 47
Natural scenery, description of - 182
Naudi, Dr. letter from - - 57
Negro, a Christian, remarks of - 267
Nellore, heathen worship at - 46, 256
Netherlands, state of education in 168
Newell, Rev. S. letter from, 12—sickness and death of, 13, 129—character of 340
Newstead, Rev. Mr. journal of - 163
Nicholas, mention of - - - 344
Nichols, Mr. journal of - - 341
Niles, baptism of, 174—journal of - 347
Northampton, For. Miss. Soc. of - 62
North Carolina, revival of religion in 31
North W. Coast, letter to a chief on the 204
Notices, last, 63, 127, 168, 200, 240, 304, 335, 399
Notices, interesting, - - 176
——— miscellaneous - - 253
Obituary notices, 61, 62, 94, 121, - 199
Objections, heathen - - 349
Objects of sight and reflection, interesting 109
Obligations of different classes, - 100
Offer, a generous one - - 64
Old Testament, version of, into Turkish 302
Olivet, mount, mention of - - 35
Oodiah, interview with an - - 312
Oodooville, view of the station of 310, 370
Ordinations, - - 63, 304, 334
Orenburg, mention of - - 302
Orphan child, the little - - 242
Osage, murder of an adopted - 72
——— captive, narrative of the little 398
Osages, apprehended attack from 71—distresses of 147—propose a peace 381
Ossatinians, mention of - - 302
Ottley, Sir Richard, influence of - 173
Owhyhean youths, print of - 399
Paganism, darkness of - - 73
Palestine mission, 16, 33, 67, 96, 109, 178, 214, 240, 254, 291, 315, - 350
Panditeripo, commencement of missionary labors at 46—boarding school at 47, 370
Pane, school at - - - 250
Panwell, school at - - 250
Parker, Mr. arrives at Brainerd 106
Parsons, Mr. journal of 16, 33, 214, 318—letters from 44, 109, 111—leaves Smyrna 16—interview with Professor Bambas 16—proceeds from Baffo to Limesol 17—spends a week at Jaffa 17—goes towards Jerusalem 18—ascends the hill country of Judea 18—arrives at the Holy City 19—is introduced to Procopius 33—visits the Armenian Patriarch 34—visits the Holy Sepulchre 34—his interview with pilgrims 36—visits various places 39—Jordan and the Dead Sea 42—returns to Jerusalem 43—leaves Jerusalem 44—sickness of 96, 111—embarks for Scio 214—removes to Syra 216—arrives at Smyrna 218—death of, 218—remarks 219 reflections of, in view of death 318—testimony concerning - - 390
Parsons and Fisk, Messrs. letters from 144, - - - - 178
Pastoral scene - - - 152
Patriarchate, Greek, bishoprics of - 43
Patrons, notice to, - - - 32
Pearl river, visit to - - - 209
Pecuniary accounts of the Board 101, 365
Physician for the Sandwich Islands, notice respecting one 128—Jewish 350
Pilgrim, an interesting - - 37
Pilgrims, number of at the passover 43
tract for - - - 217
Pitchlyn, Maj. liberality of 373—address of - - - - - 375
Pittsburgh, Pa. revival of religion in 31, synod of - - - 397
Poland, number of Jews in - 59
Pomare, character of - - 331
Poor, Rev. Mr. journal of 172, 312, 344—admonishes three candidates for baptism 174—is much animated 175—remarks on the journal of 178—letter from - - - - - 347
——— Mrs. account of the sickness and death of 94, 121—reflections 127, 369

Potter, Rev. Wm. letter from - 309
Priest, Greek, conversation with - 255
Printing at Bombay - - - 130
——— establishment in W. Asia, important uses of - - - 254
Procopius, mention of - - 33, 389
Prudential Committee, report of 1, 65, 97, 369, - - - - 369
Publications, notice of - - 398
Rackley, John, death of - - 105
Raiatea, mission at 165—meeting of Miss. Soc. of 165—progress of civilization in 165—schools and translations 166
Rawadunda school - - 250
Rechabites, their supposed descendants 391
Reho-reho, voyage of, to Atooi - 242
Reinforcement of the Sandwich Island mission 67, 92, 271—embarcation of the - - - - 400
Remarks on Dr. Scudder's expostulation 49
Remington, Mr. and Mrs. mention of 222
Report to the Secretary of War - 107
——— on Indian affairs - - 398
Responsible stations, the men for - 100
Resurrection, ceremonies on the anniversary of - - - - 42
Revivals of religion, 31, 63, 120, 199, 289, 304, 364, - - - 396
Rice, manner of harvesting and threshing - - - - 283
Richards, Rev. J. removes to Tillipally, 175—notice of - - - 312
——— Rev. Wm. ordination of 334
Rocky Mountains, Indians near the 396
Rome, scripture tracts printed at 57
Ronneberg, Mr. E. F. letter from 118
Ruggles and Whitney, Messrs. letters from - - - 189, 321
Rurutu, renunciation of idolatry at 328
Russia, state of education in, - 168
Russian Bible Society - - 59
——— ships of discovery, visit of at Woahoo 112—return of one of 323
Sabbath School Society, New York Female Union - - - - 198
Sabbath schools at the Sandwich Islands 66
Sadick Gibraltar, character of - 58
St. Christopher's, mission at - 164
St. John's Fountain, mention of - 110
Sandwich, George, arrives at Woahoo 210
——— Islands, mission at 63, 65, 90, 145, 189, 201, 241, 273, 320—general prosperity of 67—state of 91—remarks on the intelligence from the 213, 399
——— islanders, hospitality of 247
Scenery around Mayhew, beautiful 223
Scholar, refractory - - 105
School at Mayhew, opening of the 374
——— proposed at Jerusalem - 40
——— at Elliot, examination of - 179
——— at the French camps 80—state of 81
——— fund at the Sandwich Islands 92
——— at Dwight, plan of - - 107
Schools, urgent application for - 13
——— dissolving of ten at Bombay 128,130
——— at Brainerd, annual examination of - - - - - 15
——— in Ceylon, establishment of new 49—state of - - - 135,310
——— at the Sandwich Islands 66, 92, 203, 208, - - - - 211
Schoolmaster, Jewish, opinions of 351
Scottish Missionary Society - 302
Scripture tracts printed at Rome - 57
Scriptures read with inquirers 37—translation of at Bombay 130—increasing regard for the, at Ceylon - - 384
Scudder, Dr. journal of 46, 133—expostulation of 49—anniversary reflections of 134—ordination of - - 171
Sea-captains, kindness of - - 66
Seamen, religion among - - 394
Secretary of War, report to - 107
Sedicui, mention of - - - 110
Shungee, mention of - - 299
Sierra Leone - - 303, 333
Siloam, pool of, mention of - 35
Sinclair, Archibald, obituary notice of 62
Singleton, Mr. remarks of - - 334
Singular occurrence - - 145
Six Towns, projected station at 9—school desired at - - - 223
Slave-trade, Massachusetts Society to aid in the suppression of - 363
Slaves, influence of the Gospel on - 359
Smyrna, repeated disturbances at 110
Society Islands, contemplated voyage to the 90—progress of Christianity at the 327
Solomon, Rev. B. N. - 167, 392
South Sea Islands - - 94
South Travancore - - - 28
Spain, state of education in - 197
Spaulding, Mr. journal of - 349, 383
——— and Winslow, Messrs. journal of - - - - 255
Springplace, visit to - - - 253
Starbuck, Capt. liberality of - 66
Stewart, Mr. arrives at Mayhew - 140
Sunday School Union, English - 269
Superstitions, heathen - - 349
Superstitious notion - - 385
Supyen, visit of - - - 134
Surf-board, manner of its use - 242
Surlepurum, school at - - 136
Sweden, state of education in - 168
Switzerland, ordination of four missionaries in 28—evangelical missionary society in - - - 194, 236
Table land, high, passage over - 245
Tahiti, deputation to - - 330
Taliput tree - - - 384
Tally, mention of - - - 363
Taloney, improvement at, in the manner of keeping Christmas 3—visit to 233—seriousness at 307—successful labors at - - - 309, 373
Tamoree, his reception of Reho-reho 243—renews his treaty 244—marriage of 250—visit of - - - 322
——— George P. mention of 249
Tapoole and others, visit of - - 322
Temple, Rev. D. embarcation of 62—letter from 179, 254, 335—intructions to 335
Tennessee river, passage over it - 137
Tenooe, William - - - 324
Thanksgiving in the wilderness - 78
Theology, native students in, at Ceylon 171
Thompson, Hon. Thomas W. obituary notice of - - - 61
——— Mr. mention of - - 306
Thurston, Rev. A. letter from 64, 190—removes to Woahoo - - 204
——— Mrs. letter from - - 63
Tillipally, great encouragements at 172, 312, 344, - - - 360
Tobacco, cultivation of - - 283

Tooi, meeting of with his sister - 301
Tract Society, New York Religious, tenth report of - - - - 198
——— New England, eighth anniversary - - - - 238
——— London Religious - 269
Tracts for Western Asia, printing of 67
Trade, superintendent of Indian, letter from - - - - - 224
Travellers, donations from, at Mayhew 103
Treaty at the Sandwich Islands - 244
Turkish empire, tumults in - - 69
Tuscarora mission - - 148
Ufa, mention of - - 302
Union mission - - - - 361, 395
United Brethren - - 191, 268
United Foreign Missionary Society 147, 361—fifth anniversary of - 237
United Domestic Missionary Society, formation of - - - - 238
Uzden Shorah, Bex Muza, letter from 302
Vaill, Rev. Mr. visits Dwight 72—letters from - - 147, 361, 395
—— Mr. temporary absence of from Brainerd - - - - 106
Vardealadipoo, school at - 136
Villages in Ceylon, preaching at - 48
War Department, circular from - 103
Ward, Dr. letter from - - - 303
——— Mr. visits Jaffna - - 346
Warrior, chief, conduct of a - 362
Washburn and Finney; See *Finney & W.*
Weddings at Bombay, expensive - 343
Welsh College - - - 361
Wesleyan Missionary Society 161, 359
Whiskey, deliberations respecting 378
Whitney and Ruggles, Messrs. letters from - - - - 189, 321
Wilberforce, Mr. speech of - 265
Williams, Mr. removes from Elliot 77—letters from - - - 80, 289
——— Mrs. death of - - 77
Wills Valley, letter from the chiefs of 13
Wimaah, mention of - - 248
Winslow and Spaulding's journal - 255
Woahoo, population of - - - 209
Wolff, Mr. journal of at Jerusalem 389
Woman, Choctaw, her opinion of education 375
Woodward, Rev. Mr. voyage of 172—letter from - - - - 172
Worcester, Dr. visit of to the Indian stations 9—journey of from N. Orleans to Russelville 116—exhortations and closing labors of 10—tribute to the memory of 45—engraving of 64, 96—reflections on the death of 74—sermons of - 399
Wright, Rev. Mr. designation of 83—letter from 291—sickness of - 354
Zealand, New - - 298, 331
Zion, Mount, mention of 35

THE

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AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

REPORT OF THE PRUDENTIAL COMMITTEE.

(*Continued from vol.* xvii, *p.* 380.)

MISSION AMONG THE CHEROKEES.

In turning to the exertions of the Board, among the aborigines of our western wilderness, there is much to excite gratitude for the past, to inspire hope for the future, and to impel forward in an enterprise, which has received signal tokens of the divine approbation. It is now the universally admitted duty of American Christians to send the knowledge of Christianity to the scattered tribes within our own borders. The missions already undertaken among them by this Board, have obtained favor with the government of the United States, with the Christian community, and with the people, for whose benefit they were primarily intended. Perseverance, an attentive observation of Providence, an unshaken reliance on the power and promises of God, and a careful eye to every practicable improvement in the system of operations, will not fail of the most desirable success and the most glorious reward.

In the course of the past year, the mission among the Cherokees has been strengthened by the arrival of the Rev. William Potter, and Dr. Elizur Butler, who have entered with zeal and activity into the labors of their brethren. Mr. Potter was ordained to the holy work of an evangelist, soon after the last annual meeting of the Board, by the association of ministers in Windham county, Con., under whose auspices he had been previously licensed to preach. Dr. Butler completed his medical education in Connecticut, not long before he entered upon the work, in which he is now employed. Both had been recently married to persons, who, as well as themselves, had for some time looked forward with pleasure to the commencement of these benevolent labors. They set out on their journey about the first of November, and reached Brainerd the 10th of January. Nothing of importance befel them, other than the ordinary occurrences of travelling at an unpleasant season of the year.

Station of Brainerd.

The various operations at Brainerd have been carried forward, as the health of the missionaries, and the resources at their disposal, gave the ability. The school has continued, with as little variation, in regard to numbers, as could reasonably be expected. In the beginning of last month, there were 87 Cherokee children, 57 boys, and 30 girls, actually in the school, beside the children belonging to the mission families. There were also 15 Cherokee children belonging to the school, who were then absent, for various causes. The pupils had regularly proceeded in their studies, passed the stated examinations with credit, and were advancing to maturity with all those incitements to industry and virtue, which belong to a Christian and civilized country. More assistants to carry on the business of education, in its various branches, to the best advantage, were urgently needed; particularly a young person of each sex, possessing vigorous health, good judgment, and a love for the work, to be employed in the superintendance of the children, when out of school. This want, it is hoped, the Committee may hereafter be able to supply. These children, collected from the wilderness, and placed under the direction of Christian benevolence, are indeed a precious deposit. Every thing should be done for their improvement, which can possibly be effected. Soon they will be mingling with their countrymen, and imparting their acquired character to others, and they to others still, in a wider, and still wider range. No time is to be lost. The principal difficulty lies in selecting the best agents, which our Christian community is able to supply, for this labor of love. But if the Board, and its friends in every part of the country, look to Him who has the resources of the universe at his disposal, there is reason to believe that He will provide such instruments, as will be acknowledged and honored by himself, in the communication of his mercy.

Among the events, which particularly concern the school, it is to be noticed with gratitude, that several of the boys were

uncommonly serious, at the date of the last intelligence; and that there was a general disposition to listen to religious instruction. A considerable number of boys and girls had been selected to be supported as beneficiaries, and had received names prescribed by their patrons. The little Osage captives, concerning whom the sympathy of many has been excited, were taken from the mission in the summer of 1820, by order of the government, to be restored to their tribe with other captives, as one mean of preserving peace between the Osages and the Cherokees of the Arkansaw. The negociation failed however; and the little girl, removed so many hundred miles, amidst the damps and exhalations of autumn, sickened and died, not far from the mission established by the Board on the Arkansaw. In the hours of sickness and languishing, she exemplified the sweetest submission; repeating the hymns, which she had learned at Brainerd; and, it is probably not too much to hope, that out of the mouth of this babe, the Savior may have perfected praise.

A great part of the labors of the year at Brainerd have been expended upon the erection of mills, which are of particular importance, not only to the comfort of the missionaries, but to the progress of civilization among the natives. The saw-mill commenced working about the last of November, and the grist-mill some months afterwards. They both promise well; and it is hoped they may became a source of profit to the mission. The foundation of the saw-mill, however, is found to be insecure, notwithstanding great caution was used by a very experienced mill-wright; and, in consequence of his disappointment, a considerable additional expense must be incurred. It does not appear, that much has been done in reference to other buildings. The house for the accommodation of female pupils is still unfinished. It was commenced at the suggestion of the President of the United States, when he visited Brainerd, the cost to be defrayed by government; but various impediments have retarded the building, the agent not having had funds at his disposal, and the remittances from the Treasurer of the Board not having been adequate to the other expences of the mission.

[The Report then goes on to state, that the "agricultural department has not yielded that profit, which was hoped and expected from it." The difficulty lies in several causes, the multiplicity of cares, the erection of buildings, the want of more assistant missionaries, &c. Some details of the farming business are then given from the journal, which are published in the Herald for November, p. 338.]

In accomplishing the original design of the Committee, as well as with a view to relieve the brethren at the present exigency, two assistant missionaries, one from Vermont and the other from Ohio, have been directed to join the mission at Brainerd, and are now probably on their way thither. They have small families, and are strongly recommended as qualified to discharge the various duties, which will there devolve upon them. Should they arrive in safety, it is probable that one will assist Mr. Hall at Taloney.

During the year past there has been much sickness among the members of the mission families. Few have escaped; the greater part have suffered severely. Yet it should be mentioned with gratitude, that no adult connected with the mission has been removed by death, and that the children of the school have been remarkably healthy. The very arduous labors of all, but especially of the females, have doubtless produced much of the sickness, which they have endured. The Committee sincerely regret that so heavy a burden has fallen upon those public-spirited and devoted females, who have addicted themselves to this service of the saints. They have well nigh sunk under the various and distressing weight of care, which has continually rested upon them. As hired assistance could not be obtained without difficulty, and when obtained was often worse than none, they determined to manage the domestic affairs, with the aid of the female pupils between the hours of school. Some estimate of the labor performed may be made, when it is stated, that one of the female assistants, who was far from enjoying good health, had, as her charge, to iron for 120 persons, and to mend the clothes of more than fifty boys; and that another, who had a weakly child to nurse, superintended the washing, beside teaching the school for the girls. A worthy matron, who gratuitously spent three months in the labors of the mission family, writes as follows concerning them: "When we take into consideration, the attention which the sick required, the reception of company, cleaning of house, making of candles and soap, &c. I am astonished that so much could have been performed. It would be much for the cause, if some pious woman, a good manager, and in good health, could be sent to superintend the kitchen, and the mission table. O may no thoughtless, useless, inexperienced female ever add to the burden of the dear sisters at Brainerd."

Though the visiting Committee could not conveniently attend the examination of the schools, and inspect the concerns of the mission, as would have been desirable, yet a considerable number of gentlemen of intelligence and respectability, both clergymen and laymen, in the course of every year, travel some distance out of their way to witness the moral process, which is here going on. The opinion formed by men of candor and benevolence has uniformly been, as your Committee have good reason to believe, highly favorable to the design here developed, and to the manner and spirit, in which this design is carried into execution.

Station of Taloney.

Mr. Hall has had the sole charge of the school and dometic concerns of this station, since his removal thither in May, 1820. During the winter months, the average attendance of pupils was from 20 to 25. As the spring opened, the number increased; but the ill health of Mr. Hall and his wife was so frequent, and the difficulty of procuring hired labor so great, that the school suffered not a little embarrassment. It is greatly to be desired, that a faithful and laborious farmer should reside with the teacher, at each station where a local school is established. The farmer should be qualified to take the place of the teacher, in case any exigency should require it. With ordinary industry, food could easily be obtained for two small families from the produce of the farm, and the pasturage of the neighboring woods. Mr. Hall has four acres of cleared land, of which three are planted with corn. He keeps four cows, and has an excellent garden of culinary vegetables.

Many of the natives have been inclined to meet on the Sabbath for religious instruction, whenever Mr. Hall has been well enough to read the Scriptures, converse upon them, and lead in prayer. If ill health prevented these customary exercises, it appeared to excite deep regret, in the minds of those who commonly attended. But perhaps by no circumstance was the introduction of Christianity into a heathen neighborhood, more marked in its effects, than by the change which it produced in the observation of Christmas. It may seem a solecism to speak of Christmas, as observed in a heathen neighborhood; but though a solecism in words, it is not inconsistent with the fact. The American Aborigines extensively, even those of them who know not that there is such a thing as sin, or salvation, or that such a person as Jesus Christ ever appeared in the world, have learned by the pernicious examples of straggling whites, that there is a season, somewhere about the winter solstice, devoted to feasting, sports, brutal drunkenness, and quarrelling.

But to return from this short digression: Mr. Hall had given notice, that there would be a meeting for religious worship on Christmas at the school house. More than a hundred Cherokees assembled, and many Africans. "The transactions of this season were more interesting to us," says Mr. Hall, "because last Christmas every man in the neighborhood was drunken: and many of them continued so for nearly a week. Now there was not one about our house, who did not conduct with propriety, except a white man. After meeting, about thirty Cherokees took supper with us. Although there is not a soul here who gives evidence of being converted to God; yet I think there is a very visible improvement in the conduct of all classes, and I trust that God will ere long display his mighty power.

[The school at Chatooga was suspended for want of a school house, and an instructor.]

Station of Creekpath.

The very favorable prospects, with which a school was established at this place, and the glad sounds of the Gospel began to be proclaimed, still continue. A little church has been formed; the saving operations of the Divine Spirit appear to have been experienced, and several late accounts unite in declaring, that the hopeful converts walk together in love, and enjoy the favor of God. Among the most remarkable displays of divine grace, which the history of missions furnishes, is to be reckoned the hopeful conversion of Mr. John Brown and so many members of his family. Five years ago, not an individual of this family knew any thing of the Gospel. In the heart of a heathen country, most of them knew nothing of the language, in which alone it seemed possible that they should hear the Gospel; and the father was obstinately bent on removing several hundred miles into the wilderness beyond the Mississippi. Yet, at this day, behold both parents, two sons, three daughters, and a son's wife,—eight in the whole,—apparently the children of God, and heirs of immortality. In the first instance, Catharine, a favorite child, in the bloom of youth, is sent to an infant school, in an infant mission, at her own importunity, to acquire the rudiments of an education. While there, it pleased the Sovereign Dispenser of spiritual favors to impress upon her mind the importance of religious truth, and to open her heart to the reception of the Gospel. Two years

afterwards a younger brother comes to the school, and is religiously affected in consequence of the faithful exhortations of the sister. They visit the paternal home together; and the worship of God is commenced where heathenism had reigned without a rival. The parents begin to awake, and to inquire; salvation is proclaimed by the missionaries; and the result has been stated. Well may it be said, "Salvation has come to this house." Well may we exclaim, if such are the triumphs of the cross, let its heralds be sent to every heathen neighborhood upon the face of the globe.

In October last the chiefs at Creekpath wrote a letter to the missionaries at Brainerd, expressing their thanks for the school, which had then been in operation about six months, and bearing testimony to the fidelity of Mr. Butrick, during his residence among them.

Soon after Mr. Potter's arrival at Brainerd, he was assigned to take the oversight of the little church at Creekpath, and to superintend the school. He immediately went thither, and Mrs. Potter joined him in March. Catharine Brown has assiduously attended to the duties of an instructress of the female pupils; thus freely imparting to others what she had freely received from the Christian community. The little flock was anxiously expecting to be refreshed by the affectionate counsels and paternal benediction of Dr. Worcester, as he passed at no great distance, on his way from Huntsville to Brainerd; but his strength was too much exhausted to admit of any deviation from the most direct course. Brainerd he greatly desired to reach. There it seemed proper to Infinite Wisdom, that his remains should be deposited. There it will long be remembered, that a holy man, on an errand of mercy to the forsaken and the lost, having invoked upon the lambs of the flock the care of the great Shepherd, encouraged faithful laborers in their work, and borne his dying testimony to the excellence and glory of the missionary cause, committed his departing spirit to his Savior and his God.

In looking at the general results of the mission among the Cherokees, the Committee would gratefully advert to the progress, which these people are now evidently making in civilization; a progress, which bears a true proportion to their knowledge of the Gospel. In the autumn of last year they resolved, in a national council, that if parents placed their children in the schools of the mission, they should not be taken away, till they had obtained a good common education. The council also took measures to encourage the learning of mechanical trades, by promising a set of tools, at the public expense, to apprentices who should have learned trades, and were ready to commence business for themselves. And what evinces a greater advance still, the country has lately been divided into eight districts, in each of which a court-house is to be erected by the people, where justice is to be administered by persons designated to that office. One of these new court houses is already erected within 11 miles of Brainerd, and is now used for public worship.

From a part of the journal written about two months ago, we select the following passage, as illustrative of the advances making in domestic economy, and the comforts of life. "When we are riding in different parts of the nation, we often think how it would animate and encourage thousands of Christians to see the pleasant families we pass and visit;—to behold the marks of their industry, within doors and without;—their fields of corn and droves of cattle and swine;—and, above all, to hear these dear people converse on the subject of redeeming love, some of them giving delightful evidence of growth in grace, and others desiring to be instructed in the way of eternal life."

[The following tribute is paid to the memory of Mrs. Gambold.]

The excellent Moravian missionary, Mr. Gambold, having been strengthened by the arrival of a fellow-laborer from North Carolina, has removed to a new station at a place called Ooghgeelogy, where his labors have been remarkably blessed. In the course of last winter he experienced a severe bereavement in the death of Mrs. Gambold, who, for sixteen years, had exhibited a most admirable example of the true missionary character. She left refined society, and a state of competence, or even independence, to labor with unremitting assiduity in the wilderness, for the benefit of the heathen. By the variety of her useful acquirements, she commanded the respect of all who knew her; and by the amiableness of her deportment, and the disinterestedness of her services, she conciliated the affections of an untutored people. She exhibited the kindness of a mother to the missionaries sent by this Board; and it would be ungrateful not to render this passing tribute to her memory. But she looked above human approbation; her heart was fixed upon her Savior; and beyond a doubt, no sacrifices made for him will remain unnoticed or unrewarded.

Beside the regular preaching at Brainerd and Creekpath, the missionaries preach, at stated intervals, in several other neighborhoods;—at the house of Mr. Hicks once in four weeks; at the new court-house above;

mentioned oftener; and, in other parts of the nation, as opportunity is afforded. Mr. Butrick having returned from preaching at the court-house on the 15th of July last, the following entry was made in the journal: "Most of the people were present, and gave very good attention. The principal chief of that district told brother Butrick that his people had got whiskey among them. He had told them they must leave their drinking, and be prepared to attend meeting on the Sabbath. It appeared that most of them had done so; but as some did not attend meeting, it was feared the effects of the whiskey had detained them. The chief said, that he thought it good to keep the Sabbath; and when he could have no preaching, he invited the people to meet at his house, and sing the hymns the missionaries had brought with them. It is supposed, that not a person in the assembly, except the preacher and the interpreter, could understand English."

[The account of the Cherokee mission is closed by other notices concerning the spread of knowledge on religious subjects; and by a brief statement respecting the temporal concerns of the establishment, which need not be inserted here, as they have been published more at large from the journals.]

MISSION AMONG THE CHOCTAWS.

It was mentioned in the last Report that Mr. Joel Wood and his wife, on their way to Elliot, as assistant missionaries, were detained by sickness, at a little distance from the Walnut Hills. After suffering extremely from pain and weariness, and being repeatedly brought near the grave, they were so far restored, as to resume their journey in September; and were enabled to reach Elliot, on the 24th of that month, having been detained about twelve weeks. They have rendered valuable services to the mission, though Mr. Wood has experienced several relapses; and has thus been obliged occasionally to suspend his labors.

In December the Rev. Alfred Wright joined the mission, having been longer in making his circuitous journey, than was expected. His arrival was a very timely relief to Mr. Kingsbury, who had so long stood alone as an authorized spiritual teacher, with his mind exposed to great perplexity by the immense variety of secular concerns, which belong to the rising establishments here in operation. After the assignment of Mr. Byington to Elliot, it was thought best that Mr. Wright should reside at the other station with Mr. Kingsbury, who is necessarily much absent, on journies to promote the general interests of the mission.

The reinforcement which set out from Goshen, Mass. just before the last annual meeting, designed to strengthen both the stations among the Choctaws, proceeded on the rout prescribed as far as Pittsburgh. Beside Messrs. Smith, Cushman, and Bardwell, and their families, of Goshen, and Mr. Hooper, of Berwick, Me. the company was increased by the accession of Miss Frisselle, of Peru, Mass. and Miss Thacher, of Luzerne county, Penn. young women of approved character and qualifications, who had offered their services as teachers, superintendants of domestic economy, or to be employed in any department where their labors should be most needed. Mr. Cyrus Byington, of Stockbridge, who had completed his theological studies at Andover in September 1819, and had, for several years considered himself as devoted to the work of missions under the direction of this Board, and who had been sent forth as an agent to make known the claims of the heathen, and collect donations for their relief, was requested to accompany this large family, for several hundred miles at least; and, if his aid should be needed, to proceed with them to Elliot. It was supposed he might add much to the comfort and expedition of the journey, and obtain considerable donations for the mission, by frequently going in advance of the company, making provision for their reception at the principal towns, and preaching at places, where previous appointments could conveniently be made. All this and more he was enabled to do, with great cheerfulness and alacrity; and his presence seemed so necessary, that he thought not of stopping, till his feet should stand on missionary ground.

The Committee had directed, that these brethren should perform their journey by land, passing near Pittsburgh, Lexington, and Nashville, and crossing the Tennessee at the foot of the Muscle Shoals. When they arrived at Pittsburgh, however, having experienced the inconveniences of a long journey in waggons, and being strongly urged by friends to alter their plan, they concluded to pass down the Ohio and the Mississippi, in one of those large flat-bottomed boats called *arks*, great numbers of which annually descend these rivers. Neither they, nor their advisers, were at all aware of the difficulties, and expense of a winter's journey from the Walnut Hills to Elliot. Though they left the prescribed course from the best motives, and for reasons which appeared valid, the alteration proved a most serious delay to them. Had they continued in waggons, with ordinary diligence and success, they might have reached one of the stations in

December; whereas, in fact, they did not land at the Walnut Hills till the 27th of January; and to find means of conveyance thence to the places of their future labor, was much the most arduous part of their undertaking. By coming down the rivers, however, they had obtained many donations in money, and more in various articles of agricultural produce and domestic manufacture, for the use of the mission. The zeal of many friends of missions had been excited; much missionary information had been communicated; and a remarkable kindness and willingness to aid the good work, had been manifested by clergymen, and private members of the churches, through all the inhabited parts of the route. On arriving at the Walnut Hills, it was found necessary to divide the company, and convey different members of it to the places of their destination, by different ways. Mr. Cushman and his family, with Mr. Hooper, passed through the wilderness in a waggon, leaving Elliot on the left, and reaching the new station March 3d, after a journey of 18 days. Mr. Smith with his family, and Miss Thacher, proceeded up the Yazoo in a batteau, aided by Mr. Dyer, who had been sent down to meet them. This family had buried the youngest child at Bedford, Penn. and was now called to a severer trial. The eldest son, a promising boy of fifteen, assisted at the oar, in the beginning of the toilsome voyage. After three weeks he was taken ill, and neither the prayers, nor the grief, of his parents, could save him from an early grave, on the banks of an unfrequented river, far from any human habitation. After struggling against the current for six weeks, the females taking their turn at the helm, and Mr. Smith having been once remarkably preserved from drowning, they arrived at Elliot on the 20th of March, where it may readily be imagined, they were received with peculiar joy. Mr. Byington, hearing of Dr. Worcester's expected arrival at Natchez, proceeded down the Mississippi to that place, where he was usefully employed for a few days in obtaining donations to the Indian missions; and whence he accompanied his revered friend and father, with true filial sedulity and kindness, in his wearisome journey through the Choctaw wilderness. Mr. Bardwell remained at the Walnut Hills to take charge of the property of the Board, which, to a large amount in donations and purchases, was deposited there, waiting for the means of conveyance up the Yazoo. As the season advanced, however, before the expected opportunity arrived, it became dangerous to pass up the river; and Mr. Bardwell having secured the remaining property in the best manner he was able, set out with his family and Miss Frisselle by land. They travelled on horseback, and reached Elliot on the 14th of May, eight months after leaving Goshen.

This accession of strength, although so unexpectedly delayed, has already been of great service to the mission. Mr. Byington bears the most decided testimony to the excellent spirit and temper, which prevailed among the members of this large family, during the slow and tedious passage by land and water. Mr. Kingsbury is highly gratified with the aid, derived to the establishment under his particular and immediate superintendance. During the severity of their trials, Mr. Smith and his family bore the chastisements of their Heavenly Father, with exemplary resignation, confidence, and hope: and devoted themselves with renewed zeal to the self-denying labors of their high vocation. While writing these paragraphs, intelligence has arrived, that Mr. Cushman has also been called to mourning. Within less than a month his eldest son was followed to the tomb by his youngest; both having fallen victims to the bilious fever, which is the common disease of that climate during the months of summer and autumn.

Station of Elliot.

In the preceding narrative it has appeared, that strength has been added to this station, by the arrival of new assistants. It has pleased the Sovereign Disposer of events, however, to weaken the mission by the removal of an excellent and very valuable member. Mr. Fisk died on the 19th of September, after suffering more than a fortnight from a violent and distressing fever. He was calm and collected in view of death, and had not a wish to live, except for the sake of doing good. Rarely has there been so useful an exhibition of missionary zeal, prudence, mildness, and persevering industry, harmoniously blended in one person. In consequence of his uncommon maturity of judgment, gravity and universal benevolence, Mr. Fisk was early chosen a deacon of the church in Holden, Mass. where he belonged. By his industry, and skill as a mechanic, he soon found himself in very eligible worldly circumstances. But the world had no charms for him, when put in competition with the cause of Christ. He made a cheerful offering of himself, and of all that he had, to the work of evangelizing the heathen. Though possessed of good mental endowments, and capable of teaching school, he shrunk not from continual bodily labor as a blacksmith. In this employment, he promised great usefulness to the mission and the natives, having taken two boys as

apprentices, and being himself a specimen of vigorous industry. In the year, which he spent at Elliot, he not only performed the smith work of the station, which was a great saving of money, but his labor for the natives and the government, brought more than two hundred dollars into the Treasury of the mission. But no excellence of character can secure from death. This good man, after giving proof of sincerity in his Maker's cause, and showing what can be done by a willing mind under the direction of Christian benevolence, was removed from care and toil, to a better country.

As the establishment on the Ook-tibbe-ha peculiarly needed the presence of the superintendent, Mr. Kingsbury removed his family thither about the middle of November. Dr. Pride had been previously assigned to the same station; and Mr. Wright came to reside there also, after the division of labors and duties had been fixed in the presence of Dr. Worcester.

The school at Elliot has continued to flourish, though its indefatigable teacher, Mr. Williams, was obliged by ill health to suspend his labors, early in the spring. It is now in charge of Mr. Wood. When the annual Report was furnished to the Department of War last December, the number of children in the school was 74, and six others were considered as belonging to it, being temporally absent on a visit to their homes. Three quarters of the whole number were males. All board in the mission family, and are entirely under the control and superintendence of the missionaries. Fifty of the children could speak no English when they joined the school. Several can now speak our language fluently; and others can read it correctly, and will soon acquire the spoken language. Of the sixty-five, who began with the alphabet, twenty-eight, at the date of the Report, could read with facility in the New Testament. All write on slates; and thirty nine write a plain hand without a copy. Ten have made some progress in arithmetic; and two have commenced grammar and geography. The boys are employed, when out of school, in the business of the farm or the family. The girls are in two divisions, and are occupied, alternately, in the more laborious or the more delicate branches of domestic economy, when not engaged in their studies. Miss Thacher has the care of the girls in the school. The education of females is justly considered as very important, in reference to the advancing civilization of the natives.

About the last of June, Mr. Byington gave the following account of the progress of education. "In our schools we see many proofs of the goodness of God. The scholars are making good improvement in their studies. The number of boys is 51, and of girls 14; several children having been recently sent for by their parents. The children are docile, obedient, and ready to perform any kind of labor. They are active and very useful. Every morning, by sun-rise, or a little after, you might see a company of boys going to the cornfield with their hoes, and another to the woods with their axes."

As the reputation and influence of the schools increase, it may be expected that dissolute whites will practice upon the credulity of an ignorant people, by circulating mischievous reports, with respect to the treatment of the children, and the designs of the missionaries. This has already been done among the Choctaws, as well as among the Cherokees. In several instances, however, when parents have been disturbed by stories of this sort, and have repaired to the school for information, they have become perfectly satisfied. Nor is it known that a single individual, who has taken the pains to see for himself, is unfriendly to the school, or the mission. In one of the cases related in the journal, three men, and a woman, who had children in the school, came ninety miles to examine for themselves into the foundation of some unfavorable reports which had reached their ears. Though prejudiced at first, in consequence of what they had heard, they became entirely satisfied, after a free conversation with the missionaries, and went away highly pleased. The woman herself anxiously sought the privilege of staying at the school, and of being instructed with the children. She declared herself willing to aid in the labors of the family, and wept when informed that she could not be received.

A more recent instance is mentioned in the journal, under date of May 27th, as follows: "Sabbath: Our exercises were this day as usual. Several neighbors, and several of the parents of our scholars attended our meeting. The parents came to visit the school. They had heard many reports concerning the school, some which were injurious to its character. Since they have been here, they have repeatedly declared themselves to be well pleased. One man, who came about seventy miles, and who attended our Sabbath school, said, after meeting, in his own language, which was interpreted to us; "I have heard many reports concerning the school, some for it, and some against it. I have now seen it with my own eyes, and am rejoiced at the sight. If it please the Lord to take me away, I shall die in peace." "

The following incident will show in what manner the privilege of an education is now regarded by the natives. A half-breed Choctaw, who had five children in the school, sent a sixth. The boy was not received, and the reasons were stated; viz. that the school was full, and other children had been refused, even on the application of parents who had no children at school. Instead of going to examine into the case for himself, the father passionately sent for his five children to be taken away, because the sixth could not be received. The order was obeyed; and the children were forced away, with hearts almost broken, and indulging excessive grief. In about three weeks an uncle of theirs, taking advantage of the father's absence to commence a negotiation, came to Elliot with a humble petition, signed by himself and eight chiefs of his district, importunately asking that the children might be re-admitted to the school, and expressing great sorrow that their education should be endangered in the manner above stated.

Tush-eamiubbee, an aged chief, in March brought a son, and in June a grandson, and committed them entirely to the care of the missionaries to be instructed and governed, till their education should be completed. At the last visit, the chief brought with him a cow and calf, as a present to the establishment.

[Other facts of an interesting nature, relating to the school and the seriousness among the boys, are recapitulated in this connexion. They have heretofore appeared in the Herald.]

Station of Mayhew.

On the 20th of November, Mr. Kingsbury took up his residence at the new establishment on the Ooktibbeha, having removed his family thither in order more conveniently to superintend the buildings which were erecting, and the other operations preparatory to the opening of a school. The place has since been named Mayhew, in memory of the excellent and devoted men who so successfully preached the Gospel to the Indians on Martha's vineyard, and consecrated their lives to this self-denying service, at an early period in the settlement of our country. It has already been mentioned, that Messrs. Wright, Cushman and Hooper are assigned to this station. Dr. Pride commenced his residence here a month before Mr. Kingsbury's removal, and acts as steward and accountant, beside doing whatever may be in his power, in any department of labor.

The pecuniary embarrassments, which the Board experienced last winter and spring, have borne with peculiar weight, upon this establishment. It was supposed by the Committee, that, if any mission could bear to have its drafts on the Treasury restrained, it certainly was this mission; as the annuity of the Choctaws was pledged to its various branches, and a considerable sum was due from the government of the United States, as a reimbursement of monies expended in the erection of buildings. The expected relief has not been obtained, however, from either of these sources. The resignation of the former agent, and the appointment of a new one, occasioned an unexpected delay, in the reception of the money;—a delay, which had not ceased to exist, at the date of the last intelligence. A very satisfactory letter had been received, however, from the Secretary of war, containing precise stipulations, as to what would be ultimately paid by the government for the buildings at each station. If the annuity were paid up to the present time, and the monies expended on the buildings, as authorized by government were refunded, the mission would be able, from these sources to discharge all its debts. Mr. Kingsbury has been informed, by a letter which probably reached him some weeks ago, that he may draw on the Treasury of the Board for five hundred dollars a month, till he receives other directions. This will afford him some relief from the anxiety to meet his engagements, which has greatly oppressed him for the last six months. When Dr. Worcester left Mayhew, he advised Mr. Kingsbury to visit Natchez, and its neighborhood immediately, for the sake of obtaining donations, in this perplexing emergency. The advice was followed; but the season of the year proved unpropitious; and Mr. Kingsbury, after communicating information, and preparing the way for a future agency, returned to Mayhew as expeditiously as possible, where he arrived on the 13th of July.

The former part of summer was excessively wet, so that the crop of corn probably would not be more than a third as great, as it was expected to be when planted. The labors of the mission were also greatly impeded by the long continued rains, and by the sickness, which they were the means of producing. The making of brick had been quite impracticable;—a business for which considerable preparation had been made;—and some of the hired men, discouraged by sickness, and other unfavorable circumstances, had left their employment. At the last date, August 14th,* the weather had become dry,

* It will be remembered, that this Report was written in September.

and prospects were more favorable. Mr. Kingsbury, though he had himself been ill, was about to visit Elliot, at the request of Mrs. A. V. Williams, who was apprehended to be dangerously sick. "We are now passing the ordeal of the season," he observes; "who will survive it is known only to Him, who has the springs of life in his hand."

Projected Station at the Six Towns.

In the course of last winter, Mr. Jewell was deputed by his brethren to visit a part of the Choctaw nation called the *six towns*, and to make arrangements for opening a school there, according to encouragements, which had been held out to the natives. He commenced his journey; but was called back by intelligence, that the assistant missionaries, then on their way, had taken a different route from the one contemplated, which so altered the immediate prospects of the mission, that he could not be spared from Elliot. More recently, it has been deemed expedient to enter anew upon the undertaking; and Mr. Jewell has again been despatched upon the business, and is probably now engaged in making preparations for a local school.

Projected station at the French Camps.

Mr. Williams, being obliged to suspend his labors in the school, was advised by the brethren to travel on horseback for his health, and to take in his course such parts of the Choctaw nation as would be most likely to aid cheerfully and zealously in the establishment and support of local schools. In accomplishing this object, he visited the French Camps, a settlement on the Natchez road, further south than the other stations. He found the people there very desirous of having a local school established for their benefit. He told them distinctly, that the Board could do little more than furnish a teacher, and to provide him and his family with clothing and furniture, and perhaps afford books and stationary for the school. The principal persons of this neighborhood, or scattering settlement, as it may more properly be called, are whites with Indian families, old settlers;—some of them, it would seem, of French descent. They propose the following plan, and have engaged to carry it into execution; viz. To select a suitable spot of land for the use of the teacher's family;—to put up the necessary buildings at their own expense; to furnish comfortable food for the teacher's family, and for such Indian children, belonging to this settlement, as cannot eat at their parents houses, on account of the distance; to supply the necessary domestic help for the family; and to clear land for a garden, cornfield, and other necessary purposes.

When these proposals were reported to the brethren, they took very judicious measures to satisfy the wishes of the natives; and to make an experiment, by commencing a school as soon as possible. Mr. Williams was designated to be the teacher. It was deemed most prudent to begin the school on a small scale, at a house already erected, and belonging to one of the patrons of the school, whose name is Le Fleur. It was contemplated, that Mr. Williams would remove from Elliot in the month of August, to enter upon the duties of his new station, if no unforeseen occurrence should prevent.

As a people, the Choctaws, like most other uncivilized tribes, are in total darkness on moral and religious subjects; exposed to various and imaginary terrors from supposed witchcraft and other causes; addicted to the intemperate use of ardent spirits;—in short ignorant, degraded, and miserable. But they are awaking to some just sense of their condition; they are desirous that their children should see better days than themselves have ever seen; they are importunately asking the charity of a great Christian community. Can this charity be withheld? Shall this interesting people be suffered to relapse into their former stupidity? The Committee cannot but hope, that the indications of Providence are of a very different character; and that the sensibility, which is felt for these wanderers of the desert, will become more and more lively, and prompt to greater exertions to promote their present comfort, and their everlasting welfare.

It would be ungrateful to close the account of this mission, without a suitable notice of the very useful visit, which it enjoyed from our beloved and lamented Corresponding Secretary. Here, though his body was weakened by disease, his powerful mind exerted its full vigor, and his heart displayed its noblest attributes,—zeal for God and benevolence to man.

When the voyage and journey of Dr. Worcester were first planned, it was hoped that a passage to New Orleans would so improve his health, that leisurely travelling to the north would contribute greatly to his entire restoration. On many accounts it was important, that an agent of the Board, well acquainted with all its measures, having its interests greatly at heart, and possessing the respect and confidence of the missionaries, should visit the stations among the south western Indians. Such a commission was in accordance with the feelings of the Corresponding Secretary, and he entered upon the discharge of it, with pleasing anticipations. To secure proper aid, in regard to the various objects

of his journey, he had written to Mr. Byington, requesting him to be at New Orleans early in February. The letter not reaching Mr. Byington in season, its request could not be complied with. But Dr. Pride, happening to visit New Orleans just at this time on business relative to the Choctaw and Arkansaw missions, was able to render his personal and professional services, and to attend his friend and patron through the Choctaw nation, till detained by his own sickness, at Russellville in Alabama, about the middle of May.

At New Orleans, Dr. Worcester inserted in the newspapers an appeal to the inhabitants of Louisiana, in behalf of missions to the Indian tribes, written with his accustomed ability, and judgment. Both there and at Natchez, he obtained donations in money, and various articles for the use of the missions. This was done, in a great measure, by the kind aid of friends, as his own health did not permit him to be much abroad, or to see much company. At the latter place, Mr. Washburn met him by appointment, having left Elliot to return to his station on the Arkansaw. An intercourse of three days was doubtless of great benefit to a young missionary, just entering upon the arduous duties of a new establishment.

While passing through the Choctaw nation, Dr. Worcester was taken severely ill, at the house of a chief, who is an ardent friend to missions. There it seemed probable for several days, that his mortal course would be ended. He was partially restored, however; and, as his sick bed was attended by several missionaries, that no time might be lost, he proposed to Mr. Hoyt and Mr. Kingsbury eighteen questions, relative to the concerns of the missions under their care. These questions, which show how intently the mind of the proposer was fixed upon the object of his journey, will be printed in the Appendix, with the answers to them.* From the same sick bed he dictated a letter to the brethren at Elliot, after he had been compelled to abandon the long cherished hope of visiting that place;—a letter, fraught with apostolical tenderness and dignity, which has been read by thousands with mingled emotions of grief and admiration. By the kindness of Providence being enabled to resume his journey, he arrived at Mayhew much exhausted on the 25th of April. The thirteen days of his stay there, he spent in strengthening the missionaries, and exhorting them to fidelity and perseverance. On the first Sabbath he addressed them from Philip. ii, 1—18; on the other, he assisted in the solemn act of forming a mission-church, and administering the sacrament;—labors well becoming such a man at the closing scene of life. The next morning he left Mayhew, "certainly one of the most delightful spots," he observes, "which my eyes ever beheld;" and set his face, as he subjoins, "towards Brainerd, towards Salem, and, I hope, towards heaven."

That the death of so eminent and experienced an agent in the business of directing the labors of others, and one so much endeared to the missionaries by his kind and paternal character, should be deeply lamented by them all, as a heavy personal affliction, may easily be conceived. In a letter written by Mr. Kingsbury, and received last week, he thus expresses his feelings on the subject.

"Since my letter of June 27, we have received the deeply afflicting intelligence of the death of our dear friend and father, Dr. Worcester. He was indeed a father to all in the missionary field, whom his office called him to counsel and direct.

"How mysterious are the dispensations of Providence, in removing, at this critical moment, so distinguished an instrument;—one who had been so successfully and laboriously employed in getting into operation the grand system of missionary enterprise, and whose piety, energy, and skill, seemed so necessary to carry forward this system to a successful termination. How very unlike any thing that we should have supposed best. But we know it *is* best. Happy man! He has finished his course. He has entered into his rest. He has received his crown. His death is a loss to the world; but especially to the church and the cause of missions. To fill the vacancy, occasioned by his removal, will be a momentous decision. May the great Head of the church direct the choice."

MISSION AMONG THE CHEROKEES ON THE ARKANSAW.

When the Report of last year was prepared, no intelligence had been received from Messrs. Finney, and Washburn, after they left Elliot for the Arkansaw country, in the May preceding; nor from their assistants, Messrs. Hitchcock and Orr, who entered the mouth of the river Arkansaw, not long after. No communications from them reached the Committee till last February; nor did they receive any directions or advice from the Committee, till Mr. Washburn met Dr. Worcester at Natchez. So long an interruption of correspondence was painful and embarrassing on both sides; but it was peculiarly distressing to the missionaries, who greatly needed to be informed of the course, which the Committee wish-

* See Appendix to the Report.

ed them to pursue. The occasion of this embarrassment, was the unfaithfulness of some person in the post-office, which was nearest to the station, and at which letters repeatedly arrived for the missionaries, as they learned in the most authentic manner, and as the post-master himself admitted. But when the letters were applied for, they could not be found; nor could any satisfactory account be given of them. In like manner, letters sent to the same post-office, addressed to the Corresponding Secretary, never reached his hands. The Committee are able to add, that the post-master is removed, and it is hoped that a similar cause of complaint will not again exist.

On the 16th of May, 1820, Messrs. Finney and Washburn left Elliot, in a second attempt to reach the seat of their intended mission. Their wives, and infant children, remained with the mission family. In four days they arrived at the Walnut Hills, soon obtained a passage in a steamboat to the mouth of White river, (which is 200 miles above the mouth of the Yazoo,) and, about the first June, entered the territory, which was to be the scene of their future labors. They waited at the Arkansaw post for two hired men, who were to follow them with horses from Elliot. While detained longer than they had expected, they had an interview with Gov. Miller, who had just returned from a journey up the Arkansaw river. This journey had been undertaken with the pacific intention of promoting a settlement of differences which had arisen between the Cherokees and the Osages. The Governor expressed to Messrs. Finney and Washburn his cordial approbation of their mission, and his readiness to render them all the aid in his power.

On the 17th of June, the hired men arrived, having wandered among the swamps and bayous of the Mississippi, till they and their horses had nearly perished with fatigue and famine. The next day Messrs. Hitchcock and Orr were so happy as to join the mission company, which was now complete. It is quite remarkable, that the different members of the mission, proceeding by so different routes, and experiencing many unforeseen delays, should have met so opportunely, before either party was ready to proceed on the journey into the interior. They set out on the 20th, leading their horses, which were sufficiently loaded with necessary provisions and baggage. Soon Mr. Finney began to suffer from a fever; and, during the progress of the journey, all the company were more or less affected with sickness. Mr. Washburn was thought to be dangerously ill, for a time. Mr. Hitchcock suffered least. Part of the company betook themselves to a canoe, and part proceeded by land. Mr. Washburn reached the residence of the former agent of government among the Indians, July 12th, and the rest had arrived by the 23d.

On stating the design of the missionaries to the principal chief, he discovered little interest in it, till he learned that these were the same men, whose coming had been promised to the late chief, by agents of the Board, in the spring of 1818. After being apprised of this fact, his countenance brightened; and he assured Mr. Washburn, that he might select a spot for the mission, wherever he chose. It was not deemed best, however, to proceed further, till a council should be held, which took place on the 19th of August. At a previous council, Mr. Washburn had caused a letter to be laid before the chiefs, he being unable to attend in consequence of sickness, and his brethren not having arrived; but the chiefs declined acting upon the subject, till they should see the missionaries in person. On the day just mentioned, Messrs. F. and W. were introduced to the council with a good deal of formality. They explained their object; stated that they were the missionaries promised to the late chief *Tollontiskee;* showed their credentials; described the school, which they intended to establish; and asked permission to select a place for the erection of buildings and the further prosecution of their labors.

[The Report here details some particulars, relative to the selection of a site, and the commencement of preparations for the removal of the mission family thither. On the 3d of October, Messrs. Finney and Washburn, set out on their return to Elliot. Reaching the Arkansaw post, Nov. 13th, they stopped three weeks to regain their health, which had suffered much by the way. The close of their journey is thus described.]

They recommenced their voyage on the 4th of December, in an open skiff, with the aid of a single boatman. At the renewal of their exposures, their fever returned. By the 14th, they reached the Walnut Hills, immediately procured horses, and set out for Elliot. Drenched with the rains of the winter solstice,—detained by high water without food, or fire, or shelter,—their bones racked with intolerable pain,—their bodies chilled and burnt by violent ague and fever—they spent eleven toilsome, weary, and anxious days, before they found repose in the missionary family at Elliot. They had been absent more

than seven months, totally secluded from the world, not having heard from their friends in New England, during the whole time, nor from their families at Elliot but once.

[After various preparations, the mission family left Elliot, March 22nd, and the Arkansaw post, April 19th, and reached the station named Dwight, May 10th, the passage up the rivers having been unusually successful. A reinforcement to this mission left New England about the 1st of September, 1821, consisting of three persons, besides a hired man. The following attestation is given by the Committee to the temper and conduct of the missionaries.]

In concluding the account of this mission, the Committee cannot but express their approbation of the temper displayed by the missionaries, in all their numerous trials and privations. A patient acquiescence in the will of their Heavenly Father, and a determination to do whatever they may have the ability to accomplish, appear to mark their conduct, as well as their letters. May they, and all their brethren, wherever employed in missionary labors, enjoy the exalted gratification of seeing multitudes rescued from sin, and made the subjects of holiness, by their instrumentality.

(*To be continued.*)

MISSION AT BOMBAY.

THE following letter will be read with peculiar interest, as the hand which wrote it was soon after motionless in the grave; and the person, to whom it was addressed, was, at that very time, numbering the last days of his earthly pilgrimage. Two other letters were written by Mr. Newell, on the same day with the following; one to the Rev. Dr. Woods, and the other to Mr. Bardwell, then at Calcutta. They both contain evidence, that the writer was much inclined to contemplate his own departure from the world as not very distant.

LETTER FROM THE REV. MR. NEWELL TO THE REV. DR. WORCESTER.

Bombay, May 11, 1821.

Rev. and Dear Sir,

It was my intention when Mr. Bardwell left us, to write to you, and send over land to Calcutta, in season for the letter to go by him to America; and though I have delayed longer than I intended, I still hope, that the letters which I am now sending will reach Mr. Bardwell in season; if not, they will be forwarded by another conveyance.

I am happy to inform you, that on the 9th inst. Mr. Garret arrived in Bombay. We hope and expect that he will be permitted to remain; but as there has not yet been time for the pleasure of government to be made known on this subject, I cannot speak with certainty. If he should not be allowed to remain, our printing business must suffer much.

Since the beginning of the present year, we have printed about 12,000 Scripture Tracts of 24 pages, 12mo. for the Christian Knowledge Society; and for ourselves we have just printed the commandments in four languages: viz. Latin, Portuguese, English and Mahratta,—for distribution among the Roman Catholics, most of whom understand Mahratta, many of them, Portuguese and English, and a few of the priests understand Latin. The Committee of the Christian Knowledge Society pay us for the whole edition of the Scripture Tracts, (the history, parables, miracles, and discourses of Christ,) and allow us to take gratuitously as many copies as we wish for distribution. The translation, as well as the printing of the tracts, was done by us. It is a most encouraging circumstance, that the old and influential Society for Promoting Christian Knowledge, is taking the lead in the circulation of religious tracts among the natives in this region. These tracts will be circulated through a vast extent of territory, which no missionary at present can be permitted to traverse. They cannot fail of producing some effect. If it please God to bestow his blessing, the effect may be great.

Mr. N. here mentions some particulars of a proposed contract for printing at the mission press an English and Mahratta Dictionary by captain Hutchinson. Though it was altogether probable the work would be undertaken, yet, as the engagement was not positively made, it is sufficient to say here, that, if executed, the work would bring some profit to the mission, and doubtless be serviceable to the cause, by facilitating intercourse between Europeans and the natives.

I have mentioned a few things which have occurred since the departure of

brother Bardwell. For information concerning every thing previous to his leaving us, I refer you to him, and to the public communications forwarded by him. As our next public communication will probably reach you not long after the receipt of this, it will not be important for me to be more particular at present.

Mrs. Newell unites with me in kind regards to yourself and family.

Since the arrival of Mr. Bardwell, a letter has been received from Mr. Hall, by the way of England, written in great haste, to send by the British packet, which had then left the harbor. After announcing the sickness and death of Mr. Newell, the writer says: "I have just returned from the funeral, and have hardly had a leisure moment to reflect on this most solemn event; and I fear that what I write will be too late for the packet."

In regard to the sickness, Mr. Hall says, "The united power of the disease, and of the medicine, rendered him quite incapable of conversation, or composed reflection."

The mortality occasioned by the *cholera morbus* is stated to be much greater than it was the last year. Twenty Europeans, mostly soldiers, died the same day with Mr. Newell. "The voice of the Lord," says Mr. Hall, "is most mighty to us, *Be ye also ready.*"

The Rev. Richard Watson, Secretary of the Wesleyan Missionary Society, kindly forwarded to the Treasurer of the Board the following extract from a letter of Mr. Horner, a missionary of that Society, giving the particulars of Mr. Newell's sickness and death.

"On the evening of the 29th inst. I received a hasty note from our kind and respected friend, Mrs. Hall, wife of the missionary of that name, in which she stated, that she had just returned from Mr. Newell's, and he was thought "to be on his death bed."

Mr. Fletcher and I then immediately went to his house, to render any assistance in our power. He had been seized by the disorder during the afternoon, and was so much reduced on our arrival, as hardly to know one person from another. He continued restless and uneasy, though saying little, during the whole of the evening, until between 11 and 12 o'clock; when, perceiving that he was rapidly declining, we laid him in as easy a posture as we could, and waited the moment of his dissolution. He continued breathing more and more faintly, until a quarter past one, when, nature being entirely exhausted, without a sigh, a struggle, or any convulsive motion, "the weary wheels of life stood still." Indeed, so easy and gradual was the approach of death, that we scarcely knew when he ceased to breathe. His poor afflicted widow, who just then came into the room, was not aware of his departure, until Mr. Hall remarked, "Well, he is now safe; all his sufferings are over." Mrs. N. then exclaimed, "What, is he gone *indeed?*" We were obliged to use a little gentle force with her to prevent the effects of so afflicting a scene, and to take her away to another apartment; as she herself was in a critical and delicate state of health.

"Every possible attention was paid to our departed brother. There were in attendance, Mr. Hall, Mr. Kenny of the Church Missionary Society, Mr. Fletcher, and myself; and Dr. Taylor, to whom we are all indebted for his kind attention to us, did not leave the house until after Mr. N. was dead. He was buried on the afternoon of the same day; and during the short time we were in the burying ground, the bodies of six Europeans were brought in for interment."

MISSION AMONG THE CHEROKEES.

EXTRACTS FROM THE JOURNAL KEPT AT BRAINERD.

(Continued from vol. xvii, p. 342.)

Demand for another Local School.

Sept. 2, 1821. Received a letter from the chiefs of Wills's Valley, which place is from 40 to 50 miles S. W. from Brainerd. They have had a meeting of their people; and all are anxious to have a school established in their neighborhood; and wish us, if possible, to send them a teacher, and particularly one who can instruct them in religion. The majority of these are the same persons, who requested a school at Battle Creek more than two years ago. Such was the urgency of their request at that time, that a brother was sent to them to explain the reasons why they could not have a teacher immediately; and to encourage them with the hope, (as we were then authorized to do,) that an additional number of teachers would soon be sent out, when they might probably be supplied. Soon afterwards, that part of the country

was ceded to the United States. Without losing sight of the expected school, and religious instruction, they have re-settled themselves at Wills's Valley, and renew their request.

And what shall we say to them? Must we return an answer which will not only dash all their hopes, but give them reason to suspect, that all our professions of friendship were delusive; and that the government, and the Christian public, are not as anxious for their instruction as they have been led to believe? And how can we give them the least encouragement, when we have been obliged to suspend one school already, for want of means to continue it, and the state of the Treasury of the Board indicates, that we may soon be under the necessity of abridging still more. We know not what to say. If no more schools are to be established, we have said too much already. We must tell the truth, and leave the event with God.

10. A number of the oldest boys in the school have for some time been in the practice of holding religious conferences and prayer meetings by themselves. Some of them say, it appears as if they were coming out of a dark dungeon into the light of day.

Applications to join the School.

17. Our feelings have been again tried by the painful necessity of rejecting two fine promising boys of suitable age, because our school is full. The parent, after finding that they could not now be received, urged us with importunity to fix on some future time, when we would take them. But it was not in our power to do even this; as there are numbers now waiting to fill the places of any, who may be prepared to leave the school. We could only say, "We wish it were in our power to teach all the children in the nation; will take yours at some future time, if we can, and when you come again will talk more about it." We hear of many who wish to bring their children; but who do not apply, because they know the school is full. Under such circumstances, how can we think of lessening the number of our scholars; and yet it is certain we must, unless the Lord sends us more helpers, or gives additional strength to those who are now here. We know the Lord can do every thing; and hope he will not suffer our dear patrons to let this mission decline for the want of additional help.

20. Received a large and very valuable box of clothing, together with a small box of shoes, from New Haven, Con. chiefly from the students in Yale College. The shoes were principally from shoe-makers in the city.

With the above articles, we received a box from Burke County, Geo. *directed to Elliot.* Did the friends of missions in the Atlantic States know the difficulty of transporting such articles from this place to Elliot, they would see the propriety of being requested to forward them by way of New Orleans.*

Supposed Thirst of Indians for Spirits.

24. It is perhaps generally believed, that Indians have naturally a greater thirst for ardent spirits than almost any other people: but the sobriety of many families, who have become civilized, and live in the manner of white people, seems to render this hypothesis at least doubtful. So far as our acquaintance extends, the well informed Indians have as few intemperate men among them, in proportion to their numbers, as the white people. But so long as multitudes of them are suffered to remain in their ignorant state, and the cupidity of their white neighbors is pouring in floods of whiskey among them, they must be expected to be cut down by this fell destroyer of life and peace.

29. Received a letter from the Treasurer, which made our hearts glad with the information that two brethren, with their wives, and a single sister, were expected to join this mission after a few weeks.

Oct. 7. Received seven boxes of clothing; viz. one from the Dorcas Society of Becket, Ms.; one from Female Cent Societies in Barnet, Vt.; one from Belchertown, Ms.; one from ladies and a Juvenile Society in Augusta, Me. including articles from Brunswick; one from Plymouth and Campton, N. H.; one from Cambridge, Vt.; one from Deerfield, Ms. In these boxes were also packed the contents of a box from Marlborough, Ms. and valuable books from Mr. J. B. Lawrence, of Salem, Ms.

Arrival of Local Missionaries.

12. Brother and sister Potter arrived from Creek Path. Catharine Brown and her mother accompanied them most of the way, and are expected to be here tomorrow. They left the members of the church there in a favorable situation, walking in love, and in the fear of God. One man

* It is to be understood, that donations in clothing, designed for Elliot, and sent to Brainerd, and *vice versa*, must be used at the station where they are first received; it being altogether impracticable, in ordinary cases, to send heavy articles from one of these places to the other. The distance is 400 miles—the road through a wilderness—and there is very little travelling of any kind. *Editor.*

has lately been received as a candidate for baptism. The school is not large. The average number this year has been eighteen. Most of these have made good proficiency in learning. Eight board in Mr. Potter's family.

18. Brother Hall arrived from Taloney. His report is favorable concerning the school under his care. The average number of scholars has been between 20 and 30. From some specimens of writing, and from his report, it appears that they have, in general, made good improvement. He expresses a hope, that a member of his Sabbath school, a black man, has lately become a new creature.

Sister Catharine and her mother,—the Inquirer,* and two sisters,—David Brainerd's† parents mentioned in the journal of August 15, together with several others, arrived.

Baptism of two Cherokees.

14th. *Lord's Day.* At our usual prayer meeting, the Inquirer, and Mrs. McPherson, candidates for baptism, were present. Father Hoyt asked, if their sentiments and determinations respecting the service of God were as formerly, and whether they now desired to be admitted to the holy ordinance of baptism? both answered in the affirmative; and the man expressed his determination to serve God. He told us, that since he was here, last August, he had called together his family, mornings and evenings, and prayed with them; and had invited his friends and neighbors to meet at his house on the Sabbath, when he prayed and talked with them, as far as he was able; and that he had now brought some of his friends with him, that they might receive further instruction from us. He said, also, that he had brought his children, (except two, whom he left sick,) to dedicate them to God in baptism, according to his former instructions.

Father Hoyt then inquired of the church, whether the candidates for baptism should this day be admitted to that ordinance, and also, whether Darius Hoyt, a candidate for the communion, should this day be admitted to the Lord's table?—and was answered in the affirmative. We then repaired to the house of worship, where, in due time, the candidates for baptism, in the presence of many of their poor, benighted people, solemnly received that holy ordinance; the man taking the name of SAMUEL J. MILLS. Four of his children he dedicated to God in baptism. Mr. and Mrs. Butler also presented their infant, William Smith, for baptism. After the forementioned exercises, we were invited to the table of our Lord, where we had the pleasure of receiving, for the first time, our dear brother, Darius Hoyt.

Evening Exercises.

At early candle lighting, Mr. Chamberlain collected the parents and children in the girl's school room, for religious exercises. After singing a Cherokee hymn and prayer, Mr. C. occupied a short time in teaching the children some of the essential truths of the Bible. After this brother John Arch addressed them in his own language; and then brother Samuel J. Mills, in a most moving and affecting manner, made an address of considerable length, and the concluding prayer. We think this meeting on the whole, the most interesting, which we have seen at Brainerd.

Annual Examination of the Schools.

15. Proceeded, in the usual manner, to examine the schools. This exercise occupied most of the day. All present seemed pleased with the appearance and improvement of the scholars. After examination, some of the children left us, to spend the season of vacation with their friends.

General Meeting for Business.

The communications from the Corresponding Secretary and Treasurer of the Board were read, together with the minutes of meetings for business at Brainerd. Adjourned till tomorrow morning.

16. Messrs. Potter and Hall reported concerning the schools under their care. The former presented a letter from the church at Creek Path, requesting us to send brother John Arch to that place, as an interpreter.

Resolved, that their request be granted.

Most of the scholars left us to-day. Four, two boys and two girls, intend tarrying with us during vacation. These dear children are our present joy, and our future hope. Their presence is delightful, and their absence painful to us. For them we rejoice to labor, and for them we intreat the prayers of Zion.

17. David Brainerd's parents left us. They appear still anxious to know more of God our Savior, and seem determined to seek till they find.

18. Brother Samuel J. Mills and his company left us. Our prayer and our hope

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* Mentioned in the journal, vol. xvii, p. 340.

† David Brainerd is a very promising Cherokee boy, to whom the missionaries gave the name which he now bears. The parents of this boy are mentioned, in the place here referred to, as a grey headed man and his wife. Miss. Her. for Nov. p. 341.

is, that God will perfect his work of grace, and render this brother a bright luminary, in that dark region where he lives. Being ready to depart, father Hoyt asked if he could wait for two prayers, and offer one himself? He said he could, for all his happiness consisted in praying and thinking of God.

The Rev. Mr. Morrison, a clergyman from Tennessee, arrived. He had intended being here at examination; but not knowing the exact time, he was too late.

24. The Rev. Dr. Coffin, President of Greenville College, Tenn. the Rev. Isaac Anderson and wife, and Mrs. Rawlings arrived. They expressed much regret at not being able to be here before vacation.

25. Our visiting friends left us, having an appointment for preaching on the other side of the river this evening. Their visit has been truly refreshing and profitable to us.

Nov. 6. This day the school commenced, after a vacation of three weeks. We are pleased to find the children more punctual than ever before on a similar occasion.

PALESTINE MISSION.

In our number for September, we gave an outline of Mr. Parsons's voyage and journey from Smyrna to Jerusalem, as furnished by letters which had been received from him. Lately his journal has come to hand, embracing the period from Dec. 5, 1820, to May last, and containing a particular account of his travels, and his residence at Jerusalem, during three months, from February to May. Some notices of his journey, in addition to those heretofore given, will be interesting.

EXTRACTS FROM THE JOURNAL OF MR. PARSONS.

Having engaged a passage in a Greek vessel bound to Jaffa with pilgrims, I left Smyrna on the evening of December 5th, expecting to sail in the course of the night. I found on board the vessel about 20 pilgrims, 12 sailors, and three Turks. But even in this small assembly were spoken no less than five different languages; Arabic, Turkish, Greek, Italian, and, to include my interpreter, English. In these, as well as in several other languages, I have with me Testaments, together with several thousand tracts for gratuitous distribution.

Brother Fisk, with a friend from the city, accompanied me to the vessel, and before separating we enjoyed an uncommonly interesting season of divine worship.

Agreeably to our expectations we set sail in the night, and the next day came to an anchor off Voula, for the purpose of taking in more pilgrims. While we tarried, I read from the Greek Testament to the pilgrims; and a young man present read part of a chapter in an Arabic copy of the epistle to the Hebrews. After this, two boys came into my cabin and read from a Greek tract. As I presented each of them with a tract, I spoke to them of the final retribution;—of the rewards of the righteous, and of the punishment in reserve for the ungodly. They engaged to read the books attentively.

On the morning of the 8th, the cold became quite uncomfortable. The mountains in the vicinity of Smyrna, were white with snow. At 10 o'clock the pilgrims came on board, and we set sail with a favorable wind. In two hours the main-sail was torn by the violence of the wind, which obliged us to cast anchor and remain for the day.

At Scio, Mr. Parsons called on Professor Bambas. The most important facts, relative to this interview have been published. The following anecdote illustrates the manners of the country.

I took supper with Professor Bambas,—rice and a dove. Before eating he repeated the Lord's prayer in Greek, and afterwards inquired if this was the custom in America. This gave me an opportunity to speak of the religious customs of New England, of family prayer, religious conferences, and of revivals of religion.

At 12 o'clock, Monday Dec. 11th, left Scio, and with a gentle breeze we came near to Samos. Here we were arrested in our progress by a strong south wind, and it was not till the evening of the 17th, that we passed the straits between Samos and the continent.

Much of the intervening time was devoted to the reading of the New Testament in Greek. I had observed for several days, an Armenian pilgrim, whose dress and manners gave him a decided superiority to those around him, sitting alone, and disposed to associate with no one in the vessel. I inquired, through the assistance of a friend of his, if he read and understood the Armenian language. He assured me that he did. I then presented him with an Armenian Testament, and as it was put into his hands he bowed and kissed the sacred treasure. He began to read it aloud to those who

could understand, and during several days this was his constant employment.

Passed the isle of Patmos Dec. 18th, at a considerable distance, but within a distinct view of the monastery, which stands over the grave of St. John, the beloved disciple. As we were passing near to Ephesus, Miletus and Patmos,—three places dear to the memory of all Christians, those passages were read on deck, which relate particularly to the labors and piety of St. Paul and St. John, who were the honored instruments of turning many souls in this vicinity from their vanities to the service of the living God.

Dec. 19. The heat oppressive. Thermometer at 72 in the cabin:—becalmed off Coos.

Of Mr. Parsons's visit to Rhodes, Castello Rosso, Cyprus, and Jaffa, some account was given in our number above referred to. The following particulars of the journey from Baffo to Limesol, (places in Cyprus,) were not then published.

In the morning Jan. 30th, set out for Limesol without a guard; for Christians travel with almost as much safety in Cyprus as in Europe or America. Rode the whole day near to the sea-side, through rich, but uncultivated meadows. Saw large herds of swine, several flocks of sheep, and a few camels, horses and mules. The road was excessively muddy in consequence of the great rains. The mountains on our left were completely covered with snow.

About 4 o'clock, P. M. there commenced a violent shower, which continued for two hours. Stopped a few minutes under a hovel to shelter ourselves from the rain. From this refuge we were obliged to retreat, as the rain beat upon us in every direction. At six, came to a small village upon the summit of a hill, where we designed to tarry for the night. Saw a man in the streets, to whom we made known our requests: he replied "Come with me; I have room, beds, and straw for the mules." We followed him till we came to a miserable hut, which he opened for our reception. There was but one room, and this without windows, with a mud floor, and with a roof composed of bushes and mud. We had, however, no reason to complain, as it was probably the best the village afforded.

Set out for Limesol early in the morning, and at six arrived at the house of the English consul, Mr. Frankoudi. By the way passed near the ruins of many churches; also through two villages, Episcopi and Colos. In these villages the inhabitants are Turks, but never molest travellers.

Tarried three days at Limesol, for the arrival of our vessel. During this time visited the churches and schools, and distributed tracts, with promise of good to those who received them. There I found a public school under the care of Demetrius Themistocles, a scholar of Economo of Smyrna. The library is quite respectable; and the system of instruction that of Corai and Bambas. Selected two tracts for each scholar, one of whom, as an expression of gratitude, presented to me a handful of flowers. A request was made in behalf of some poor Christians in the vicinity for two Greek Testaments. I assured the Consul, who made the request, that it was not agreeable to the wishes of the benevolent donors, that Testaments should be kept concealed from the people, but rather that they should pass from family to family, for the benefit of their souls. He engaged to accompany the Testaments with a letter; and also to see that the wishes of the donors were strictly regarded. In one I wrote the passage, "Search the Scriptures;" in the other, "All Scripture is given by inspiration of God, &c."—Sent tracts to several Monasteries for the benefit of pilgrims and monks.

Left Limesol, Feb. 4th, and the next day arrived at Larnica. The vessel tarried two days, waiting for pilgrims. Sent 100 tracts to the Bishop of Larnica, and 100 to the Bishop of Nicosia. The next morning, the Bishop called upon me to express his approbation of the tracts, and his willingness to distribute them according to my request.

The following entries are made under the head of Jaffa.

Saturday morning, Feb. 10th, came to an anchor in the port of Jaffa, and terminated our long and dreary voyage to the Holy Land. The dragoman of the English consul waited for me at the shore, and ordered all my baggage to pass, without the usual taxes at the custom house. At the house of the English consul, found two English gentlemen, who had just returned from Jerusalem. They gave a most melancholy account of the Holy Land; and assured me, that there was no security from the attacks of robbers. One of the travellers was bound to Bombay, and I wrote a hasty letter to the missionaries there;—unwilling that so favorable an opportunity should pass unimproved.

In the afternoon was introduced to the Russian consul, and with him walked into the country. The city is surrounded by a high wall, in a much better state for defence, than the wall of the city of Rhodes. The market abounded with provisions of all kinds; the streets are wider than is usual for Turkey, and well paved.

In the country, the objects which most attracted our attention were the mountains of Judea, and an extensive and apparently well cultivated plain. Passed the Sabbath at the house of the Russian consul, and the few tracts which I distributed were received with much satisfaction.

Monday, Feb. 12. A violent storm commenced, which detained me at Jaffa till the Friday following. During this time, I had an opportunity to distribute books in the Greek monastery, and to dispose of several Greek Testaments. The language here spoken by the inhabitants is Arabic; but in the churches the Scriptures are read in Greek, Turkish, and Arabic, for the benefit of pilgrims. This fact is auspicious, and it is worthy of special notice, as the Greeks, in many places, strenuously oppose the introduction of other languages in their church service.

On the 16th of February, Mr. P. left Jaffa for Jerusalem.

Friday afternoon left Jaffa, having the interpreter of the Russian consul for a guide. The road, notwithstanding the great rain, was perfectly dry,—winding through extensive fields of wheat and barley. There were numerous herds of cattle, and flocks of sheep and goats, feeding in every direction under the superintendence of herdsmen and shepherds.

Arrived at Rama, a little before sunset, and was invited to pass the night at the Greek monastery. The president, a man of more than common intelligence, has spent many years at Jerusalem, and is now stationed here to provide for pilgrims; all of whom pass a night or two at the monastery of Rama, on their way to the Holy City. The village of Rama is in the centre of an extended, beautiful plain, containing three monasteries, one Greek church, and several mosques. At a little distance, on the north, is the village of Lydda, where Peter by a miracle restored to health "a certain man named Eneas, who had kept his bed eight years, and was sick of a palsy." At the west are the ruins of a Greek monastery called "*Forty Martyrs.*" There are several large churches completely under ground; and a steeple still remains, to the summit of which we ascended by 110 stone steps.

In the evening several friends of the president came to see him, and conversation was directed to subjects of the first importance. We conversed in Greek;—but the president interpreted sentence after sentence to his friends, who understood Arabic only. As I was the first man they had seen from the New World, they were anxious to hear some new thing. The inquiries and answers were much in the following order:

"What are the sentiments of the Christians of America?" They believe that the Old and New Testaments are from heaven;—that Jesus Christ is the Savior of the world;—that good men are happy after death, and wicked men miserable; that there will be a resurrection from the dead, and a day of judgment. "Very well, but who are good men?" Those who love God with all the heart, and do his will. "Where is heaven?" Where the throne of God is. "But God is a spirit,—how can he have a throne?" His throne is spiritual, like himself. Stephen, the first Christian martyr, saw Jesus standing at the right hand of God. Where Jesus was, there is heaven. "Where is hell?" Hell is the place, which God prepared for the devil and his angels. "When did the angels sin?" Before the world was created. "How do you know that?" When Adam was placed in the garden, Satan came to deceive and destroy him. "Will sinners suffer forever in hell?" Certainly: for, saith our Savior, *they shall go away into everlasting punishment.* "What will be done with this world?" It will be burnt up, as the Scriptures testify.

Considerable time passed in this manner. There was perfect silence, except now and then they responded: "Ti-eep," *It is well.*

The English consul at Jaffa had the goodness to procure for me a letter to the governor of Rama, soliciting a guard to accompany me to Jerusalem. But the president presented the letter to the governor, and made an apology for not accepting a guard, as I was already provided with an interpreter.

Saturday morning at 6 o'clock left Rama, rode three hours and a half through a beautiful plain, and from thence began to ascend the mountains of Judea. The road became stony, narrow, and winding among high and barren mountains. Every few miles we were called upon for taxes; but in consequence of a letter from the Russian consul, we passed without any expense. At 12 o'clock came to the village of Aboo Gosh, who is noted for his oppression of the pilgrims. Aboo Gosh stood at the place of demanding custom, and said, "You have nothing to pay; you may pass when you please." He requested me to take some refreshment; but as there was a prospect of rain, I could not accept of his offer. Two hours from this, we came near to the place, where, it is said, David slew Goliah. We were shown also the house in which, tradition says, John the Baptist was born. The monastery near the spot belongs to the Catholics. From this we began to ascend a high mountain; and at 25 minutes past 4 o'clock my guide exclaimed, το ορος των ελαιων (the mount of Olives,) and

in just half an hour we entered, by Jaffa gate, the Holy City.

The limits of our present number will not permit the insertion of Mr. Parsons's journal, kept while residing at Jerusalem. Next month we hope to publish the greater part of it. About to leave this interesting place, he mentions the following facts and circumstances:

"Before leaving the city I must say, that, in many respects, my time has passed pleasantly, since my arrival at the Holy City. My health I think was never better for three months in succession. If I had been better furnished with Bibles and tracts, I might, by the divine blessing, have greatly extended my usefulness. As it respects gaining and imparting information, this is indeed the centre of the world. The station must not be relinquished. The door is already open. Difficulties must be expected; but the good resulting from a mission established here will be an infinite reward.

"May 8. Early this morning visited the Bishops, and took my leave of them. They said, "We wish to see you soon again in this city." Left the city at 6 o'clock, by Jaffa gate. As I ascended the hill west of the city, I turned to take another view of the dearest spot on earth. The words of David were fresh in my mind. *"If I shall find favor in the eyes of the Lord, he will bring me again, and shew me both it and his habitation."* "

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From Nov. 18th, to Dec. 17th, inclusive, 1821.

Alfred and vicinity, N. Y. Fem. Char. Soc. by Abigail Hurlbut, $10 50
See also Angelica, &c.
Alna, Me. Monthly con. by the Rev. Samuel Johnson, 10 00
Alstead, N. H. West par. mon. con. 3 00
Amherst, Ms. So. in the Acad. for. Ed. Hea. Youth, quarterly payment for GERRARD H. HALLOCK, by Wm. H. Talbot, Tr. 4 00
Andover, Ms. Western Miss. So. by Miss Sarah Abbot, Tr. 10 70
A charity student, avails of labor, by Dea. M. Newman, 1 44
A coll. at the oratorio of the Lockhart So. in the Theo. Sem. for the purpose of extending the knowledge of sacred music in the Sand. Islands, by Mr. Louis Dwight, 34 18
The avails of a little more than half a square rod of garden, cultivated by Parker Carlton, 2 00
A number of students in the Theo. Sem. an offering for thanksgiving, by Mr. Cutler, 12 34
Angelica, Alfred and Arkport, N. Y. Individuals, by the Rev. Robert Hubbard, remitted by C. Hurlbut, Esq. 17 50
Athol, Ms. Sab. School for children of American Indians, 4 32
Bath, N. Y. A little girl, 12
Becket, Ms. Fem. Char. So. by Minerva Higley, Tr. 6 25
Belchertown, Ms. A bequest, of Mr. Caleb Clark, deceased, by Mr. Joshua Clark, Executor, 70 00
Bergen, Genessee co. N. Y. Dea. L. Ward, by the Rev. Herman Halsey, 4 00
Mr. A. Hull, $1, Dea. J. Ward, 25 cts 1 25
Berkley, Ms. A lady, by Asahel Hathaway, Esq. 2 00
Cent So. by the Rev. Thos. Andros, for Pal. mission, 23 88
Boston, Ms. Mr. Isaac Clark, for. ed. hea. chil. viz. one at Elliot, one at Mayhew, and one at Dwight, first payment, 100 00
United mon. con. for the Pal. miss. 116 37
From a char. box kept by Miss Betsey Witham, for do. 5 00
A lady, for schools under the direction of the Palestine mission, 50 00
A coll. at the Old South after the Rev. Mr. Temple's farewell sermon, 241 28
Boxborough, Ms. Ladies Asso. by Mrs. Lucy Hayward, Tr. 10 25
Braceville, O. Fem. Miss. So. by the Rev. J. W. Curtis, 8 00
Bradford, Ms. Young Gent. Asso. in the Acad. for civilizing and Christianizing the Amer. Ind. by Mr. Marshall Tufts, Tr. 16 25
Braintree, Ms. Fem. For. Miss. So. to make up the deficiency of their last ann. pay. of $50, by the Rev. R. S. Storrs, contributed by a lady, 3 50
Monthly concert in the Rev. Mr. Storrs's congregation, 21 50
Branford, Ct. Hea. Sch. So. by Mr. Samuel Plant, Tr. remitted by T. Dwight, Esq. 11 00
Bridgewater, N. Y. Miss Grace C. Brown, the amount to which she is entitled as an agent for the Herald, 3 00
Brooks, Me. Mr. Joshua Perry, by Mr. N. Willis, 1 50
Buffalo, N. Y. Mon. con. by Mr. Goodell, 8 22
Burton, O. Mon. con. by the Rev. Mr. Humphrey, 2 25
Byfield, Ms. Members of the Rev. Mr. Emerson's Seminary, for a child named JOSEPH EMERSON, 15 00
Cambria, Niag. co. N. Y. A friend of missions, by Mr. Goodell, 3 91
Cambridge, Ms. First par. a friend of For. miss. by Dea. Wm. Hilliard, 5 00
Carlisle, Pa. The Rev. Mr Duffield, by Mr. Erastus Dean, for the Brainerd mission, 3 00
Castine, Me. Mon. con. by the Rev. Thos. Adams, 23 00
Charleston, S. C. Ladies, by the Rev. A. Warner, for the Choc. mission, 223 00
Charlotte, Vt. Dea. Samuel Richards, by the Rev. C. Yale, for the Palestine mission, 5 00
A friend of missions for the school at Elliot, 1 15

Ladies Heathen School Society, 3 51
An individual, to make even dollars, 34
Chelmsford, Ms. Hea. Sch. So. by Mrs. Lucy Byam, Tr. for Mayhew, 12 00
Chenango Point, N. Y. Mon. con. by the Rev. Benjamin Niles, 11 68
Colchester, Ct. A friend of missions, by the Rev. Mr. Cone, 5 00
Concord, Ms. Monthly concert, 8 04
Proceeds of a small part of a garden, 5 75
A ch box at the meeting house, 41
Cooperstown, N. Y. From a miss. box kept by Mrs. Campbell, by George Pomeroy, Esq. 2 00
Cummington, Ms. Fem. Char. So. the remainder of their annual payment, 2 00
Danvers, Ms. A small society of misses, the avails of their industry on Wednesday afternoons during the summer, by Miss Rebecca P. Osborn, for the Ceylon mission, 7 81
Dedham, Ms Ladies in the first chh. and cong. for adults and chil. in the Indian schools, 15 51
Fem. So. by Mrs. Martha Bird, for THOMAS BALCH, in Ceylon, 12 00
Deposit, N. Y. A little boy, the avails of onions and garden seeds, by the Rev. Dr. Porter, 1 50
Dorchester, Ms. Second par. miss box for 1821, by the Rev. Mr. Codman, 41 57
Durham, N. H. Mon. con. by the Rev. Mr. Burt, 16 63
Durham, N. Y. First Presb. cong. viz. Chil. of the Sab. sch. for ed. hea. chil. by the Rev. Seth Williston, 19 23
Monthly concert, 10 16
Young Ladies Reading and Sewing Society, 2 50
Char. box kept by Clarissa S. Hart, 50
Abijah Pratt, 50 cts. Abijah Pratt, jun. the avails of a bee hive, $9, 9 50
An old friend of missions, a small balance due, 6 24
Mrs. W. for the Palestine mission, 1 25
Avails of two gratuitous copies of the Missionary Herald, 3 00
East Hartford, Ct. Mon. con. by the Rev. J. H. Fairchild, 24 00
Erie, Pa. A coll. by Mr. Goodell, 11 37
Mr. Judah Colt, 12 00
A friend of missions, 3 50
Mrs. L. Sanford, for the Bombay mission, 5 00
T. G. Colt, part of the avails of a small field, 50
Fairfield co. Ct. Western district, For. Miss. So. by M. Marvin, Esq. 18 00
Fairfield, N. J. Female Miss. So. by Mrs. Ruth Davis, 6 50
Fitchburg, Ms. Ladies, for hea. chil. by the Rev. William Eaton, 11 27
Franklin, N. Y. A coll. by the Rev. Seth Williston, 10 12
Frederick co. Va. A few of the members of an Episc. cong. an addition to the don. of $12, published under "places unknown," in the Nov. Her. the whole for the support of a child at Elliot to be named GEORGE LEMMON, first annual payment, 18 00
Fredericktown, Md. A lady of the Episc. cong. by Mr. John Johns, 3 50
Gilmantown, N. H. Collected at six communion seasons, by the Rev. Mr. Spafford for the Cher. mission, 22 00
Gorham, Me. Rev. Asa Rand, 5 00
Harriet N. Rand, 25 cts. Wm. W. Rand, 25 cts. 50
Mrs. M. A. Creney, 1 00
Goshen, Ms. Mon. con. through the Hampshire Christian Depository, 12 00
Mrs. Taylor, 5 00
Avails of a piece of land appropriated to missions, 6 00
Goshen, N. Y. A coll. at a prayer meeting, by Mr. Erastus Dean, for the Brainerd mission, 1 19
Greensborough, N. C. Fem. Ben. So. of Alemance cong. by Mr. James Kerr, 20 00
Fem. Benev. So. of Alemance and Bethel congregation, 15 00
Halifax, Vt. A friend of miss. a waggoner, savings in the travelling expenses of eight journeys, 8 00
Harrisburgh, Pa. The Rev. Mr. De Witt, by the Rev. R. S. Storrs, 2 00
Hartford co. Ct. Aux. For. Miss. So. by Wm. W. Ellsworth, Esq. 300 00
Hillsborough, N. H. Fem. Cent. So. by the Rev. John Lawton, 12 00
Hopkinton, N. H. Appropriation So. by Mr. David Greely, Tr. 15 00
Jaffrey, N. H. An instructress, by Luke Howe, Esq. 10 00
Keene, N. H. Mon. con. by the Rev. Z. S. Barstow, 5 20
A friend of missions, the avails of a small part of his garden, 1 50
Kingsboro', N. Y. Mon. con. for Oct. and Nov. by Dea. Samuel Giles, Tr. 20 00
Do. for December, 19 00
Knoxville, Ten. Mon. con. first Pres. chh. by the Rev. D. A. Sherman 20 00
Lebanon, N. H. Fem. Miss. and Bible So. by Miss L. Hough, President, 16 50
Lee, Ms. Avails of a miss. field, from Stephen Hurd, Superintendent, 13 63
Do. from Samuel Sturges and Lyman Foot, 8 37
Lenox, Ms. Fem. Cent So. by Miss Abigail Walker, Tr. 20 00
Lewis, N. Y. The Rev. Cyrus Comstock, by Jona. Stute, Esq. 1 50
Lewisburgh, Union co. Pa. Fem. Miss. So. by Mary Geddis, Tr. 45 00
Lewiston, N. Y. A coll. by Mr. Goodell, 7 50
Lovell Lewis, for the Sand. Island mission, 1 00
Lexington, Greene co. N. Y. Female Cent So. by the Rev. David Porter, D. D. 12 50
Samuel Osborn, for the Choc. miss. 1 00
Littleton, Ms. The avails of a saffron bed, cultivated by a little girl, 62
Lynn, Ms. Fem. So. for ed. heathen youth, by the Rev. Mr. Rockwood, 18 00
Malta, Sar. co. N. Y. Mon. con. and avails of miss. fields, by Mr. Joseph Brackett, 20 00
Marlborough, Ms. East par. a coll. by the Rev. Mr. Bucklin, 12 00
An individual, for the Sand. Isl. miss. 3 00
Other individuals, 7 00

Masonville, N. Y. A young lady, by the Rev. Dr. Porter, 1 00
Montpelier, Vt. A contribution from the chh. by Dea. Williams, remitted by Mr. E. Dean, for the Brainerd mission, 23 47
Donations received by Messrs. Goss and Crosby, for do. 26 00
Montreal, L. C. A ch. box kept in a bar room, remitted by Mrs. E. Lyman, 8 00
New Bedford, Ms. A charity box, by Mr. Simeon Bailey, 3 00
New Haven, Vt. A coll. in the Rev. Josiah Hopkins's cong. by Mr. E. Dean, for the Brainerd mission, 13 50
New Haven, Ct. A ch. box kept at Mr. Bordman's store, where the Sand. Isl. Idols were exhibited, 11 82
A friend, 2 00
Mon. con. in Yale College, by J. Todd, Tr. 13 68
Part of the avails of a miss. garden in do. 8 26
Do. mission field in do. 30 46
New Haven co. Ct. For. Miss. So. Western district, by T. Dwight, Esq. 97 20
New London, Ct. and vicinity, Aux. For. So. by Dr. Isaac Thompson, Tr. 25 00
Newark, N. J. The profits of a small piece of land cultivated by a few young men, by Mr. John M. Benedict, Superintendent, 32 00
Newburyport, Ms. Fem. Elliot So. by Elizabeth Ann Chickering, Tr. second ann. pay. for DANIEL DANA, at Elliot, 30 00
For a child at the same station to be called SAMUEL PORTER WILLIAMS, 30 00
Fem. Jews' So. by Louisa S. Tracy, or the Palestine mission, 27 40
Newton, Ms. The Rev. William Greenough, for the Brainerd miss. 3 00
The Senior Fem. Ch. Rel. So. in the Rev. Mr. Homer's par. by Mrs. Ann Homer, Tr. for Ind. schools, 12 00
Northampton, Ms. The weekly prayer meeting, by Mr. Enos Clark, 15 00
Chil in the Sab. sch. by their Teachers, through the Hamp. Chris. Dep. the remainder of a donation sent in July, for the Elliot miss. 44
Northampton and the neighboring towns, For. Miss. So. by Mr. E. S. Phelps, Tr. through the Hamp. Christian Depository,* 401 04

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* *The following list specifies the sources from which the above sum (of* $401,04*) was received.*

Amherst. Contrib. at the ann. meeting, 18 87
Do. first par. Mon. concert for the Choctaw miss. by Dea. John Leland, jun. 15 00
Belchertown. Collec. by Mr. Jonathan Dwight, 22 40
Rev. Experience Porter, 3 00
A friend to missions by do. 2 00
East Hampton. Collec. by Mr. Enos Pomroy, 11 00
Granby. Charitable So. by Dr. John Payne, Tr. for Indian missions, 21 75
Norwich, Vt. Mon. con. in the South par. by the Rev. Mr. Bailey, viz. for R. W. Bailey, in Ceylon, 12 00
for the general purposes of the Board, 10 06

Bequest of Miss Jemima Smith, by do. for do. 5 00
Hadley. Collec. by Dea. William Dickinson, 39 00
Upper Mills, Mon. concert, by Samuel Stockbridge, 3 00
Hatfield. Fem. Benev. So. by Rev. Dr. Lyman, 16 50
Mon. con. by Dea. Moses Warner, 2 11
Northampton. Collec. by Mr. D. S. Whitney, 100 00
Pelham. Mr. John Rankin, by the Rev. N. Perkins, 2 00
Southampton. Collec. by the Rev. V. Gould, 23 61
Do. W. District, Concert for prayer, for edu. a Cherokee child, named VINCENT GOULD, 12 00
Miss Clarissa Pomeroy, 2 00
South Hadley. Mr. Josiah Bardwell, 40 00
Sunderland. Coll. by Nathan. Smith, Esq. 31 50
West Hampton. Coll. by Dea. P. Sikes, 23 00
Williamsburgh.—by the Rev. H. Lord, 5 00
Received from the former Treasurer, 2 30

$401 04

At the request of the Society, we publish the following particulars of donations received into its Treasury from Oct. 9, 1820, to the late annual meeting in 1821.

Belchertown. Contributed by Mr. Jonathan Dwight, 27 38
A friend, 1 00
Chesterfield. Contrib. by Dea. Spencer Phelps, 2 44
East Hampton. Coll. by Mr. E. Pomroy, 12 89
Granby. A female, by the Rev. N. Perkins, 31
Hadley. Collected by Dea. William Dickenson, 35 00
Upper Mills. Female Asso. by the Rev. J. Woodbridge, for trans. 4 14
Do. by do. for do. 3 00
Montague. Collec. by Dea. M. Root, 5 00
Martin Root, 2 00
Northampton. Fem. Mite So. for Cher. and Choc. missions, 25 05
Do. Do. by Nancy Clark, Tr. 14 00
Collec. by Mr. D. S. Whitney, 101 00
Another collection by do. 11 25
Bequest of Abigail Graves, by Mr. E. Graves, 20 00
Norwich. A female friend, 3 00
Mr. James Sacket, 2 00
South Hadley. A friend of missions, 5 00
Southampton. Young Ladies So. by Miss Eunice Edwards, for a Cher. girl named *Mindwell W. Gould*, 20 19
Young Men's Rel. Char. So. for a Cherokee child. *Vincent Gould*, 12 00
Do. for Elliot, 9 70
Collec. by Dea. Edwards, and at Monthly concert, 16 45

Carried forward, $332 80

Norwich, Ms. A bequest of Miss Sally Kirkland, deceased, by Capt. Samuel Kirkland, Executor, 40 00
Oneida co. N. Y. From a clergyman, his wife and children, 25 00
Orleans, Ms. Fem. Miss. So. by Mrs. M. Johnson, 40 00
Orwell, Vt. A coll. in the Rev. Mr. Ingraham's cong. by Mr. E. Dean, for the Brainerd mission, 6 00
Painted Post, Steuben co. N. Y. Fem. Cent So. by Mrs. N. Niles, 8 00
Mrs. Ann M'Call, 1 00
Chil. of Sab. sch. for the Elliot miss. 1 45
Peterboro', N. Y. A friend of missions, 10 00
Pittsfield, Ms. Mon. con. by the Rev. Mr. Humphrey, 5 50
Prattsburg, Steuben co. N. Y. Fem. Cent So. by Mr. Noah Niles, 10 00
Mr. Elisha Pratt, 3 00
An individual, to make a remittance even dollars, 43
Princeton, N. J. The So. in the Theo. Sem. by J. L. Marshall, Tr. for ARCH. ALEXANDER, and SAMUEL MILLER, in India, a semi ann. pay. 18 50
J. S. W.'s miss. box, by Charles C. Beatty, 50
A miss. box kept in the room of Mr. John Blatchford of the Theo. Sem. 10 00
Reading, Ms. A coll. by Mr. Temple, for the Palestine mission, 26 28
Dea. Caleb Wakefield, the avails of a mission field, 4 34
Hea. Friend So. by Miss H. Haskell, Tr. 10 00
A coll. after the annual meeting of said Society, 10 00
E. Haskell's mite box, 2 00
E. Haskell, the avails of a fruit vine, 2 00
Rocky Hill, N. Y. A miss. box in the Sab. sch. by Chas. C. Beatty, 1 75
Do. in C. Van Decker's family, 1 25
Individuals, 1 00
Rowley, Ms. Female Cent So. by Lois Cogswell, 19 40
Asso. for ed. hea. chil. by the Rev. Mr. Holbrook, for EZEKIEL ROGERS, and WILLARD HOLBROOK in Mr. Winslow's family, Ceylon, 24 00
For heathen children generally, 7 50
Salem, Ms. Tabernacle Thanksgiving So. by Mrs. Haraden, for SAMUEL WORCESTER, and JOHN NORRIS, 24 00

Brought forward, $332 80
Do. (W. district,) and Monthly con. by E. Edwards, jun. 6 93
P. C. a dona. for the miss. at Brain. 1 00
Spencertown, N. Y. Fem. Char. So. for *David Brainerd*, in Ceylon, 12 00
Sunderland. Collection by Nathaniel Smith, Esq. 31 50
Westhampton. Collec. by Dea. Pliny Sikes, 35 00
Whately. Collec. by Mr. E. Ellis, and at Monthly concert, 8 93
Contribution at the annual meeting of the Society, 8 52
Williamsburgh. Collec. by Dea. Jos. Bodman, 10 00

$446 68

Mon. con. in the South meeting house for December, 11 12
Salisbury, Vt. A few females, by Fanny Weeks, 3 00
Scituate, Ms. A char. box kept for hea. ch. by a female, in a Sab. sch. 2 00
From the person herself, 1 00
Shippensburgh, Pa. A friend of miss. by Mr. E. Dean, for the Brain. miss. 5 00
Shoreham, Vt. A coll. in the Rev. Mr. Morton's cong. by Mr. E. Dean, for the Brainerd mission, 9 45
A friend of missions for do. 2 10
South Hadley, Ms. A ch. box kept by Mr. Enoch Chapin, 4 00
South Reading, Ms. Fem. Cent So. by Mrs. S. S. Yale, Tr. 7 33
Southington, Ct. A friend of missions, 5 00
Springfield, Vt. Fem Char. So. by Miss Lucy Ames, Tr. 4 47
A ch. box kept by Mrs. Elisabeth Smiley, 1 25
Sudbury, Vt. Mon. con. by the Rev. Mason Knapen, 7 00
Tamworth, N. H. An individual, by Dea. Mark Newman, 2 00
Tewksbury, Ms. A few small chil. in a Sab. sch. for heathen children, 20
Thetford, Vt. Two sons of a friend of miss. the avails of corn produced on a small piece of ground, by Thomas Hopkins, Esq. 2 00
Tiverton, R. I. The avails of a piece of land devoted to miss. purposes, by the Rev. E. Coleman, 3 30
Monthly concert, 2 63
Troy, N. Y. Mr. Lyman, by Mr. E. Dean, for the Brainerd mission, 3 00
Tyringham, Ms. Mrs. P. Wheelock, 1 00
Vernon, Ct. Monthly con. in Aug. 9 00
An addition to do. by Col. F. McLean, 2 00
Mon. con. in Sept. Nov. and Dec. 5 67
Walton, Del. co. N. Y. First Female Cent So. by the Rev. Mr. Basset, 10 00
The Rev. Richard Bassett, 6 00
Ware, Ms. Aux. For. Miss. So. by Mr. Eli Snow, Tr. 50 00
Washington City, Dis. Col. Donations received and remitted by Miss L. Battelle, viz. from
Mrs. General Lingan, 5 50
E. B. Caldwell, Esq. $5, Mrs. E. B. Caldwell, $1, 6 00
Mrs. Winn, $2, Mrs. M. Herbert, $1, 3 00
Mr. J. B. Fenner, $1, Col. A. Henderson, $3,50, 4 50
Mrs. Hartley, $8, Mr. Robert Obear, $1,50 9 50
Mrs. Clark, 50 cents. Mrs. Hugh Smith, $5, 5 50
Mr. Evander McIver and Mrs. McIver, 3 50
Mrs. Eliza Douglas, $1, Mrs. E. Lawson, $2, 3 00
Mrs. J. H. Ladd, $1,50, Mrs. Sarah Ladd, $1, 2 50
Mr. C. Auld, $2, Miss Ann B. Fitz Hugh, $3, 5 00
Miss Ann H. Lloyd, $1,25, Mrs. J. M. Whitney, $3,50, 4 75
Mr. Blagden, $5, A lady, $1,25 6 25
Mr. John Underwood, 3 00
Messrs. Ingle and Linsley, 5 00
Messrs. Crosby and Wright, 5 00
Miss L. C. White and her friend, 4 00

Other individuals in sums less than a dollar, 6 00
Mr. James Douglas, jun. *Alexandria*, 2 00
Mr. K. Veitch, do. 1 00
Mr. George Brent, do. 1 00
Mr. S. *Philadelphia*, 1 00
Miss Maria Inglis, *Baltimore*, 3 57
Sale of Jay's Remarks on the Life of Clark, 14 25
Sale of missionary papers, specimens of Owhyhean cloth, etc. 9 06
A student in the Theological Seminary, Princeton, 5 00
Children of Mrs. Dennis, Easton, N. Y. 37
Two sons of Judge Buel, Troy, N. Y. 50
[Total by Miss Battelle, at this remittance, $119,75.]
West Boylston, Ms. B. F. Keyes, 2 00
Westfield, Ms. The avails of a miss. field, by Mr. Charles Smith, 13 00
Westford, Ms. Hea. Sch. So. by Dea. Samuel Fletcher, 6 75
Weymouth, Ms. Monthly con. by the Rev. William Tyler, 20 34
Wilton, N. H. A female friend of miss. 10 00
Winchester, N. H. Fem. Cent So. by Mr. Asahel Jewell, for the Palestine mission, 9 47
Monthly concert for do. 2 24
Windham, N. Y. Lemuel Hitchcock, by the Rev. Seth Williston, 1 00
Windsor, Vt. East par. Female Cent So. by Dea. Nathan Coolidge, for Indian missions, 15 22
Youngstown, N. Y. A few friends of miss. by Mr. Goodell, 5 00

From places unknown, or purposely concealed by the donors.

Nov. 22. By Mr. N. Willis, for missions to the Indians, 30 00
for the Sandwich Island mission, 10 00
23. A contribution by the guests at a wedding, by Mr. E. Kimball, 2 50
29. A friend of miss. by Dea. J. C. Proctor, second ann. pay. for JOHN CLEAVELAND IREPOOAH, 25 00
Dec. 4. A reader of the Miss. Her. 20 00
15. A friend of missions, 50

Amount of Donations from Nov. 18th to Dec. 17th inclusive, 1821, $3,706,15.

DONATIONS IN ARTICLES OF CLOTHING, &c.

NEARLY all the following articles, as well as those previously acknowledged, have been forwarded to the places of their destination. A large proportion of them were not appropriated to any particular place, but were designed for Indian missions generally.

Berlin, Vt. See Montpelier.
Cabot, Vt. do. do.
Canterbury, N. H. From ladies, by Rev. William Patrick, 56 50
Chelmsford, Ms. A small package from the Hea. Sch. So. for Mayhew.
Dedham, Ms. A package from ladies in the First Church and Society, 57 25
Deerfield, Ms. North par. Fem. Asso. 50 62
Goshen, Ms. From the ladies, through the Hamp. Ch. Dep. for Elliot, 65 65
Granby, Ms. Through the Hamp. Ch. Depository.
Hadley, Ms. 16 axes from Nathaniel Coolidge, jun. articles from widow H. Dickenson, for Elliot; a bundle from individuals; all through the Hamp. Christian Depository.
Hanover, N. H. Mostly from a Society of young women on Dart. College plain, for Elliot, by professor Shurtleff, 100 00
Hatfield, Ms. From benev. females, by the Rev. Dr. Lyman, 70 00
Hebron, N. H. A bundle from a few females, by Lavinia Pillsbury.
Hebron, N. Y. A cask of clothing from the Fem. Char. So. in which were included articles to the amount of $50, collected last winter for the Osage mission, but no opportunity to send having been presented, they have been forwarded with an addition to Troy, for missions under the direction of the Board, by Ruth H. Darrow, 64 50
Leominster, Ms. For Mayhew.
Marshfield, Vt. See Montpelier.
Montpelier, Vt. Berlin, Plainfield, Marshfield, and Cabot, three boxes from the asso. chhs. and individuals in the above towns; viz. for Brainerd, Elliot and Mayhew, by Messrs. Goss and Crosby, 417 90
Newton, Ms. From the Friendly So. for Brainerd, by Mr. Wm. Jackson, 23 41
Northwood, N. H. From ladies, for Elliot, 46 00
Norton, Ms. From females for Brainerd,
Palmer, Ms. From females, by Dr. Anson Moody.
Philadelphia, Pa. A box of clothing, books, &c. by the Rev. Mr. Patterson, and Robert Ralston, Esq. for Brainerd, forwarded to Savannah.
Plainfield, N. H. From ladies, by Mrs. Elizabeth Freeman, 28 03
Plainfield, Vt. See Montpelier,
Pownal, Me. Fem. Cent So. for Mayhew, by Mrs. Sarah Chapin, 27 00
Reading, Ms. From the people of the South Church, by Rev. Mr. Green.
South Hadley, Ms. A box through the Hamp. Christian Depository.
Southwick, Ms. From the Fem. Miss. So. and other individuals, by Rev. Calvin Foote, 37 45
Townsend, Vt. From the Ladies Char. So. by Mrs. Mary H. Wood, 43 83
Unknown, a small box left without a description.
Upper Octorara, Pa. From the Dorcas So. for Elliot, by Mrs. Jane Latta, forwarded to Mr. Henry, in Philadelphia, 82 53
Waitsfield, Vt. For Arkansaw, by Messrs. Goss and Crosby, 40 75
Ware, Ms. Dorcas So. for Elliot, by the Rev. Samuel Ware, 81 47
Wendell, Ms. A small box of clothing.
Western, Ms. Female Char. So. by Mrs. Sarah M. Gaylord, 65 44

West Hampton, Ms. From the people through the Hamp. Ch. Depository.
Weathersfield, Vt. A bundle from Miss Fellows, by Dea. N. Coolidge.
Wilmington, Del. From members of the 2nd Pres. chh. for Elliot, by Mrs. A. M. Macmullen, forwarded to Philadelphia, and thence shipped to New Orleans, 200 00
Winchester, N. H. A package from the Fem. So. for Elliot, 37 50
Winchester, Va. From the Fem. So. for the Indian child at Elliot, named William Hill, by the Rev. Dr. Hill, forwarded by Mr. E. Dean, 28 75

The following donations in clothing, &c. ave been sent to Mr. John Sayre, N. Y. an agent of the Board: all of which are for the mission station at Elliot.

Addison, Vt. Forwarded by Mr. Wm. G. Hooker.
Elizabethtown and Lewis, N. Y. by do. 55 00
Greenwich, New Canaan, and Ridgefield, Ct. and Salem, Sullivan co. N.Y.
Young Ladies summer Asso. of Greenwich, 111 00
The other three towns, 219 15--330 15
by Miss Sarah Lewis.
Middlebury, Vt. Forwarded by Dr. Wm. G Hooker, 259 50
Shoreham, Vt. do. 140 00

The following donations in clothing &c. have been sent to Henry Hudson, Esq. Hartford, Ct.

Coventry, Ct. Ladies in the North So. for Elliot, by Mrs. Betsey S. Calhoun, 50 74
Glastenbury, Ct. Ladies Benev. So. for Brainerd, by Abby Talcot.

For the Sandwich Islands.

Hadley, Ms. A cheese secured in a tin case, from Mrs. Porter for Mrs. Bingham.

WILL OF THE HON. ELIAS BOUDINOT, L. L. D.

IN our last number we presented our readers with a sketch of the late Dr. Boudinot's character. The will of that venerated man, has since been published; or rather those parts of it, which relate to charitable purposes. It will be gratifying to all, we presume, to have in their possession this exhibition of Christian benevolence of the most expansive kind.

IT is generally known that this distinguished Philanthropist has appropriated a large proportion of his estate to religious and charitable uses, and as it must be acceptable to all, and particularly advantageous to those concerned, to be correctly informed on this subject, the following summary has been obtained, and may be relied on as authentic. The Testator gives

1. The sum of $200, to be distributed by his daughter among ten poor widows.

2. He gives his daughter 15 shares in the Aqueduct Company of Burlington, the yearly produce of which she is to distribute among "the Friendly Society of Females in Burlington."

3. He gives $200 to the New Jersey Bible Society, to be laid out in spectacles for the use of indigent old persons, to enable them to read the Scriptures.

4. A devise of 4,000 acres of land, in the county of Warren, and state of Pennsylvania, to "the society established in the state of New York, for meliorating the condition of the Jews," under certain conditions, for the purpose of supplying Jewish settlers with farms of fifty acres each, or, at the option of the said society, the sum of $1,000 within two years.

5. The sum of $2,000 is given to the United Brethren of Moravians, at Bethlehem, to enable them to civilize and gospelize the Indians.

6. To the Magdalen Societies of New York and Philadelphia, and to "the institution at Cornwall, in Connecticut, for educating the Heathen," respectively, the sum of $500.

7. To the Trustees of the General Assembly of the Presbyterian Church, three houses in the city of Philadelphia, the rents of which are to be laid out in the purchase of books for pastors of congregations—the first year's rent to be divided equally between the Presbyterian Church at Elizabeth Town, and the Episcopal Church at Burlington.

8. The Testator's library is left, after his daughter's decease, to the Theological Seminary at Princeton, N. J.

9. He devises 4,080 acres of land, in Luzerne county, Penn. to the General Assembly of the Presbyterian Church, the proceeds of which to be appropriated to the education of such students of divinity in the Theological Seminary at Princeton, as are not able to support themselves, each student not to receive more than $200 annually.

10. He devises 4,000 acres of land in the same county, to the trustees of the college of New Jersey—from the profits of which are to be appropriated $1000 in the first instance, for the improvement of the cabinet of natural history, and the residue for the establishment of fellowships in said college, so that no incumbent, however, be allowed more than $250 per annum.

11. He devises 4,542 acres of land, in Lycoming county, Penn, to the American Board of Commissioners for Foreign Missions, for the purpose of sending the Gospel to the Heathen, and particularly to the Indians of this continent.

12. He devises 3 270 acres of land in the county of Bradford, and state of Penn. to the managers of the hospital in Philadelphia, for the use of poor and destitute foreigners, and persons from other states than Pennsylvania, to enable them to gain admittance, when necessary, into this institution.

13. To Messrs. Matthew Clarkson, Wm. W. Woolsey, Samuel Boyd and John Pintard, of New York, in trust for the American Bible Society, 4,589 acres of land, in the county of Northumberland, and state of Pennsylvania, the profits of which are to be applied to the

general purposes of the institution, but especially to the sending of the Gospel to the Heathen.

14. To the mayor and corporation of Philadelphia, 13,000 acres of land in Centre county, Pennsylvania, for the purpose of forming a fund for supplying the poor of that city with wood on the lowest terms—from this fund a medal worth $10 is to be given to any person who will undertake the purchase, and distribution of the wood, gratuitously.

15. The sum of $5000 to the General Assembly of the Presbyterian Church, one half of the interest of which sum is to be appropriated to the support of a missionary or catechist, who is to instruct the poor in the hospitals, prisons, &c. in Philadelphia, and the other half for a like purpose in the city of New York.

16. The residue of his estate, the Testator gives and devises to his trustees—and among the trusts, are the following of a public nature, to be carried into effect after his daughter's death.

1. To the Trustees of the College of New-Jersey, the sum of $10,000, half for the use of said college, and half for that of the Theological Seminary, as directed in the devise of real estate above mentioned.

2 To the American Board of Commissioners for Foreign Missions, the sum of $5,000, for like objects as stated in the devise of real estate.

Finally, after providing very liberally for his nearest family friends and connexions, by a codicil, he gives the residue of his estate, after the death of his daughter, and after satisfying his specific appropriations to the use of the General Assembly of the Presbyterian Church, towards the support of such of the members as are of the Synod of New-Jersey, and whose salaries are insufficient to their support. Or this fund may, at the discretion of the General Assembly, be applied in whole or part to missionary purposes, or to the use of the two Education Societies under the superintendance of the said General Assembly.

The Trustees and Executors are—

Mrs. Susan Bradford, of Burlington, his daughter.

Richard Stockton, Esq. Counsellor at Law, and Samuel Bayard, Esq. of Princeton.

Lucius H. Stockton, Counsellor at Law, Trenton.

Elias E. Boudinot, Esq. Newark, N. J.

Whoever attentively peruses the preceding document will be struck with the variety of its provisions, and with the mass of good, which will probably be effected by it, during a long course of future years. How incomparably more desirable it is, to apply property to the relief of human misery, and especially to the rescue of sinners from their danger, than to any private or selfish purpose.

It may rationally be hoped, that many persons, possessed of some property, will dwell upon the subject of making a wise disposition of what has been committed to them for important ends; and that they will propose to themselves the solemn inquiry, *How can I most glorify God with the substance which He has given me.*

COLONIZATION SOCIETY.

In the Herald for October last, we gave some account of the territory obtained for the colony, on the Grand Bassa; and of Mr. Bacon's return to this country. We learn from the London Missionary Register of September, that his late associate, the Rev. J. B. Andrus, has since died. He was buried on the 29th of July,—"a great loss," says Mr. Johnson, "humanly speaking, to the cause of Africa."

The following extract of a letter from the Rev. W. Johnson to the Church Missionary Society, dated Regent's Town, April 27th, 1821, states some interesting circumstances connected with the negociation of Messrs. Bacon and Andrus.

"Last night, I was agreeably surprised at the sight of Mr. Bacon, who has been down the coast to the Bassa country. William Davis also returned; and they were accompanied by the king's son of that country. William Tamba has gone again on a visit to the Sherbro people.

"The missionaries have succeeded in obtaining land; they have a sufficient quantity to begin a colony in the Bassa country. It appears that the king of that country is in earnest, or he would not have sent his son; which may be taken as a token of his sincerity, in respect to his promise of the land. I cannot express what I felt, when the news reached my ears. A heavy burden fell at once from my mind, which has been there ever since I heard of the death of Mr. Cates; for he, humanly speaking, died in consequence of the fatigue which he endured in going to that country; and I was the cause of his undertaking the journey; for I first proposed it to him, and then urged a special meeting to be held for the purpose. But now I see, that had not Mr. Cates gone thither, the missionaries would not have received land. William Davis produced the agreement which the king had made with Mr. Cates, and which opened the way immediately.

"The people were in the evening school when William Davis and the prince arrived. I took the prince to the school house; and, had our friends in England seen the sight, they would have wept for joy. His countrymen, who were standing in their respective classes, left them without asking leave, surrounded the son of their king, shook hands with him in the most affectionate manner, and inquired after their relatives. Some leaped for joy when they heard that their parents were alive: and the prospect of the Gospel soon sounding in their ears, caused such sensations as cannot well be described. Da-

vid Noah heard that his father and brethren were all alive and well. William Davis said that he had seen some of those who had sold him; and who tried to hide themselves, being ashamed to look at him; the mistress of his last master, (who sold him to the Portuguese,) when she saw him, ran toward him, and fell round his neck and wept: he heard also that his mother was alive; but she was too far in the interior to enable him to pay her a visit at this time: he, however, sent her a present, and word that he hoped soon to see her, and to have her in his family. Some of the people were so struck when they saw Davis, that they scarcely would believe that he was the same; as an instance of one returning, who had been sold out of the country, had never occurred before."

Mr. Cates, who is mentioned in the preceding letter, was sent, in the year 1819, to the Grand Bassa Country, in order to inquire into the expediency of establishing a mission there.

"It was the intention of the Church Missionary Society to embrace the first opportunity of entering on the promising field among the Bassa people, which Mr. Cates's visit had opened. The Society will greatly rejoice that American Christians have gained a footing there; and that its own previous researches and labors have led, in any measure, to the attainment of their object. The new colony will serve as a point of support to the exertions of native, as well as of American and English Christians, to diffuse the light of the Gospel on those shores."

It is desirable that the people of this country should feel an interest in the natives of that part of Africa, among whom our colony is to be established. We shall, therefore, extract, at some length, from the journal of Mr. Cates, kept while in the Great Bassa.

"Our arrival was soon noised abroad; when men, women, and children ran together to look at the white man. I was sitting in a large palaver house, which in less than ten minutes was so filled with people, that the heat became quite oppressive; while the noise was such that a Stentor must have despaired of being heard. I was obliged to move into the open air, where I sat nearly half an hour to gratify their curiosity. It was amusing to observe the various countenances which surrounded me. Many of the men came to shake my hand; while the women pressed on the shoulders of the men, and thrust the children under their arms and legs in all directions, with various indications of surprise or fear. After the crowd of men and women had retired, the children seemed determined to indulge a little longer in the novel sight; and moved round me at a few yards' distance, to survey both back and front, as we would do a chained wild beast.

"The approach of the king was now announced; some mats were spread, and a wooden-seated chair, which had lost its back, was brought for him to sit upon. The king is a feeble old man; but possesses his faculties much better than I expected. He was dressed in a robe of the country-cloth, made in the Mandingo style; and had on his head a scarlet and blue cloth cap, ornamented with vandyke and tassels. By the help of a staff he was able to walk to his seat; and his sight was sufficient to distinguish me very readily. He inquired after my health, my name, and my business. Being satisfied on these points, he said he was glad to see me, and to hear what I told him. As it was getting dark, I deferred a longer interview till the morning; telling the king, that if he would then assemble his people, we would read the Book which we had brought, and talk to them about it. He cheerfully assented; and after a little more conversation respecting the places which we had visited, whence we came, and the doctrine that we taught, he went away.

"The people then began to express their opinions about us. That we should have walked from Sierra Leone, seemed almost incredible: and in order to get rid of this difficulty, one man stated it to be his opinion, that I came down from heaven; which he thought, of course, a shorter journey.

"The king supplied us with a house: and, soon after sent a large bowl of beef and soup; but as it had too large a portion of palm-oil for my taste, the men enjoyed the benefit of it. In an open shed, near the house appropriated to our use, was the unburied body of the deceased headman, as they reported. Before we began our meeting for prayer, the people had assembled at this shed, with drums and horns, howling and dancing in the extravagant manner which we had before witnessed. I expected that we should scarcely be able to hear the voice of prayer for their noise: but, before the first hymn was finished, they heard us, and left their dancing to come and look at us: nor did they begin any more during the night, to my great comfort.

"*March* 7, 1819, *Sunday.*—The king sent word, that by 8 o'clock, he wanted to hear our Book. I went, therefore, with Tamba and Davis. We found him seated on a leopard's skin, on a mat on the ground, in a small court surrounded with houses, which were connected by mud walls, and through which there were three entrances. His head, in addition to the red cap, was now surrounded with an enormous quantity of leopard's teeth tied together. There did not appear less than two hundred, the weight of which must have been severely felt by his enfeebled neck. About thirty people were admitted with us, and the doors were shut. I read part of the eighteenth chapter of St. Matthew, and addressed them; Davis repeating in Bassa, what I said. They were very attentive; and seemed thankful for the instruction given them, and much surprised at seeing a countryman of their own so far elevated above them. Having concluded, I told the king, that I should like, in the forenoon, to speak to his people more publicly, in some place where all who wished might attend. He said he was willing, and should be glad himself to be present.

"I had not long returned to the house, before the king followed me; and having ordered his people to catch a small bull, he pre-

sented it to me, begging that I would accept it, and order one of my people to kill it. I thanked him; but said as there would be much more than we could eat while it would be good, I would rather decline so bountiful a present. If that were the case, he said, I should take as much as I liked, and he would take the rest. I again thanked him, but still declined; it being Sunday, I did not like that the men should be so employed. All, however, would not avail, but take part I must. The king therefore ordered his people to kill it; and, when dead, would not take a piece till I had chosen which part I thought proper. I complied, and took about a quarter, but he would make it up nearly half. He inquired whether our great knowledge was acquired at all by any particular diet. Being told that it was not; but that all which we knew naturally, others were equally capable of attaining by a little study; and that all which we knew spiritually, God could teach him and his people; he seemed surprised.

"It was twelve o'clock before we were ready for morning service, which we held in the palaver house. I had no sooner entered, than the people flocked together in crowds, to hear the surprising things about which we talked: in a few minutes, the king came; when between 200 and 300 persons seated themselves around, and were silent beyond what I could have expected from such untutored people.

"We began by singing part of the nineteenth Psalm. I then prayed; and William Davis explained the meaning of each of these services to them. I then read the second chapter of Genesis; and spoke briefly on the creation of man, in a state of happiness, and contrasted it with the present state; leaving William Davis to enlarge on these topics. Among other things, as a proof of man's departure from justice he stated their custom of killing the people of a whole town, if they can, for the offence of one man, and contrasted it with the justice and mercy enjoined by the Word of God; on which the whole congregation, who had hitherto been silent, set up two or three loud shouts, as if they had been electrified. On inquiry, I found that these were shouts of approbation, and meant that what we said was very good. As soon as silence was restored, Davis finished his discourse; and, after singing the hundred and seventeenth Psalm, and praying, we concluded the service; promising to meet them again before night, as they seemed still disposed to hear.

"At five o'clock, we had afternoon service, I read the third chapter of Genesis; and explained to them the fall of man, and the curse of God incurred thereby; and then, directing them to Jesus as the all sufficient Savior, concluded with prayer. They were quite willing to hear, and professed to approve what was said. The poor old king, especially, seemed desirous that himself and his people should have instruction.

"*March* 8.—They kept up drumming and dancing to a very late hour last night, and deprived me of rest. The king came early this morning, to ask after my health; and to tell me that he liked the proposal which I had made, of sending William Davis to teach them.

"Four or five times in the course of the day, I was called on to read to them; and their desire to hear continued unabated. They busied themselves in devising means of remembering the different parts of Scripture which I read. The king begged hard that I would stay till his head men should have time to arrive and hear. Toward night I was seized with pain in the head, which prevented my going out again.

"*March* 9.—My head being much worse, I was obliged to keep my bed almost all the morning. About one o'clock I made an attempt to read to the people, but was unable to sit, and had to leave Davis to conclude.

"*March* 10.—I continued very unwell most part of the day; but toward night was a little better. I took the opportunity of going to the king, to hear his final determination, which he gave, by assuring me that he should be glad to receive and afford protection to William Davis, to live as a teacher among them. He requested that I would leave him a book to state what I had told him: with this I complied, and took down his answer in a book for myself.

"I then told the king that I proposed to set out for home in the morning, to which he agreed. I had first thought of going to the next river; but, finding that king John's territory extended thither, as well as to a considerable distance northward, and as I had now seen most of the head men from thence, who all approved of our plan, I thought it unnecessary to prolong the journey.

"There is abundant room for as many teachers as we can send them, and there appears a great disposition to receive them.

"*March* 11.—The king came early to see me, and bid me farewell.

"Soon after seven o'clock, we left his town, on our way back, having repeated our mutual desire for the instruction of the Bassa country."

CALCUTTA AUXILIARY BIBLE SOCIETY.

We have been obligingly furnished with the tenth Report of this very active and useful institution, made to the Society at the annual meeting, on the 21st of February last. The Report begins with mentioning the formation of an Auxiliary Bible Society at Madras, established May 5, 1820—the only link which was wanting to complete the chain of biblical operations in the east. Sir J. Newbolt, chief justice, was chosen president, and several of the most distinguished persons in the place to fill the other offices. The subscriptions and donations, within a short time, amounted to about 8,000 dollars.

The establishment of this new auxiliary is peculiarly important, as it will be able to furnish the Word of Life to great multitudes of native Christians on the Indian peninsula. The Tamul translation is to be revised; though, in the mean time, such is the want of the Bible that 1000 copies of the present version will be published. Mrs. Pritchett, widow of the late missionary of that name, has presented to the Society her husband's transla-

tions into the Tenoogoo language; and Mr. Reeve, of Bellary, has presented a few chapters of his translation into the Canarese; and Mr. Bailey, of Travancore, and Mr. Spring, of Tellichery, portions of their translations into the Malayalim. The Society has appointed a Committee of Translations, consisting of the five interpreters to government, and all the clergy of the place.

The Calcutta Society's Report proceeds to say, that the publication of the Malay Bible has been delayed by the accidental loss of the three last sheets in manuscript. The press was obliged to stop till this portion could be supplied by the translator who was at a distance. The Hindoostanee version of the Old Testament was just going to press. An edition of 4,000 copies of Martyn's Hindoostanee New Testament had been received from the British and Foreign Bible Society; and had been forwarded for distribution to many different places. The Scriptures in different languages had been issued freely from the depository; and all persons, engaged in the work of missions, of whatever persuasion, had been encouraged to make their wants known, and liberally furnished according to the means possessed.

We solicit the particular attention of certain classes of persons to the following sentence in the Report. "*Experience gives no great encouragement to expect that Bibles alone, without teachers, will effect any very extensive good.*" The classes of persons, to whose notice we would commend this sentence, are very apt to disparage the exertions of Missionary Societies, while they profess a great interest in the circulation of the Bible. The fact is, undoubtedly, that without missionaries the good designs of Bible Societies could never be carried into effect among a heathen people.

The appendix to the Report contains several interesting documents, among which are a letter from the Rev. Dr. Corrie, and another from the Rev. Dr. Marshman, giving an account of particular instances, in which the circulation of the Scriptures appears to have been the means of conversion. We shall gladly make extracts from these letters hereafter, if our limits will allow.

The Society expended the following sums during the year, estimating a sicca rupee at 48 cents; viz.

Salaries allowed to translators and writers,	$1,131 36
5,000 copies of Matthew in Hindoostanee,	1,306 80
4,000 in Hindoostanee and English,	2,035 80
5,000 copies of John in Nagree,	567 36
900 of the latter epistles of the New Testament,	403 20
Paid the missionaries at Serampore for printing the Malay Bible,	3,840 00
—— for other printing charges,	1,636 38
Printing paper for various editions,	7,048 80
Binding, &c.	2,544 16
Disbursed for the Columbo Bib. So.	480 00
Contingent expenses, viz.	
Charges of the Depository,	678 90
Boat-hire, and charges of conveyance,	154 81
	$21,827 57

SOUTH TRAVANCORE.

Extract of a Letter from Mr. Mead, one of the missionaries, to the Rev. Mr. Lewis, Islington, dated Nagurcoil, Feb. 26, 1821.

THIS mission is situated in a country where idolatry is supported at an immense expense, and with enthusiastic folly. The whole country was formerly made over to the false idol of their worship; and then, every inch of ground we now tread upon, was devoted to the Brahmins and their deities. A vast change in the aspect of the country has taken place since 1807, when Mr. R.—— first arrived in Travancore. We have much reason to be thankful for the tolerant spirit of the native government, and the protecting shield of the British name. The higher orders of natives are the most depraved and abandoned part of the community; "the poor have the Gospel preached unto them." Upwards of 5,000 have renounced heathenism, and no longer offer sacrifices to devils, as they formerly did. They are all enjoying the blessing of Christian instruction, as far as we are able to attend to their requests for schoolmasters or catechists. We are constantly visiting them, and preaching the Gospel to them, and rendering them every other assistance in our power. To us they refer for counsel and advice in every difficulty, and to us they apply for redress under every grievance. The burthen is vastly too great, and we are sometimes ready to faint. Hitherto, however, strength has been equal to our day.

The past year has been marked with several auspicious circumstances. The arrival of another fellow laborer, the increase of our schools and congregations; the erection of several new places of worship; greater attendance on the Sabbath; evident increase in knowledge; and a spirit of liberality according to the ability of the people—are amongst our encouragements to go forward.

MISSIONARIES FROM BASLE, SWITZERLAND.

FOUR missionaries, who have been educated in the Seminary at Basle, are come over to England, in order, after perfecting their knowledge of English, and learning the national system of education, to proceed to the West Africa and Indian missions of the London Missionary Society.

These young men entered the seminary at Basle, in October 1818, and were admitted to Lutheran ordination, on the fifth of August, in the cathedral of Stutgard, in the presence of the royal family of Wurtemburg, and of a congregation of more than 4000 persons.

The interest which the king of Wurtemburg takes in the missionary cause, is feelingly depicted in a letter from Mr. Blumhardt to Dr. Steinkopff, dated in Aug. of which the following is an extract:

"During my stay in Stutgard, it pleased the Lord so to ordain it, that, without any endeavor on my part, I was called no less than four times to the royal palace. The king did this entirely at the suggestion of his own mind; and I passed in conversation with him one of

the happiest hours of my life. He inquired in so condescending a manner, into the state of the missionary society, that all embarrassment on my side, instantly vanished. He attentively listened to my recital of its history and operations. The chief points of his majesty's inquiries referred to the rise of our missionary seminary, the Christian principles therein inculcated, our plan of education, the number of students, and the conduct of the young Wurtemburgers admitted to it. He then declared, with evident emotion, that he was convinced that this was a work of God, and that it ought to be powerfully supported, assuring me, at the same time, in the most explicit manner, that he would embrace every opportunity to evince his heartfelt concern for the success of this work of the Lord.

"In an official letter, signed by the revered monarch himself, he commissioned me to assure our Committee, of his sincere interest in the Society's progress, and that he would omit no occasion of testifying his good will towards it."

It may be easily conceived from this statement, with what pleasure his majesty would witness the solemn dedication of three of his subjects, in the cathedral church of his kingdom, to the service of Christ among the heathen.

The Treasurer of the A. B. C. F. M. has received an interesting letter from the venerable Mr. Blumhardt, mentioned above, which will appear in the next number of the Missionary Herald.

THE JEWS.

The change of feeling, which is taking place in Christendom, with respect to God's ancient covenant people, is worthy of much attention. Christians begin to act as though they were under no obligation to perpetuate the curse on this people; but on the contrary, that they should endeavor to remove it. In England, on the continent of Europe, and in this country, considerable interest has recently been exerted for the conversion of Abraham's descendants.

A young Jew hopefully converted to Christianity, about a year since, and baptized by the Rev. Dr. Spies, of Frankfort, in April last, has arrived at Boston from Holland. He is a native of Poland, and was educated to be a Rabbi, which office he sustained for some time before his conversion. His name is Jadownisky, and his baptism was mentioned by the Rev. Mr. Marc, the agent of the Jews Society in London, as may be seen in the Jewish Expositor for April.

It appears from a letter addressed to the Rev. Mr. Frey of N. Y. by a gentleman in Charleston, S. C. that some encouraging facts have taken place recently among the Jews in that state. Two daughters, belonging to a Jewish family, have been hopefully converted, and maintain the profession of Christianity, amid much opposition. A woman, also, belonging to another family, has apparently become a real Christian. Several Jewish children, likewise having been sent to Sabbath schools by their parents, evince a great interest in those portions of the New Testament which came before them.

AMERICAN BIBLE SOCIETY.

The managers of this national institution have elected the Hon. John Jay, of Bedford, N. Y. President of that Society, to supply the vacancy occasioned by the death of the venerable Dr. Boudinot.

AMERICAN EDUCATION SOCIETY.

SIXTH ANNUAL REPORT OF THE DIRECTORS.

We have before noticed the annual meeting of this Society, which was held in Boston, on Tuesday, the 2d of October. The very interesting and valuable Report, read at that time, has since been published.

The receipts, at the Treasury, for the year ending Sept. 30th, 1821, were $13,108 97. Of this sum, $500 were the bequest of Mr. John Pierson, late of Rowley, Mass. for the permanent fund; $1,660 were the payments of Life Members; $684 annual subscription of members; $964 54, interest of productive funds; the remainder donations.

The whole number of the present members of the Society, as nearly as can be ascertained, is 425. Of this number, 197 are Life Members, the greater part of whom were constituted chiefly by the liberality of females.

The whole number of beneficiaries, who have been aided by the funds of the Society, since its formation in 1815, is 321. The number, now depending on the Society for help, is about 250.

It is a matter of deep regret, that, although 63 new beneficiaries were received the last year, the receipts at the treasury, fell more than $2,000 below the amount received the year before; and more than $6,000 below the amount of receipts two years ago.

"The following appalling facts," says the Report, "are drawn from the most authentic sources.

"In the state of Maine are 127 towns, many of them extensive and populous, that are destitute of Congregational, Presbyterian and Episcopalian ministers. In 1813, in two counties of New Hampshire, were 45 destitute towns. In Vermont, 81 towns have no minister of any denomination, and 139 have no Congregational, Presbyterian, or Episcopalian minister.

There are 53 destitute congregations in Massachusetts, and 35 in Connecticut, and 332 in South Carolina. In the Presbyterian connexion in the United States are 451 vacant churches, and in the Baptist connexion ONE THOUSAND. All Indiana, Illinois, Missouri, and the Michigan Territory, are destitute of regular educated ministers, except so far as 16 can supply a population of 300,000, scattered over a territory almost three times as large as New England.

"A table, made with great care, from information obtained from gentlemen in civil of-

fice, from almost all the counties in Virginia, furnishes the following melancholy results: In that ancient and opulent state, there are not as many Baptist ministers, in proportion to the population, as in Connecticut: 46 counties have no Presbyterian minister: 62 counties have no Episcopalian minister. The whole State has not one Congregational minister: 46 counties, containing a population of more than 304,000, have neither an Episcopalian or Presbyterian minister. The state contains 974,000 inhabitants,* and but 92 Presbyterian and Episcopalian ministers, leaving upwards of 882,000 souls, destitute of such ministers. Such facts must be reiterated or forgotten.

When we view the great moral waste spread out before us, in connexion with the unexampled growth of our country, how dark and portentous is the prospect!

In 1810, the population of the United States was 7,323,903. By the recent official report of the Secretary of the Treasury, it appears that our population increases 34 per cent in 10 years. The census of 1820, gives a population of almost 10,000,000. On this ratio of increase, in 50 years, there will be about 45,000,000; enough to give all the territory,† within the limits of the States, belonging to the Union, a population as dense as that of Connecticut. To supply this population as well as Connecticut is supplied, would require 45,000 ministers. But in the last 70 years the number of ministers was a little more than doubled. If we allow that the number will double in the next 50 years, there will then be but 6,000, not as many as are wanted at this moment.

War, famine and pestilence, may retard the rapid growth of our nation. But from the immense extent of our territory, the fertility of our soil, the salubrity of our climate, and the enterprising character of our citizens, we may fairly calculate that the increase of our population will not be checked for an hundred years. On this supposition, our country would then contain 177,000,000 of souls, a number nearly equal to the population of Europe, and yet, if spread over our whole territory, between the Atlantic and Pacific ocean, would be less dense than the present population of Massachusetts. The prospect is grand. But how is it darkened by the moral desolation that will overspread this vast empire, unless stayed by omnipotence, through the agency of Christians: unless the friends of the Redeemer have more of his spirit; his zeal for God,—his love to man,—his self denial and perseverance in the mighty enterprize of saving a lost world. This enterprize must be achieved "by the preaching of the Gospel;" and the company of the preachers must be great. If mountains of difficulties obstruct the way, they will sink before the power of faith. A stronger impulse must be given to the tone of feeling and action in the Christian community. The word and providence of God warrant the fullest confidence, that when the friends of Zion unite, with system and energy on Christian principles, to accomplish the purposes of divine grace, every mountain will be brought low, and every valley exalted; the crooked ways will be made straight, and the rough places smooth.

* *This is according to the census of* 1810. *The present population of Virginia is above a million.* Ed. Miss. Her.

† *This phrase might be supposed to mean our whole national territory; but the meaning doubtless is, the territory comprised within the limits of the twenty four states, excluding what are technically called the "territories" of the United States.* Ed. Miss. Her.

LIBERALITY OF A MAN WHO DEPENDS FOR SUPPORT ON THE LABOR OF HIS HANDS.

Not many months ago, we received a letter from a stated contributor to religious charitable objects, from which the following paragraphs are extracted. They show with what alacrity the work of evangelizing the world might go on, if all professed Christians were actuated by the same spirit.

"Although I have a large family, who are dependent upon my labor for a support, yet the Lord has enabled me within 10 or 12 years, to give more than *three hundred dollars* in cash for the advancement of his kingdom on earth. I do not mention this by way of boasting; but as a grateful acknowledgment, that God has enabled me to refund such a part of what he has lent me. Can I expect to be remunerated *for the payment of debts?* Yes, ye rich worldlings, know that I shall have a future revenue from the payment of these debts to the Lord, which will shame all the tardy accumulations of your compound interest. And I am still more positive, that (should I have no future reward) I have a *present* satisfaction which far surpasses all that can result from receiving and increasing in wealth.

"What are professors of religion about? Are not three quarters of them sleeping at their posts? Were there as much apathy amongst farmers, in time of harvest, the world would starve. Yet, blessed be God, notwithstanding many, "who have a name to live," are dead; still those, who are only sleeping, will be awakened to action."

MISSION TO THE GREAT OSAGES.

Our readers are aware, that this mission was fitted out in March last from N. York, by the United Foreign Missionary Society; and that they proceeded, by the way of Pittsburgh, whence they embarked, and went down the Ohio, and up the Mississippi, the Missouri, and the Osage, till they arrived at the place, which they named Harmony station. They reached the end of their long journey on the 3d of August, and selected a site for their establishment, as soon as possible. We have before us a letter, written by Mrs. Jones, a member of the mission family, to her friend in Ashburnham, Mass. from which we transcribe a few passages for publication. Under date of Aug. 3rd, the letter says:

"We have this day been permitted to shake hands with some of our red brethren and sisters. There is nothing in their countenance, or appearance, which wears a frightful aspect. On the contrary, they appear mild, pleasant, and interesting. It appears that they have been expecting us for a long time.

"Wednesday, 8. Our brethren set out this morning on foot across the prairie, with axes on their backs, to the place where it was expected we should be established, and began to cut timber for a store-house.

"9. Two of the brethren set out for Franklin, [on the Missouri] ninety miles distant, to purchase horses and cattle.

"Saturday, 11. At 4 o'clock P. M. the Indians, 70 in number, including a few women, have just arrived for a council. Perhaps 30 or 40 of them came on horseback. The rest walked. Some of the women had gowns and mockasons on; others had blankets. Mr. Dodge informed the Indians, that the next day was the Sabbath; therefore the business could not be attended to till Monday. We gave them a barrel of flour and some tobacco.

Monday, 13. Rose early, to make preparation for leaving the boats and going to our station. Though we have no houses as yet erected, still it will be pleasant to get on land and live in tents. After breakfast, all the females of our mission were assembled on the decks of our boats; and then the chiefs and warriors of the nation came up, and, with a smiling countenance, shook hands with us. The Big Warrior observed, that he did not know what to call us;—whether to call us sisters, or sisters in law. Being informed, that he might call us sisters, he bowed, and appeared well pleased."

The site of the station, which is eleven miles above the place, at which the large boats were able to ascend, is thus described.

"They," i. e. the Indians, "proceeded to designate, by certain heights and creeks, the ground which they would give for the place of our residence. This will probably include five or six miles square. The place fixed upon is a high bank, with the river running at its foot on the south. On the right is a large piece of bottom land, well furnished with timber. On the left also is timber of an inferior size, oak and hickory. There is also a mill-seat, a rare thing in this country. The bottom is stony; and there is stone easy to be dug for various uses. On the north, or behind us, extends a vast prairie, giving us a prospect like that of the sea, where thousands of acres are presented to one view, now fit for the scythe. In the river is abundance of sea-coal fit for use; and near is a fine spring of water."

The letter concludes thus:

"Never had people more reason to admire the goodness of God toward them, and to say, What shall we render to the Lord for all his benefits."

REVIVALS OF RELIGION.

Hillsborough, N. C.

From a letter written by the Rev. J. Witherspoon, dated Hillsboro', N. C. Oct. 16, 1821, it appears, that there has been considerable religious inquiry, and great solemnity, at several places in that vicinity, during last summer, and the early part of autumn. Meetings for religious worship were much frequented; and hundreds of persons manifested a deep concern for the salvation of their souls. Aged Christians at Hawfields thought the work greater than had ever been known in that part of the country; not excepting the great revival of 1802 and 1803.

Ontario County, N. Y.

The Rev. D. R. Dixon, of Mexico, Ontario county, N. Y. in a letter to the Editor of the Missionary Herald, dated Nov. 1, 1821, mentions revivals of religion in that town, and several other towns of the same county; particularly, New Haven, Volney, Williamstown, and Constantia. The work commenced in New Haven, about the middle of January last, was very powerful, and almost confined to heads of families. About 45 were added to the church, which before consisted of not more than 30 members. In Mexico, the commencement of the work was small, and its progress slow at first. By the middle of March, meetings were crowded, every evening of the week. They were still and solemn. "The Lord is in this place" seemed to be impressed on every heart. Now the joyful news of sinners awakened was brought daily to the knowledge of the minister and his church.

"We number," says Mr. D. "about sixty hopeful converts. Fifty eight have been received to our communion. Thus the Lord has more than doubled our number in a few months. It is his work, and to him be all the glory."

It is added that religious publications are read with increasing interest, and that the people are anxious to throw in their mite to promote the great work of evangelizing the world.

Pittsburgh, Pa.

Mr. William Goodell, who is accepted as a missionary to be sent hereafter to Western Asia, is at present discharging an agency, for the Board, in Ohio, having passed through the states of New York and Pennsylvania. In the early part of December he spent some time at Pittsburgh; and, under date of the 10th, gives the following account of a deep seriousness, which had just commenced.

"From Tuesday to Saturday, I attended twelve or fourteen public meetings, which were generally much crowded, and the whole assembly often more than melted into tears. After public worship, one evening, in the Rev. Mr. Swift's church, professors of religion and the awakened were requested to tarry to converse, a few moments, on the state of religion in their own hearts; and those, who did not wish to be conversed with, on the state of their souls, were requested to retire from the house; and, in the mean time, the people of God were requested to pray for those, who might thus retire. In a moment, the heads of the professors of godliness were dropped,

as in the attitude of prayer. All was silent and solemn as the recess of the tomb; and, to our overwhelming astonishment, not an individual left his seat. The *whole congregation* tarried; and as we went from aisle to aisle, and from pew to pew, we found hardly one, who was not anxious to know what he should do to be saved. Christians are wide awake, and begin to hope, that the skies are about to pour down righteousness upon all this thirsty land, as rain upon the tender herb, and as showers upon the mown grass."

We observe in the account of the meeting of the Synod at Pittsburgh, on the 3rd of October last, that a day of humiliation, fasting, and prayer throughout their congregations was recommended, and another day appointed, to be set apart by each member of the Synod for special devotional exercises, with a view to a revival of religion in their own hearts. The Synod also recommended to the ministers, to go two and two into all the congregations in their vicinity, for the purpose of arousing the stupid by preaching, prayer, exhortation and private conversation.

OPINION OF DR. JOHNSON WITH RESPECT TO MISSIONS AND TRANSLATIONS.

THERE are persons who would pay much more respect to the opinion of that colossus in English literature, Dr. Johnson, on any subject of morality, or religion, than to the opinion of missionaries, or of their patrons. If these pages should fall into the hands of any such persons, we intreat them to consider the following short extract from Boswell's Life of Johnson.

"I did not expect to hear," says the Doctor, "that it could be, in an assembly convened for the propagation of Christian knowledge, a question whether any nation, uninstructed in religion, should receive instruction; or whether that instruction should be imparted to them by translation of the Holy Books into their own language. If obedience to the will of God be necessary to happiness, and knowledge of his will be necessary to obedience, I know not how he that withholds this knowledge, or denies it, can be said to love his neighbor as himself. He that voluntarily continues ignorant is guilty of all the crimes which ignorance produces: as to him that should extinguish the tapers of a light house, might justly be imputed the calamities of shipwreck. Christianity is the highest perfection of humanity; and as no man is good, but as he wishes the good of others, no man can be good in the highest degree, who wishes not to others the largest measures of the greatest good."

The Doctor proceeds to represent it as one of the greatest crimes "to omit for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes that terminate on this side the grave."

"Let it be remembered," says he in conclusion, "that the efficacy of ignorance has been long tried, and has not produced the consequences expected. Let knowledge therefore, take its turn; and let the patrons of privation stand aside, and admit the operation of positive principles."

These opinions were expressed, long before any of the great modern exertions for the diffusion of the gospel were commenced. What would the Doctor have said at the present day? and where would he have found terms strong enough to express his approbation of these exertions, or his condemnation of indifference or opposition to this cause?

TO THE FRIENDS OF MISSIONARIES.

WE often receive letters of inquiry, with respect to the time when packages may be sent to missionaries, in different parts of the world. We would advise all the friends of missionaries not to expect information of this kind; but to write letters as frequently as they think proper, and send them free of expense, to the care of Jeremiah Evarts, Boston. They will be forwarded by the first opportunity. Very frequently vessels sail to those parts of the world, where missionaries reside, with a short notice only. Sometimes we hear of a vessel about to sail in a few hours, directly to some missionary station. If letters are ready, they can go; but there is no time to prepare them; much less to give intelligence to friends at a distance. Letters for missionaries sent in the manner above described, reach the persons to whom they are addressed, in ordinary cases, without any expense to them.

TO PATRONS.

SUCH has been the increase of subscribers for the Missionary Herald, during the year past, that we have felt authorized greatly to augment the number of copies printed. We presume upon the public spirit and Christian zeal of our friends to justify us in this measure.

Patrons will bear in mind the condition, (not only of our work, but of all other monthly publications,) that all subscribers are considered as wishing to continue their subscription, unless notice was received to the contrary before the commencement of the present volume. That this condition is perfectly reasonable no person can deny; for, on any other plan we must require a new subscription every year.

We hope, therefore, that no subscriber, to whom the present number is sent, will discontinue his subscription. In a few cases, where subscribers are deceased, or have changed the place of their residence, it is desired of those into whose hands the copies shall fall, that they will return the present number without expense, in order that volumes may not be rendered incomplete.

The publisher takes great care to transmit the monthly numbers punctually, and according to direction; and it is our constant and anxious endeavor to render the work useful to the cause, for the promotion of which it is published.

THE

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PALESTINE MISSION.

JOURNAL OF MR. PARSONS, WHILE AT JERUSALEM.

It will be remembered, that, in our last number, the continuation of Mr. Parsons's journal brought him to the Holy City.

Feb. 17, 1821. Entered Jerusalem by Jaffa gate, five minutes before 5 o'clock in the afternoon. Soon after passing the gate, we turned to the north, and in a few minutes arrived at the house of Procopius, to whom I had letters of introduction.* The servant at the door informed us, that he was in the church for evening prayers. Without a moment's delay I hastened thither, to unite with the professed followers of Christ upon Mount Calvary, and to render thanks to God for the happy termination of my voyage to the Holy City. The church is but a few steps from the place, where, it is supposed, stood the Cross. On entering, I was not a little surprised to find it so richly and neatly furnished. It is called the church of St. Constantine, and is the place to which all the bishops, (five in number,) with their numerous attendants, resort for morning and evening service. Every thing was conducted with a pleasing stillness and regularity, becoming so holy a place.

Introduction to Procopius.

After service of 30 minutes, I returned, and presented my letters to Procopius. Conversation was directed to the exertions which the Protestants are making to promote the diffusion of the Holy Scriptures. They replied; "We believe the Protestants to be our friends." In a few moments, I was conducted to the room, which had been put in readiness for me, by the request of the Russian consul. It is near to the Holy Sepulchre, and contains many convenient apartments. My trunks had arrived in safety. In the evening, we read from the Greek Testament the account of our Savior's sufferings and death, and endeavored to consecrate our rooms to Him, who here gave his life for the world.

First Sabbath in Jerusalem.

Feb. 18. At an early hour, I was reminded, by the crowing of a cock, of Peter, who denied his Lord and Master. In view of so affecting a subject, I could only say; "Cause me to know the way wherein I should walk; for I lift my soul to thee."

After breakfast, Procopius called upon me, repeated his willingness to aid me to the extent of his power, and bade me welcome to all the privileges of the monastery. The day passed with great tranquillity. At three o'clock, went to the Greek church, and heard selections read from the Psalms of David. In this city, the pious Psalmist breathed out his soul to *his* God, and to *our* God. Here he wept for sinners. "Rivers of water run down mine eyes, because they keep not thy law." His prayers are registered in Heaven, and will be had in everlasting remembrance.

Feb. 19. Awoke this morning with a severe headache, which continued with great violence during the day. [Some priests called on Mr. Parsons, to show him civilities; but nothing of importance took place.]

Feb. 20. Prepared letters to be forwarded to Smyrna, by the way of Jaffa. P. M. Called upon an Armenian merchant, to whom I had a letter of credit. He speaks neither Italian nor Greek; but by signs, and by stammering a few words in Turkish, I made my business known to him, and engaged to call again with an interpreter.

* Those of our readers, who have observed the operations of the British and Foreign Bible Society, will recollect, that Procopius is the agent of that noble institution, and takes charge of the sale and distribution of the Scriptures. As he is also an assistant of the Patriarch of Jerusalem, and himself president of all the Greek monasteries, it is a peculiarly auspicious circumstance, that he is heartily engaged in the Bible cause. *Editor.*

Visit to the Armenian Patriarch.

An Armenian from Smyrna invited me to visit the principal Armenian church. It is situated near to Jaffa gate; is large, and elegantly furnished. We were conducted to the spot, where, *they say*, was interred the head of John the Baptist.* My Armenian attendant, after making the cross, bowed and kissed the stone, which concealed, *as he believed*, the sacred deposit. From the church was conducted to the apartment of the Patriarch. He was sitting in the corner of a large hall, with a writing table before him. He bade me take a seat. After coffee and sweetmeats, as is the fashion here, I presented to him a quarto edition of the Old Testament in the Armenian language; with the request, that he would inform me if the edition be correct. He replied, "I have examined it, and approve of it, as an edition without errors." I then mentioned, that I had a few copies, which I would offer, with his permission, to the pilgrims, at a cheap rate. He gave his assent; and a pilgrim present engaged to make inquiries, and to give me information.

I presented to Procopius an excellent copy of the Persian Testament, translated by the much lamented Henry Martyn. He read portions of it with fluency, and thanked me for the donation. Also, gave a French Bible to the clerk of the monastery, who reads and understands the French language.

Visit to the Holy Sepulchre.

Feb. 21. Went to the church of the Holy Sepulchre. The gate fronts the south; and is strictly guarded by Turks without and Greeks within. No pilgrim, a subject of the Grand Seignior, can enter without paying a *para*,—a trifle to be sure; but when multiplied by the hundreds of times, at which each pilgrim enters, in the course of three months, the amount becomes a large sum. To prevent confusion, it is necessary to observe the difference between the *church* of the Holy Sepulchre, and the Holy Sepulchre *itself*:—The one embracing all the apartments belonging to the different denominations of Christians;—the other being only a monument erected over the tomb of our Savior, and held in equal reverence by the various denominations of Christians, who frequent it. The *tomb* may be called the centre of the church of the Holy Sepulchre, near to which may be heard the prayers of Christians in ancient Greek, in Latin, Armenian, Arabic, and Syriac.

Entered the gate of the church of the Holy Sepulchre amid a crowd of pilgrims. The first object, which attracted my attention was the *Stone of Unction*, venerated as the spot where the body of our Lord was anointed for burial. The stone is 31 feet directly in front of the gate;†—is 8 feet in length, and two feet two inches in breadth. Several large candles are kept standing at each end; and over it are suspended several silver lamps. The pilgrims all bow, and, after making the sign of the cross, kiss the sacred stone.

Leaving the Stone of Unction we were conducted to the Holy Sepulchre. It is distant from the stone of unction 63 feet, under the centre of a large dome. The monument erected over the tomb contains two apartments. In the first is the stone where, *it is said*, the angel made his appearance to Mary; in the other, is the Holy Tomb. The outside of the monument is 29 feet in length, 18½ in breadth. I waited some time for the pilgrims to withdraw. While standing there, a pilgrim entered, and, at the sight of the tomb, wept and sobbed as over the grave of a parent.

Mount Calvary.

Seventy three feet from the Holy Sepulchre we came to the chapel of apparition, in which a few Catholics were engaged in evening service. The music, for softness and solemnity, exceeded any thing I have heard in Asia. From this chapel, we returned to the Holy Sepulchre, and, passing through the Greek church, ascended Mount Calvary. It is 16 feet above the level of the tomb. I stooped down to look into the hole in which, *it is supposed*, stood the cross; below which is a fissure in the rock, made, it is believed, when Christ our Lord bowed his head and gave up the ghost.

The Environs of Jerusalem.

Feb. 22. In the afternoon, the interpreter of the Russian consul accompanied me to Mount Olivet. Left the city by Damascus gate, and turning eastward we passed near to the cave, in which, tradition says,‡ Jeremiah wrote his lamentations.

* Others say, of St. James the Great.

† The various distances, mentioned in reference to the Church of the Holy Sepulchre, were subsequently taken by Mr. Parsons, at an hour when the people were not present. *Editor.*

‡ When Mr. Parsons mentions the traditionary accounts, which are reported to all travellers, he is not to be understood as giving any opinion, with reference to the reliance which may be placed on these traditions. Doubtless the identity of some places has been accurately preserved and transmitted; while that of others must remain incapable of proof. *Editor.*

"All ye that pass by, behold, and see if there is any sorrow like unto my sorrow." The cave is large, and is held in high veneration. Passing the north east corner of the city, we descended to the brook Kedron. The bed of the stream was perfectly dry, notwithstanding the great rains. On our left, saw the church erected over the grave of the Virgin Mary;—on our right, the garden of Gethsemane.

Mount Olivet.

In fifteen or twenty minutes reached the summit of the Mount of Olives. Here we had a delightful view of the city, and also of the Dead Sea. Perhaps no place in the world commands a finer prospect, or is associated with events more sacred and sublime. "David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot." On the east side of it, our blessed Savior raised Lazarus from the grave; and, on the west, he endured the agony of Gethsemane. Here he beheld the city, and wept over it. From this mount he was at one time conducted to Jerusalem with shoutings of "Hosanna to the Son of David;" and, at another, with the cry of "Crucify him, crucify him." From this spot he gave his last commission; "*Go into all the world, and preach the Gospel;*" and then ascended, and "sat down on the right hand of the Majesty on high."

The Pool of Siloam.

Descending the Mount of Olives, we passed into the valley of Jehoshaphat, to the pool of Siloam. Here the blind man, at the command of Jesus, washed and returned seeing. The pool is at the foot of Mount Moriah, on the south side. We descended a handsome flight of steps to the water. It is visited, every day, by pilgrims of every denomination. I perceived nothing unusual in the taste of the water.

From Siloam, directing our course southward, we came to the tree, where, *it is said*, Isaiah was sawn asunder for his faithful exhortations and reproofs. The tree is securely guarded by a high wall, to prevent the injuries it would receive from pilgrims.

Mount Zion.

From this we began to ascend Mount Zion. We passed through fields of grain, which reminded us, at every step, of the awful prediction: "Mount Zion shall be plowed like a field." On the summit is a mosque, erected over the tombs of David, and of the kings of Israel; and an Armenian church, *said to be* the ruins of the house of Caiaphas, the high priest.

Mount Zion, on three sides, is strongly fortified by nature. This agrees precisely with the description given of it in Scripture. "Nevertheless, David took the *strong hold* of Zion, the same is the city of David." At the foot of it, on the west, are the ruins of the pool of Beersheba,—on the south, the valley of the son of Hinnom, called also Tophet, and the valley of slaughter. (Jer. xix, 6.) Here the children of Israel caused their sons and their daughters to pass through the fire to Molech, 2 Kings xxiii, 10; and, in this place, Jeremiah denounced the dreadful curse: "Behold, I will bring evil upon this place, the which, whosoever heareth, his ears shall tingle."

On the south side of Mount Zion are the ruins of the old wall, supposed to be the one repaired by Nehemiah. Here may be seen, to the best advantage, the site of Solomon's temple, the mount of Olives, and the plains and mountains of Judea. This delightful prospect, in connexion with its spiritual privileges, led David to sing, "Beautiful for situation, the joy of the whole earth, is Mount Zion." Returned to the city at sunset.

Feb. 24. A priest came to my room to read with me the Holy Scriptures.

Sabbath 25. The Sabbath passed without the least interruption. How desirable this retirement, after so many Sabbaths of weariness.

26. A Greek priest requested me to aid him in the study of the English language. This will give me opportunity to institute many important inquiries, and to obtain valuable information.

Various Objects in the City.

P. M. A priest invited me to visit some interesting objects in the city. We passed the street called *Via Dolorosa*, through which our Savior bore his cross to Calvary; —were shewn the house of St. John the beloved disciple;—the hall where the Savior was arraigned before Pilate;—the pool of Bethesda, near St. Stephen's gate;—the arch where, it is said, Pilate cried, "Behold the man;"—the place where Stephen was stoned, having his eyes fixed on the visions of God;—the place in the garden, where our Savior, being in an agony, prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground. St. John has marked the site of the garden very particularly. "He went forth with his disciples *over* the brook Kedron." There is but one spot over the brook Kedron convenient for a garden. This garden has been consecrated by the many prayers, and by the blood, of our divine Savior. "For Jesus ofttimes resorted

thither with his disciples." It is still occupied as a garden, and contains several large olive trees.

Feb. 27. Received a letter from the president of the Greek monastery at Rama, expressing his thanks for the tracts which I sent him to be distributed among the pilgrims.

28. Sent a few tracts to a Russian gentleman who resides in the monastery of Abraham. Also, gave a few to a young man belonging to the Catholic monastery. He engaged to read them attentively.

29. Sold an Italian Testament, and gave an Armenian Testament to an Armenian, who engaged to aid me in the distribution of the Scriptures. Visited the priests, who have charge of the Holy Sepulchre, and gave them a Testament. Towards evening walked with a few priests to the place where, it is said, Hezekiah "stopped up the fountains and the brook, that ran through the land, saying, Why should the kings of Assyria come and find water." 2 Chron. xxxii, 4. By the way, gave them some account of the progress of religious institutions in America: of Sabbath schools, family worship, and benevolent societies.

Visit to Bethany.

March 2. A Russian gentleman with the president of Abraham's monastery offered to accompany me to Bethany, about two miles east of Jerusalem, at the foot of the Mount of Olives on the east side. "Now Bethany was nigh to Jerusalem, about fifteen furlongs off." We came to the grave of Lazarus. "It was a cave," saith St. John, "and a stone lay upon it." A Turk, who seemed to have charge of the sepulchre, for a few *paras* gave us lighted tapers and permission to enter. We descended 28 stone steps, where we found a small room about eight feet square. On the east and west sides are tombs cut in the solid rock. Probably Jesus our Lord stood here, and cried with a loud voice, "Lazarus, come forth." Half a mile to the east, we came to a stone, upon which our Savior sat, *it is believed*, when Martha met him and fell at his feet, saying, "Lord, if thou hadst been here, my brother had not died."

Returning to Jerusalem we passed over the summit of the Mount of Olives, and, besides visiting places before mentioned, came to the mount where king Solomon "built a high place for Chemosh, the abomination of Moab, in the hill which is Jerusalem." It is only a few rods south of the place from which our Savior ascended to heaven. Visited also the tombs of the prophets, a little west of the mount of scandal.

March 3. Gave to Procopius 100 tracts, to be distributed among the priests and pilgrims. Conversed a long time with a priest, respecting the nature of the new birth. He said it was baptism. "When children are baptised, they are renewed, as it respects Adam's transgression; but if they afterwards sin, they must be punished." This, so far as I can learn, is the prevailing sentiment among the Greeks. They can give no other account of the new heart.

Interview with Pilgrims.

A few pilgrims called upon me, and expressed their surprise that I should not observe the stated fasts. I requested them to prove from Scripture, that it is required of Christians to fast forty days before the passover. I had observed, that the pilgrims on board the vessel, who abstained with great strictness from meat, often drank wine even to intoxication. This led me to inquire, as to the propriety of such conduct; especially among pilgrims, on their way to the Holy Sepulchre. We must learn, I observed, that true piety consists not in eating, or in abstaining from food; but in doing the will of our Father who is in heaven. They confessed frankly, that the practice, which prevailed among the pilgrims, was highly censurable.

March 5. Violent rain during the day. Translated, from Italian into Greek, a letter received by Procopius from Mr. Barker, the general agent of the British and Foreign Bible Society in Syria. Procopius, not being able perfectly to understand the Italian, requested me to make a translation. The design of the letter was to aid, by every laudable effort, the distribution of the Holy Scriptures.

March 6. While reading the Holy Scriptures with a priest, inquiries were made respecting the "many mansions" in heaven. He said, that they were all for Greeks, but one has a higher station than another. "Catholics, Armenians, Protestants, not one of them can enter heaven; for they are not baptised."

8. Violent rain. The Greek, with whom I read the Scriptures, remarked that Christ was τελειος ανθρωπος και τελειος Θεος; (truly man and truly God.)

March 9. The rain continues without intermission. "The Greeks believe," said a priest who visited me to day, "that neither the righteous, nor the wicked, immediately after death pass into glory, or are sent to punishment. Both rest like prisoners for the day of trial."

Service of the Copts.

While walking in the Church of the Holy Sepulchre, my attention was arrested by

the religious service of the Copts. They have a small apartment on the west side of the Holy Tomb. The priest, arrayed in robes of a very ordinary appearance, offered incense, as is the practice of other denominations. The Scriptures were read with a low, but sweet voice, and with great simplicity. There was good attention, and nothing like a desire to be seen of men. The number of their pilgrims is not great.

Visit of a Catholic Convent.

March 12. Visted the Catholic convent. The Superior invited me to visit the convent when I pleased, and gave me many assurances of his friendship. I did not take with me Testaments, as I knew the Catholics were decidedly hostile to the distribution of the Holy Scriptures among pilgrims. The convent is large; and is the resort of all European travellers, who visit the Holy City. In the evening, received a letter from brother Fisk, dated Jan. 26. forwarded by way of Cyprus.

13. Wrote to brother Fisk, and forwarded the letter, with several others, to Cyprus.

14. Visited the Armenian convent, and left three Testaments for sale. Walked to "the field of blood, purchased with thirty pieces of silver, the price of him that was valued." It is a little south of Siloam, on the brook of Gihon. It contains many apartments for the dead; as it was originally appropriated to the burial of strangers.

15. Rain during the whole day.

17. Procopius gave me permission to enter the church of the Holy Sepulchre, for the purpose of quietly observing the different apartments while the pilgrims were absent.

19. Visited Procopius. He gave it as his opinion, that there are in Jerusalem 10,000 Jews and 2,000 Christians. Twenty-one pilgrims arrived from Smyrna. An Armenian of distinction informed me, that, in Jerusalem, there are 60 families of Armenians,—and that in Palestine are only four Armenian monasteries; viz. one in Jerusalem, one in Bethlehem, one in Rama, and one in Jaffa. There is also an Armenian church on Mount Zion, without the city.

Two ecclesiastics called upon me to instruct them in Italian. They read with me in the Italian Testament. Much rain during the day.

An Interesting Pilgrim.

22. In the morning, one of the pilgrims, with whom I read the Scriptures almost every day, while on the passage, came to my room and read with me several chapters. The progress which he has made in reading and in knowledge, is a rich compensation for all the trouble of teaching him. He often stops to tell me, in other words, the story he has read; and remarks upon the importance of living according to the Scriptures. He is never weary; but, at the close of one chapter, he says, with a smile, "shall we read another?" When he passes me in the street, he expresses the affection of a brother, and, at the same time, looks to me as his instructor. The effect upon his life has been most salutary. He says, that he shall read the Testament every day as long as he lives. He is soon to return to his country, more than a thousand miles from Jerusalem, and my opportunities to visit and instruct him must cease. But he will carry with him the Holy Bible as his guide, and he will not soon forget the past interesting scenes. I do indulge the secret hope, not that he is already converted, but that impressions have been made, which, by the blessing of the Holy Spirit, will result in a saving acquaintance with the Word of God, and in final admittance into heaven. With regard to the future, we can make no certain calculations. For the past I feel bound to give thanks to God.

Reading the Scriptures with Inquirers.

Four persons have been at my room to read the Scriptures to-day. The priests encourage me in this employment. If, then, a missionary can reside here with no other employment than to read the Scriptures with pilgrims, not uttering a word respecting Catholics, Greeks, or Turks, a great work might be accomplished;—a work, which would impart infinite joy to the friends of this mission, and guide many souls to eternal life. From the observations I have made, I am led to believe, that reading the Scriptures is one of the most effectual methods to diffuse the spirit of piety;—a method to which God has often added a peculiar blessing.

23. Read in the Greek Testament with a Greek priest. Within 100 feet of my room reside five bishops, viz. of Petrea, of Nazaret, of Gaza, of Lydda, of Philadelphia. Petrea and Philadelphia are beyond Jordan.

24. Read the Scriptures as usual with a few individuals. Attended service in the church of the Holy Sepulchre. Seventy two priests, dressed in clerical robes, entered the church, two by two; and, bowing to the floor, rose and kissed the hand of the presiding bishop. After this, five loaves of bread were placed in the centre of the church and consecrated, in commemoration of the feeding of the five thousand.

25. P. M. A Turkish high priest, a

moolah, arrived at Jerusalem. The governor of the city, the presidents of the different monasteries, and a large number of soldiers, went out to meet the *moolah*, and to welcome his arrival. As he entered the city, two cannons were discharged,—an honor, which is conferred on persons of high standing.

27. Passed the day in reading the Holy Scriptures in Greek and Italian, with a few Greeks. In the evening, the Russian consul arrived with his family.

28. Read the Scriptures with several Greeks.

29. Accompanied the Russian consul and his family to the church of the Holy Sepulchre.

30. Read Italian two hours in the morning with a few Greeks. Afterwards obtained permission from Procopius to visit all the Greek monasteries in Jerusalem, and to supply the pilgrims and monks with tracts. A Greek priest was my guide.

Visit of the Greek Monasteries.

First visited the convent of St. Basilius, near the Latin monastery, at the northwest corner of the city. There were 12 women residing near the monastery. They received tracts with every expression of thankfulness.

Next came to the monastery of St. Theodore, a few paces south of the Latin convent. In it reside 200 pilgrims, many of whom had before received tracts which I sent them. Left a sufficient number to supply the rest.

The third monastery, that of St. Demetrius, is near to Jaffa gate. Here we found many pilgrims, willing and thankful to receive the tracts

The fourth that of St. George, is near to Zion gate, in which reside only one monk. Left a few tracts for him, and for his friends.

The fifth that of St. John, is a little south of the church of the Holy Sepulchre. Here was presented to us, a part of the head, *as they say*, of John the Baptist, in a silver vessel. My guide, and others with me, approached it with a reverence, one would think due only to Him, who demands our worship. The pilgrims are numerous. Left 50 tracts. These were not sufficient. The pilgrims, finding themselves destitute, entered a charge against the president of concealing the tracts, and appropriating them to his own use. I was informed of the disturbance, and terminated the dispute by sending 50 tracts more.

The sixth was St. Mary's, at which we were shewn a neat and very ancient MS. copy of the four Gospels written by a nun; the date of the copy some affirm to be 650 years after Christ. Here are preserved also the bones of a converted Turk, who suffered martyrdom for his religion. Supplied the monastery with tracts, and received the assurance that they would be attentively read.

Visited, also, the Syrian church, which, *it is said*, is the house in which the disciples were assembled, when Peter came from prison, and saluted his brethren. They tell us, that the very gate is standing where Peter knocked till "Rhoda came to hearken; and when she knew Peter's voice she opened not the gate for gladness, but ran in, and told how Peter stood before the gate." Saw a few fine copies of MS. Testaments in the Syrian character;—also a few Syrian printed Testaments, deposited there by the Rev. Mr. Connor.

31. Mr. Barnet, an English traveller, arrived this morning, and brought me a letter from brother Fisk, of the same date as the other, received several days since. Mr. B. is now from Egypt, and has given me a very favorable account of that country, as it respects the safety of travellers, and the encouragement afforded to Europeans.

Excursion to Bethlehem.

April 2. Accompanied Mr. B. to Bethlehem. Rode two miles through a beautiful plain, called the valley of Rephaim. Here David obtained a memorable victory over the Philistines, being encouraged by "the sound of a going in the tops of the mulberry trees." Passed the convent of Elijah, where reside about 20 Greeks. Near it is shewn a rock, on which, tradition says, Elijah slept, when fleeing from the wrath of Ahab. Here we had a distinct view, at the same moment, of the three most important places on the globe; Bethlehem, where the Savior was born; Jerusalem where he was crucified; and the Mount of Olives, whence he ascended to heaven. Bethlehem, at this distance, assumes an appearance of splendor far beyond that which it actually possesses. The monastery, erected over the manger, stands a little east of the village. Still further eastward, we saw the valley where the shepherds heard the angels sing, "Glory to God in the highest."

From the convent of Elijah the road became uneven and stony. We passed near the sepulchre of Rachel. "And Rachel died, and was buried in the way to Ephrah, which is Bethlehem."

A letter from the Latin convent in Jerusalem, introduced us to the president of the convent in Bethlehem. We were invited to dine with him. At dinner, the subject of distributing the Scriptures was introduced. He replied, "the Arabic psalter, which the English have sent here, is a correct translation, word for word. Also, the Italian Testament, translated by Antonio

Martini, cannot be censured. But the Arabic Bible sent here, we Catholics do not approve of." "The Greeks" added he, "differ from us in three things. They believe, that the Holy Spirit proceeded from the Father *only;*—that there is not a state of purification after death; and they renounce some of the sacraments. As for the Protestants, they believe that all will be sayed."

After dinner visited a Catholic school, to which belong 80 scholars. Among them I found a youth who spoke the Italian with great fluency, and who is, as they informed me, far advanced in the study of Arabic, his native language. Knowing that it would be desirable in many respects, to obtain such a youth, I requested the father of the child to permit me to take his son, and give him a good education at my own expense. After some hesitation, he replied, "his mother will not be willing."

To the hill Bethlehem, every Christian must feel a peculiar attachment;—the native place of David, the king of Israel,—a man after God's own heart, and of the second David, the Lord from heaven. Here the wise men of the east laid their crowns, at the feet of the infant Savior; and here was heard a choir of angels singing, "*Glory to God in the highest, on earth peace and good will toward men.*"

In Bethlehem village there are, it is said, 1,500 Catholics, 1,000 Greeks, and a few Armenians, and a few Turks. The Catholics, Armenians, and Greeks, have each of them a monastery. On our return, saw the village of Rama on our left. "In Rama was there a voice heard, lamentation and weeping and great mourning; Rachel weeping for her children, and would not be comforted, because they are not."

Visits to Various Places.

April 3. Went with Mr. B. to Siloam, Aceldama, to the King's gardens, and to the pillar of Absalom.

5. Obtained permission of Procopius to examine the manuscripts in the library belonging to the monastery. There were many copies of the four Gospels, but only *two* of the whole Testament. The bishops absolutely refuse to sell a single manuscript. The library is small, but preserved in tolerable order, and contains books of much value.

6. A Swiss clergyman arrived with Bibles and Testaments. He informed me, that he has disposed of many Testaments, and with prospects of usefulness. He designs, after the passover, to go to Aleppo.

7. Visited the Jewish synagogues, with the Swiss clergyman. They are situated a little west of the site of Solomon's temple. A few Jews were present performing evening service. There are four synagogues in the same inclosure; and others in other parts. We made inquiries with regard to the number of Jews in Jerusalem. Some replied 3,000; others said, "No, there are not three thousand;" "But why" they replied, "do you ask us this question?" Because, we wish to gain particular information with regard to Christians, Jews, and Turks, in every place. We showed them a Testament in Hebrew. They examined it; but dared not purchase it, without the consent of the Rabbins. We left a few tracts, which they examined; but not without hesitation. They treated us with respect; and invited us to come again.

Mr. B. left the city for Damascus. Before his departure, I presented to him a little book, together with a letter expressing my desire, that the divine Savior, the places of whose nativity, crucifixion, and ascension, he had visited, might be his Guide, and everlasting Friend.

Other Greek Monasteries.

10. Visited several monasteries, in addition to those mentioned before, for the purpose of giving to all who could read religious tracts.

I have before mentioned, that on the 30th of March I visited *six* monasteries: to prevent confusion the numbers are continued.

The *seventh* monastery, called Abraham's, because it is erected over the spot where, *it is supposed*, Abraham, strong in faith, presented his son Isaac for sacrifice. The spot is only 8 or 10 feet from Mount Calvary, where was offered the Great Sacrifice for the sins of the world. The pilgrims are Russians; and Greek tracts are of very little use. At another passover, I hope we shall be able to afford the same kind of instruction to Russians, Armenians, and Copts, which we have now done to Greeks. A missionary should have on hand a large supply of tracts in the following languages: Greek, Russian, Armenian, Turkish, Arabic, and Syriac. All are willing to read; and to all God can impart his blessing.

In the *eighth* monastery, called St. Katharine's, left 20 tracts. A few women reside in the convent.

Next; *the ninth*, is St. Mary's *the less*, (to distinguish it from the other by the same name.) Here disposed of 20 tracts.

The Archangel monastery, erected over the spot where the angel was seen, when "he stretched out his hand over Jerusalem to destroy it," is the *tenth*. Disposed of 100 tracts. A multitude of pilgrims are residing in this monastery.

The *eleventh* is that of St. Nicholas, where I found a multitude of pilgrims ready to receive instruction. Left 100 tracts.

At the *twelfth*, St. George's, left only 20 tracts, a sufficient number to supply all who could read.

At the *thirteenth*, that of St. Ithemius, left 30 tracts. Here terminated our tour. Have now visited thirteen Greek monasteries, one Catholic, one Armenian, one Syrian, and one Coptic, within the walls of Jerusalem. Distributed in all, including the church of St. Constantine, 1,000 tracts. These tracts are to be widely dispersed; and perhaps read by people several thousands of miles from the Holy City. The very fact, that, they were brought from Jerusalem, will attach to them a degree of sanctity; and give them higher claims upon the attention of a multitude of Christians.

I regret exceedingly, that I could not obtain tracts in the Armenian and Russian languages.

12. Two English gentlemen arrived from Egypt, to witness the ceremonies of the Passover.

13. Early this morning all the Greek pilgrims ascended the Mount of Olives to perform a service in commemoration of the resurrection of Lazarus. During the service, two men (appointed for the purpose,) passed through the assembly soliciting charity for the church. As they passed, they solemnly invoked the assistance of the saint, saying, "Holy Lazarus, help us."

Commemoration of the Entrance into Jerusalem.

April 15. Palm Sunday. The ceremonies at the church of the Holy Sepulchre were numerous and splendid. A large procession was formed;—each individual bearing palm leaves and olive branches in commemoration of the Savior's entrance into Jerusalem with shoutings of "Hosanna to the Son of David." That part of the Gospel, which relates to this subject was read in ancient Greek at the door of the Holy Sepulchre. If such occasions could be devoted to reading the Scriptures in a language which the pilgrims understood, they would become highly interesting, and communicate instruction to thousands of precious souls.

16. Accompanied the Russian consul, and the English travellers, to the monastery of the Holy Cross, a mile and a half west of Jerusalem. Here we were shown the hole in the earth where grew, *it is said*, the tree from which was taken the Cross. The dirt has been carefully collected, and carried off by pilgrims. Also, saw a large collection of manuscript Testaments, in Greek and Armenian characters, but none of them are offered for sale.

Five miles further west, came to the Catholic monastery erected over the spot where John the Baptist was born. The convent is large, and in a good state of preservation. A little further west, we came to the house, in which, tradition says, Mary, the mother of our Savior, saluted Elizabeth. We saw, at a considerable distance to the north, the tomb of the prophet Samuel. To the west is the valley, in which David slew Goliah.

Ceremonies of a Jewish Funeral.

17. Attended a Jewish funeral. After the body was laid upon the bier, a priest offered a short prayer, and the people responded, "Amen." As they came near the gate, which leads from the city, the priest offered another prayer, and then returned. After passing the gate, they commenced singing, and continued this service till they arrived at the grave. It was on the east side of the Mount of Olives, where all the Jews consider it a privilege to be buried. It is a feast day with the Jews, and not lawful for them to bury the dead. A Turk was hired to do it. A hole was dug in the earth, about three feet in depth; and the body literally crowded into it without a coffin. A few stones were laid on the body to prevent the dogs from devouring it. In all their ceremonies, there was nothing like solemnity or regularity.

Proposed School at Jerusalem.

18. Attended to the subject of establishing a school at Jerusalem. I proposed to Procopius, that if he would obtain a suitable instructor, I would defray the expense of the school. He replied, "there is now no person in Jerusalem qualified to instruct such a school as we need." But he engaged to write to the Patriarch; and afterwards give me more particular information on the subject.

19. At the usual service of the Greeks in the church of St. Constantine, the Russian consul, his dragoman, and his secretary, received the holy sacrament. After this was a service near the gate of the church of the Holy Sepulchre. The superior of the convent, having laid aside his official robes, poured water into a basin, and began to wash the feet of 12 monks, who were selected and arranged before the door of the Holy Tomb. During this ceremony, they sang the following words; "If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet."

Catholic Ceremonies.

At an early hour of the evening, the Catholics commenced a service in commemoration of our Savior's sufferings in the garden. The music was so excessively mournful, that we could not but remember the words of our Savior, "O my Father, if this cup may not pass away from me, thy will be done." The service concluded in a very abrupt manner, to denote the coming of Judas to apprehend his Lord. A little past midnight was another service by the Catholics, in commemoration of the scourging of Christ. Strangers were not admitted.

Services on the Day of Crucifixion.

Friday, April 20. Early in the morning the Catholics assembled on Mount Calvary. Those chapters relating to the sufferings of Christ were read in the following manner. One took the part of our Savior; another of Pilate; a third of the multitude; the fourth was the narrator, and read the words of the evangelist. When they came to the words, "he bowed his head and gave up the ghost," all the lights were extinguished. The Superior of the convent received the holy sacrament.

At eight o'clock the gate was opened to admit the pilgrims. They passed, one by one, each being obliged, (foreigners excepted) to pay 20 piastres. The dragoman of the Russian consul stood at the door, to protect the Russian subjects. Thus passed the day.

At sunset the Catholics came into the chapel of apparition, and ordered all the women to leave the room, saying, "*per le donne non c'è luogo.*" (For the women there is no room.) In a few moments the lights were extinguished, and a sermon commenced in Italian. The first sentence, which I distinctly understood, was this:

"*In questo luogo veramente, in questo giorno, anohe in questa ora giusto, il nostro Signore,*" &c. (In this very place, on this day, and even at this very hour, our Lord, &c.) The sermon continued about thirty minutes, when two priests with two candles, and with a large cross, entered the chapel. A procession was then formed to visit the holy places. Came first to the apartment, where the soldiers divided the garments of our Lord. Here we heard a second sermon in Italian. It was delivered with much less distinctness than the other. They proceeded to another small apartment, where a sermon was delivered in Spanish, relating to the crowning of our Savior with thorns.

The *fourth* sermon was delivered on Mount Calvary, on the spot where the Savior was nailed to the cross; the *fifth* on the spot where the cross was raised; both in Italian. After this a cross was erected, having on it an image about three feet in length, exactly in the posture of a person crucified. Shortly after, two men, designed to represent Nicodemus and Joseph, ascended the cross, drew out the nails, and carefully took down the body and laid it in a napkin.

From Calvary they proceeded to the stone of unction, where, after anointing the body, the Superior of the convent delivered a sermon in Arabic. He began by clasping his hands, raising his eyes to heaven, as if he would say, "all is lost." Next proceeded to the Holy Sepulchre, where the body was deposited, and a *seventh* sermon delivered in Spanish. The services ended at half past 10 in the evening.

The Copts and Syrians came next in order. They visited the same places as before mentioned; they carried paintings instead of images; and substituted singing for sermons.

Twelve o'clock at night the Greeks formed a procession, and besides visiting Calvary, passed around the tomb three times, as is their usual practice, in honor of the three persons in the Trinity. The Greeks also carried paintings, but not images. There were no sermons during their services.

Ceremony of the Holy Fire.

Saturday, 21. Nothing occurred in the morning of any importance. The afternoon was a memorable season. Every apartment of the church was crowded with Turks, Jews, Christians, and with people from every nation under heaven. These assembled to witness the supposed miraculous descent of the Holy Spirit, under the similitude of *fire*. It is estimated, that at least 5,000 people were present. The Governor of the city, and the Turks of rank, were there. A very convenient place was allotted me, to observe distinctly every ceremony. About 12 o'clock we witnessed scenes of a very extraordinary nature, and highly derogatory to the Christian profession. A body of Arab Christians, natives of Palestine, were admitted to perform their part in the duties of the Holy Week. They began by running round the Holy Sepulchre, with all the frantic airs of madmen;—clapping their hands,—throwing their caps into the air,—cuffing each other's ears,—walking half naked upon the shoulders of their companions,—hallooing, or rather shrieking, to the utmost extent of their voices. This was the exhibition to five thousand people, who were in expectation of soon witnessing the dessent of the Holy Fire.

About one o'clock the Turks entered the small apartment of the Holy Tomb, extinguished the lamps, closed the door, and set a watch. I was determined to enter myself the Holy Sepulchre with the Russian consul, to see from what direction the fire proceeded. But they replied, "the Turks will not give permission to strangers to enter." Shortly after, the principal Greek priest entered the Holy Sepulchre, attended by the Armenian patriarch, and also by the Syrian patriarch. The Greek priest, however, entered the *second* apartment unattended. Every eye was fixed, as the time approached. As we stood waiting, suddenly there darted from the Sepulchre a flaming torch, which was carried almost instantaneously to a distant part of the assembly. I stood among the first to receive the fire, and to prove that, as to its power of burning, it contained no extraordinary qualities. The zeal of the pilgrims to get a part of the fire before the superior qualities departed, (as, they say, it burns like other fire in a few minutes,) endangered the lives of many. Several were well nigh crushed to death. Some lighted candles,—others tow,—with a view to preserve a part of its influence. Some held their faces in the blaze, saying, "It does not burn." Others said, "Now Lord, I believe, forgive my former unbelief." After this the pilgrims retired, abundantly satisfied with what they had seen and heard. I have thought it rather strange, that the Greeks, when urging upon me the evidence of the superiority of their religion, have never mentioned the miracle of the holy fire.

April 22. A little past midnight, began the ceremonies of the Resurrection. The church of the Holy Sepulchre was most splendidly illuminated to represent the glory of that morning, when arose to live and reign the King of glory. The Holy Scriptures were read in ancient Greek, Russian, Arabic, Turkish, Armenian, Latin, and in several other languages. The processions were splendid, and the ceremonies numerous.

In the morning, all retired from the church to their respective habitations. Here end the services of the Holy Week.

I was often led to hope, that the Holy Church will soon be consecrated entirely to the promotion of true piety among all classes of Christians. What an opportunity it will afford, to those who have the spirit which Peter possessed on the day of Pentecost; and who will boldly proceed to open and allege the Scriptures, and to lead thousands, by a blessing from above, to cry, "men and brethren, what shall we do." If I am not greatly deceived, I behold, even now, the dawning of that glorious day. May all, who love the gates of Zion, hold not their peace, "till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Excursion to Jordan and the Dead Sea.

25. The English gentlemen invited me to accompany them to the house of the Governor. He received us with much politeness, and offered to furnish us with a guard from Jericho to the Dead Sea, and to give us all the assistance necessary.

26. At nine o'clock, left Jerusalem for the Jordan. The pilgrims were several hours in advance. The Governor of Jerusalem, attended by his guard, accompanied us. He requested the English gentlemen to ride immediately behind him. At 12 o'clock, stopped at a fountain, where, *it is said*, our Savior often refreshed himself on his way from Jericho to Jerusalem. A little further we passed Bahurim, where David was cursed and stoned by Shimei, and where, resigned to the will of his heavenly Father, he uttered those memorable words. "Let him alone; let him curse; for the Lord hath bidden him." At 4 o'clock pitched our tent on the plains of Jericho. Went to view the present village of Jericho, consisting of a few mud huts, in the centre of an extended plain. Towards the east, beyond Jordan, we beheld the mount which Moses ascended, and whence he viewed the land of promise: to the west the wilderness, in which our Savior fasted forty days and forty nights, and was afterwards tempted by the devil. We searched in vain for some remnants of the wall, which God overthrew, at the blowing of ram's horns. About 300 Arabs inhabit this village.

27. After sleeping two hours on the ground, we were awaked at half past 2 o'clock, and ordered to proceed to the Jordan. On our way, some remarks were made concerning the Scripture history of this river. The armies of Israel passed it on dry land "right over against Jericho." Elijah took his mantle and wrapped it together, and smote the waters, and they were divided hither and thither. Here, also, "Elisha cried, *Where is the Lord God of Elijah?* and smote the waters, and they divided hither and thither."

Here, at the baptism of our Savior, were the heavens opened, and "lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

At five o'clock stood on the banks of Jordan. The current, in consequence of the great rains was rapid and violent. The banks of the river were ten feet, at least, above the level of the water. The pilgrims all rushed into the stream, and plunged themselves beneath the sacred waters.

Among the spectators were the governor and his guard.

At 6 left Jordan, and bent our course toward the Dead Sea. The Governor sent a guard with us. Arrived at half past 7 o'clock. The way was through a desert of sand. The water of the Dead Sea is excessively bitter. We could see far towards the place where were engulfed the guilty cities of Sodom and Gomorrah, the inhabitants of which are set forth for an example, suffering the vengeance of eternal fire.

Return to Jerusalem.

Left the Dead Sea at 8 o'clock, and arrived at our tent, on the plains of Jericho, at half past nine. At two P. M, set out for Jerusalem, and arrived at eight in the evening. On our arrival, we learned, that several Russian pilgrims had been wounded by the Arabs. The blame is charged upon the pilgrims.

30. Were informed this day, by a letter from Rama, that the English gentlemen, on their return, were arrested, deprived of their arms, and insulted. What rendered the event more alarming was, that it was not done by a lawless banditti, but by orders from the governor of Jaffa. Their arms were afterwards restored.

May 2. Sent several letters to Smyrna by an Armenian pilgrim.

The number of pilgrims present at this passover may be thus stated; 1,200 Greeks, 1,400 Armenians, 70 Copts, 20 Syrians, 15 Catholics, one Abyssinian: Total 2,706.

In Jerusalem are 11 Mosques, 5 Synagogues, and 20 Monasteries, belonging to the different denominations of Christians. The following bishoprics belong to the Greek Patriarchate of Jerusalem;

1. of Petrea, (beyond the Jordan) the bishop resides in Jerusalem,—one church;
2. of Nazareth; the bishop resides in Jerusalem,—one church;—
3. of Lydda, two churches;—bishop in Jesalem;—
4. of Gaza, one church;—bishop in Jerusalem;—
5. of Philadelphia, (beyond the Jordan) one church,—bishop in Jerusalem;—
6. of Cesarea, one church,—vacant;—
7. of Bashan, one church, one bishop;—
8. of Ptolemais, many churches,—one bishop;—
9. of Bethlehem, one church,—without a bishop;—
10. of Neapolis, three churches,—without a bishop;—
11. of Jaffa, one church,—without a bishop;—
12. of Mount Tabor, one church,—without a bishop;—
13. of Mount Sinai, (near the Red Sea,) one church, with a bishop residing in Constantinople.

These statements I received from a priest of distinction; and, after I read them to him, he said, "they are correct."

May 5. Since my arrival in Jerusalem, I have sold Arabic Psalters, 99 copies.
Sold Greek Testaments since leaving Smyrna, 41 "
—— Persian Testaments, (quarto.) 2 "
—— Armenian Testaments, 7 "
—— Italian Testament, 1 "
Gave away, where there was a prospect of usefulness, Greek, 11 "
French, Italian, Persian, Armenian, 9 "

Repeated, and earnest applications were made for Armenian Testaments; but it was not in my power to procure them. It will be remembered, that, before my arrival, Bibles and Testaments were deposited in the respective monasteries by Procopius. How many have been sold I am not able to say. Procopius has not had time to prepare the account.

[Mr. Parsons here gives a particular account of the distribution of more than 3,000 tracts, after he left Smyrna. He gave them to many priests, bishops, schoolmasters, and inquisitive pilgrims. He sent them in every direction from Jerusalem. Some copies were in the hands of pilgrims, who live more than a thousand miles from that city. Should a missionary, residing there, be fully supplied with books in different languages, there is no calculating how much he might do in the great work of promoting genuine religion.]

In every instance, the tracts have been received not only without hesitation, but with a smile of gratitude. Bishops have aided their circulation. All have rejoiced to carry so sacred a present to their friends.

A pilgrim from Caramania engaged to carry the tracts to school teachers and to priests. He said, they will be received with thankfulness. In many instances, I have been requested to accompany the tracts with my name, that the persons to whom the tracts were given, might know from whom was received a donation, which they so highly valued.

Proposed Tour to Armenia.

To some Armenians, who made applications for tracts, I said, "perhaps some of my friends will pass through Armenia with Bibles and tracts for sale." "We shall rejoice" they said, "and *all* will rejoice, when they arrive."

If a missionary could return with the pilgrims to Armenia, his trunks of books

would pass without exciting any suspicion, and he would receive the greatest assistance from those, who accompanied him. I earnestly hope, that, after the next passover, some person will be prepared to undertake the interesting service of making known to the churches the moral state of Armenia.

Reasons of Mr. Parsons's Return.

May 7. When I arrived at Jerusalem it was my design to pass the heat of the summer on Mount Lebanon. In consequence of civil commotions, which had commenced there, I relinquished the idea, and determined to retire to Bethlehem. Soon after the passover, the Greeks in Palestine were thrown into the greatest confusion by an order from government to surrender their arms, and by the arrest of the Russian consul at Jaffa. All, who could be spared from the monastery, had fled; others settled down with a determination to await the event.

In such a confusion as this, I found but little prospect of a quiet summer, either for study, or for affording instruction to others. After seeking the divine direction, and with a full conviction that Palestine is a station of high importance, as it respects the execution of benevolent designs,—I came to the conclusion, that it was best to return to some of the islands of the Archipelago, till the heat of the summer is past. I turned my attention to the Archipelago, more particularly with the expectation of joining brother Fisk, in the preparation of tracts to be distributed in different languages, among the pilgrims, who shall attend the next annual celebration.

[Here follow the passages, which were published in our last number, p. 19.]

LETTER FROM MR. PARSONS TO THE CORRESPONDING SECRETARY.

Syra, Aug. 20, 1821.

Rev. and Dear Sir,

BROTHER FISK has recently informed me, that many of my letters from Jerusalem have failed. I have therefore prepared my journal in full from the time of leaving Smyrna, Dec. 5, 1820, to May 8, 1821, to be forwarded by the first convenient opportunity. I shall send the journal to Smyrna, to the care of brother Fisk, as there is now an American vessel in that port.

I reside, for the present, in the family of the English consul, as instructor of his children. A few weeks since I dismissed my interpreter, that I might incur as little expense as possible.

If things should remain as they now are, I think that I shall return to Palestine by the first favorable opportunity, after the heat of the season is a little past. I cannot think of being absent from so interesting a field, longer than is absolutely necessary. From Christmas to the Passover there may be opportunities of doing much good.

Requesting your daily prayers,

Yours most affectionately,

LEVI PARSONS.

Rev. Dr. Worcester.

In a letter dated at the same place, Aug. 27th, Mr. Parsons writes, that as he had reason to apprehend, that many of his letters miscarried, he had written to the Corresponding Secretary by the way of Smyrna, to the care of Mr. Fisk,—of Malta, to the care of Dr. Naudi,—of Zante, to the care of the American consul. Mr. Parsons adds,

"I am expecting a letter from brother Fisk, together with tracts and Bibles. While residing on this island, I have opportunities to afford instruction to a few youths, and to visit the Catholic priests frequently."

Mr. Parsons wrote to the Treasurer, under date of Aug. 30th, with a particular account of his expenses after leaving Smyrna. The amount was somewhat more than $600.

"It will be seen," says Mr. P. "that this sum much exceeds the usual salary of a missionary. But my expenses for voyages, for journies, for Turkish dress, for interpreter, have been unavoidable. I felt it to be my duty to reward the monastery of Jerusalem, for the unwearied attention shewn me." Mr. P. paid the monastery about the usual sum given by foreigners, who stay as long as he did.

This letter is the last, which has been received by the Board from Mr. Parsons. Syra is a small island, one of the Cyclades, about 100 miles south of Smyrna.

EXTRACTS OF A LETTER FROM MR. FISK TO THE TREASURER, DATED SMYRNA, OCT. 2, 1821.

"My Dear Sir,

CAPT. BLACKLER kindly offers to take letters, and I seize the opportunity to acknowledge the receipt of yours of June 30th, by Capt. Bradshaw, together with the Missionary Herald and the Natural History of the Bible—a very acceptable present from Mrs. Keith. Your parcel of June 12th has not yet been received.

"Your last letter gives us the painful news of Dr. Worcester's death. It seems like the loss of a father. The tender concern which he felt in the welfare of mission-

aries,—his able and friendly counsels,—his enlarged views and extensive information on missionary subjects,—render his death a peculiarly afflictive event to us all. To me the event is the more affecting, because I had spent much time in his family; had enjoyed the precious privilege of going often with him to the throne of grace; had spent much time in conversing on that subject, which lay nearest his heart; and had seen how his religion influenced his daily conversation. May the Head of the church supply the vacancy, which this event has occasioned; and may we all have grace to make such use of this admonition as we ought.

"With this I have the pleasure of sending you brother Parsons's journal, till his departure from Jerusalem, and a letter from him of a later date. My last letter from him was dated Aug. 30th. He was still at Syra, and in good health. I have expected him in Smyrna, but do not now know whether he will come or not.

"My last letter to you was forwarded by Maj. Tilden of Boston. I fear you have had such accounts of the war and its attendant evils, as have given you unnecessary anxiety on my account. We are at present more quiet in Smyrna, than we have been for several months past.

"What course we shall take for the coming year, I cannot tell, before I see Mr. Parsons, or hear from him. His heart seems fully set on returning to Judea as soon as possible. Probably one or both of us will go soon to Mount Lebanon, or Alexandria in Egypt, with the design of being at Jerusalem before another Easter. I have remained till now in Smyrna, hoping that some missionary would arrive here in the course of this autumn at the latest. But, as you say nothing on the subject in your last letters; as the funds of the Board are so much embarrassed; and as your accounts from Turkey must be at present rather discouraging, I fear that my hopes, in this respect, are to be disappointed. Under these circumstances, whether it is best for me to remain another year, or to accompany Mr. Parsons, I do not know. In such times as these, it is peculiarly desirable that we should be together. Yet several considerations make us unwilling to leave this place, till some other person arrives."

In a letter written two days later, Mr. Fisk dwells with much interest upon the proposal of Mr. Parsons, that a missionary should be sent with Bibles and tracts from Jerusalem into Armenia. He recommends this subject strongly to the attention of the Committee. We make a few extracts on various topics:

"If no missionaries from other parts of the world come to settle near us, (as I fear none will come at present,) I think we ought to consider our field as embracing Syria, Armenia, Asia Minor, and the Islands of the Archipelago. If a missionary goes to Armenia, according to the plan proposed, he may remain there perhaps a year, and then return to Smyrna, (which may be considered his home,) to rest himself, to prepare and forward his communications to you, and to obtain a supply of books for another journey, in case Providence smiles on the undertaking.

"It is a serious question, what effect the disturbances which now exist, and which must be expected to take place from time to time, in this country, ought to have on our plans. These events interrupt, but do not prevent, the proceedings of merchants and travellers. Amid all the horrors and dangers of the present revolution, ships come and go; trade is carried on to a great extent; and European travellers, though obliged to curtail their plans, and use extra precautions, still pursue their objects. A short time since two English gentlemen arrived from Constantinople, on their way to Egypt, travelling for pleasure, to gratify their curiosity.

"As the study of languages, and the preparation of tracts will constitute a great part of the business of a missionary designed for Armenia, it will undoubtedly be best to embrace opportunities when the country is tranquil to travel, and, when plague or war rages, to retire for study. This may render it necessary, sometimes, to change our plans, and may render it impossible to lay plans with precision: but I cannot feel as though it ought, on the whole, to be considered any reason why missionary labors in this country should be relinquished or discouraged. Rather let the number and the magnitude of the difficulties, which lie in the way, awaken more earnest prayers, firmer zeal, and more unyielding perseverance."

In regard to the topics of the preceding letter, two coincidences are so remarkable, as to deserve notice.

One is, that Armenia, as a field of missionary labor, had attracted the particular attention of some intelligent friends of missions in Boston, before these communications from Messrs. Parsons and Fisk were received; and an elaborate *Memoir*, or treatise, on that subject was partly written.

The other is, that though the Committee had not received communications from Mr. Fisk later than June 1st, nor from Mr. Parsons later than March 13th, the arrangements for the embarkation of Mr. Temple, and for the future prosecution of the objects of the mission, are precisely as they

would have been, if the communications now published had been received before these arrangements were made.

MISSION IN CEYLON.

EXTRACTS FROM THE JOURNAL OF DR. SCUDDER.

July 5, 1820. To-day I commenced the pleasing work of recommending the Savior to the perishing heathen of Panditeripo. Have been visited by the head man of the parish, and some others.

7. This morning commenced prayer with the *coolies*,* and other workmen.

10. Yesterday morning preached at Panditeripo, for the first time. There were present 30 men, beside a number of children. After service, I went to Tillipally, and united with the brethren in the observance of the Lord's supper. In the afternoon, preached by the wayside to numbers, who were flocking to one of their celebrated temples. This is the time of the year in which the great adversary of souls endeavors, in a peculiar manner, to strengthen his kingdom; but we trust the day is not far distant, when this people will bow their knees to Jesus, and own him Lord of all.

In the course of the last month, I was enabled to engage, as an interpreter, a young man of one of the first heathen families in the district. He came to study English with Mr. Poor, three years ago, with the express intention of becoming hereafter an interpreter to government. He was then of a proud spirit, and was a bigotted heathen. Within the last year, his attention has been particularly directed to divine things. He seemed very anxious to become my interpreter, urging, that if he went away from us, he was fearful he should forget what he had already learned concerning the great plan of salvation through a crucified Redeemer.

12. This morning was visited by several Catholics. My interpreter read to them the account of the birth, crucifixion, and resurrection of our Lord. When they left me, they expressed a strong desire to hear more of the Savior.

14. This morning very early, went to Jaffnapatam, to visit W. H. Hooper, Esq. collector of the district. He was very ill for a few hours, but is now better.

Heathen worship at Nellore.

18. In consequence of having been detained at Jaffnapatam, by the illness of Mr. Hooper, I went last evening, in company with Mooyart, and Mr. Knight, to the great heathen temple at Nellore, and witnessed some of the abominations of paganism. The idols had been carried from place to place before the temple, during the former part of the evening; but as it was late before we reached the place, we saw nothing of the procession. But we saw enough to sicken the heart;—enough to make us retire and weep, on account of the desolations which sin has made. Behind the idols were a number of poor deluded creatures prostrate on the ground, who had, a short time before, been rolling after the cars, as they moved from place to place. But one of the most disgusting sights presented to our view, was a number of dancing girls, performing some of the ceremonies of their religion. An opinion is prevalent among many in Christian countries, that the heathen are fit subjects for the kingdom of heaven, even though they never embrace the Gospel. But the word of God will allow us to indulge no such opinion. It declares to us, that whoremongers, idolaters, liars, thieves, and the workers of every abomination, have no part in the kingdom of heaven.

The degradation of this people is so great, that no language we can use, will convey an adequate idea of it. From our own observation we are constantly learning, that they have all gone out of the way; that there is no one among them that doeth good, no not one.

Establishment of the mission family at Panditeripo.

22. The room, which is designed eventually for a medicine room, being finished, Mrs. Scudder removed from Tillipally to this place. We have much reason to remember the kindness of Mr. and Mrs. Poor to us; and we take our leave of that station with the full assurance, that the great Head of the church will continue to bless them in that work, in which they are so devotedly engaged.

We consider our situation as peculiarly solemn, when we reflect that the immortal souls of a whole parish* are committed to our charge; and that, if we be unfaithful, their blood will be required at our hands. This consideration, we trust, will induce the followers of the Divine Redeemer to be earnest in their intercession at the throne of grace for us.

* Porters, or carriers.

* This part of Ceylon was formerly divided into parishes, and churches were erected. Unhappily these buildings are gone to decay, and the institutions of Christianity are forgotten.

Funeral of a Catholic.

26. I have just been witnessing a Catholic funeral. The corpse was brought to this place, and interred upon the church ground. The ceremonies at the grave were very solemn. I could understand but little of their service, but observed that they often mentioned the name of the ever blessed Jesus. I took the opportunity, both before and after the interment, to recommend the Savior to their acceptance, and endeavored to point out to them that narrow way, which leads to eternal life through him. We have much reason to fear, that most of them know but little experimentally of that religion, which they profess.

Arrival of Mr. Garrett.

Aug. 9. Went in company with Mr. Poor to Point Pedro, to meet Mr. Garrett. We were much delighted to hear, that the cause of the Redeemer continued to flourish in our native land.

12. This morning we had between sixty and seventy at morning prayers. A number of them were sick. We think it a large congregation when we can assemble so many, independent of the boys in our schools. If we should sit down at our ease at home, and preach two or three times a week, we should see but few people. This renders it absolutely necessary for the missionary of the cross to go out into the highways and hedges, to visit from house to house, warning and exhorting the people to flee from the wrath to come. To labor in this manner is often a trying duty; owing, in part, to the awful stupidity of the people, to the relaxed state of our bodies from the heat of the climate, and doubtless much more to that deadness and dulness in divine things, under which we have to groan from day to day. But we believe, if we do not thus labor, we are unfit for our high and holy calling. We believe, that we are in the places of more faithful men; and, what is beyond conception dreadful, the blood of this people will be found in the skirts of our garments, at that day when we must render an account of our stewardship.

I prescribe for the sick at an early hour every morning, and have prayers and conversation with them before I administer to their wants. I find it an excellent time to compare their situation with what it will be in eternity, if they do not accept of the only sacrifice for sin. I hope that proper support will be given to our hospital, and medicines largely furnished, that I may not be prevented from recommending the Savior to many who come from a distance, and who would otherwise, perhaps, never hear his precious name. Many females come for medical advice, and thus are obliged, at least once, to attend the house of prayer.*

Visit of Mr. Mooyart.

14. J. N. Mooyart, Esq. the true friend of all who love our Lord Jesus Christ, spent the Sabbath with us yesterday. He appeared to be deeply sensible that a wide door is opened, by the use of medicine, to spread the Gospel among the people. I mention this circumstance with the hope, that hereafter missionaries will devote a portion of their time, if circumstances admit, to the study of medicine, but particularly of surgery. The performance of surgical operations make a strong impression upon the minds of the natives; as very little operative surgery is known among them.

23. Prescribed medicine to more than fifty persons this morning.

27. This morning had a congregation of more than 100 persons. Between ten and twenty women were present.

Commencement of the Boarding School at Panditeripo.

30. Removed to this place nine of the heathen children, to whom I had given names while at Tillipally; the rest were unwilling to come. I shall immediately take others, to make up the number which are to be supported under my care, through the kindness of American friends.

Superstitious Fears of the Natives.

Sept. 2. One of the rooms of the house being nearly finished, we removed into it this afternoon. This morning some of the people in the hospital were very much terrified in consequence of having heard a noise in the night. This noise was occasioned by my endeavoring to drive away a rat, which was eating the *ollas* of the roof. They supposed that the devil was really here. I mention this as one of the instances of the superstition of this people. They are much afraid of the devil; and, as they believe that he resides in the banyan tree, they erect temples under these trees, in

* I have lately been distributing tracts to such as can read, among those who come for medical advice. By this means the Gospel will reach many places, where the voice of the missionary is never heard. As I have no printed tracts, I am obliged to use those which are written on the *Olla*. And in many instances they are preferable. They cost about eight or nine cents a dozen.

which they worship him. There are two temples of this description near me.

Preaching at different Villages.

Sabbath, 3. Preached at the school bungalow and the hospital in the morning, and at the villages of Vardealadipoo and Surlepurum in the afternoon. The man, at whose house I had appointed the last meeting, died yesterday. I had but one opportunity to recommend the Savior to his acceptance. It is a solemn consideration, that many, who are in this parish, must die before I can possibly proclaim to them the only name by which they can be saved.

Religious Services among the Boys.

This morning after service, when I had retired to my study, I heard the voice of one of the heathen children, (*Daniel G. Gautier*,) at prayer. I went near their bungalow, and truly my soul was delighted when I learned, that at this time of the day they were assembled for divine worship. If those, who support these children, could have witnessed this scene, they would have lifted up their voices to praise God, that he ever put it into their hearts to support them.

Various missionary Labors.

5. This morning I adopted a plan, which I hope may be attended with the divine blessing. I design to call aside one person daily, to converse and pray with him. The man with whom I conversed and prayed this morning, was apparently affected. He appeared to feel the force of truth. In the afternoon, proclaimed the name of Jesus in the highways. The people were attentive. One man, who followed me from place to place, repeatedly asked me how he could know, that Jesus Christ would forgive his sins? He wished me to show him some sign to prove it. I told him, that if he would believe in Christ, and forsake his sins, he could then know that his sins would be pardoned.

Sabbath, 10. This being the busy season with the natives, I went into the fields this afternoon to preach. Met with several Catholics at work. I took occasion to warn them of the consequences of breaking the Sabbath. One of them said, that he knew it was wrong; but he would go to his priest, confess his sins, and be forgiven. He continued his work. We have much reason to fear, that the Catholics in this island will be among the last, who are brought into the kingdom of God.

Conversation with the Son of a Brahmin.

14. I have this morning been conversing with a Brahmin and his son. The son appeared to be a man of intelligence. I asked him how he expected to have his sins forgiven. He answered, "by praying to their gods." However, I soon convinced him, that his sins could not be forgiven in this way. He then said, that he must go to hell, and be punished according to his deserts, adding, that as washermen beat the clothes upon large stones till the dirt comes out, so it will he with the soul. After suffering, according to its deserts, it will then go to heaven. After our conversation was ended, I performed a painful surgical operation upon him, and endeavored to point out to him how awful would be the misery of those, who rejected the Lord Jesus Christ, and at last perished.

These people, like all others, who have never been humbled at the foot of the cross, depend upon their own doings for salvation. Generally they tell us, that charity, good works, offering sacrifices at their temples, washing in some sacred *tank*, (pool of water,) and praying to God, will ensure then an entrance into heaven. We can confound the simple ones among them very easily, by asking them if the performance of these acts would be considered by the government, as an equivalent for the crime of breaking one of its laws. They unhesitatingly tell us, "no." If we tell them that God is more strict than a human government, and must punish the wicked, and again ask them how they can obtain salvation, they tell us, that they do not know. We then point out to them the necessity for an atonement for sin.

Many deny, altogether, that they have sinned. They imagine, that if a man has never committed murder, or some other great crime, he has not sinned. This makes it necessary for us constantly to open to their view the law of God in its length and breadth, teaching them, that it extends as well to the thoughts as to the actions. Many have the hardihood, notwithstanding, to declare, that they have never sinned, in thought, word or deed.

Manner of Preaching.

The catechetical form of preaching is very necessary among the heathen. They are in general so stupid, that unless we keep their attention awake by asking them questions, they will know little or nothing of what we say. Frequently, after explaining the plan of salvation to them, if we ask them who Jesus Christ is, they cannot tell.

17. Had a large congregation this

morning. Between 150 and 200 were present. Preached in the afternoon at Vardealadipoo, and, afterwards, at one of the native houses in a neighboring village, to about 70 persons. After service we were treated with rice-cakes, oranges, and cocoanut water. In consequence of having so large a congregation, I appointed meeting there again on the ensuing Sabbath.

20th. The *odigar* (the second officer in the parish) of a neighboring village, died this morning very suddenly. I went in the afternoon to the house of his son, and preached to a large number of people, who were collected to attend him to the house appointed for all the living. He was a Catholic, and had attended my preaching.

23. Went to Matherkel, a large village about a mile from the church. I have just been building a bungalow at that place, and expect to commence a school there on Monday next. Preached to about 130 people.

24. Preached on the parable of the sower, to nearly 200 persons, of whom 40 were women. Administered medicine to 50 persons.

28. In consequence of a previous application to W. H. Hooper, Esq. a *bazar* (market) was this day commenced at this place. It will give me an opportunity at some future time to preach to many people.

30. This morning I was visited by the father of my interpreter, one of the most respectable and eminent men, in point of learning, in the country. I had a long conversation with him on the subject of religion. He endeavored to lay the blame of his sin on God, as it was by his power, that man performed every action. I endeavored to convince him that he could not exculpate himself thus, and apparently at last succeeded.

During this month, I have established schools at Surlepurum, Matherkel, Makeapperty, and at this place.

[On occasion of being obliged to decline taking children who applied for admission to the school, no provision having been made for their support, Dr. Scudder enters in his journal an expostulation, of which the following is the substance:

"It is a most mournful consideration that so little is done for the cause of missions. The heathen are going down to the grave ignorant of the Gospel, by millions every year, and yet many, who profess to love the Savior, and to obey the great command to do to others, as they would wish others to do to them, do not contribute a farthing of the substance, which God has given them, for the salvation of these perishing immortals. Is it thus, that the friends of the blessed Redeemer repay him for his kindness to them? When so many heathen children might be plucked from idolatry, are professed Christians unwilling to afford a small annual stipend for so great an object? What excuse can Christians render, in the great day of account, that the Word of Life has not been sent to the millions, who are now dying without it? Alas! when they find it impossible to clear themselves from guilt in this matter, they will stand speechless before God.

"Can it be, that the present state of things is to continue? Are Christians who have sworn allegiance to the Savior at his table, to live in violation of one of his positive commands? When a heathen is brought to the knowledge of divine truth, how must he be astonished when he learns, that Christians have neglected the heathen world so long. With wonder he asks the question: "Why has not the Gospel, in compliance with the divine command, been sent to every nation and people under heaven?" He asks in vain. No answer can be given."

These paragraphs were written when the Treasury of the Board was suffering embarrassments from which it has since been relieved in a great measure; and when Dr. Scudder had not heard of the provision, which has been made for many children to be educated in the families of the Ceylon mission. Still, the thoughts, which are here suggested, deserve the solemn consideration of all professed Christians. The same embarrassments of the Treasury, even in regard to the support of missions now existing, will recur, unless prevented by the continual voluntary offerings of professed Christians. And as to the boundless field of missionary labor, which is yet unexplored, what shall be said?

Although there is great cause of gratitude, that so many Christians have begun to exert themselves to send the Gospel to the heathen; and although there are some splendid instances of Christian self-denial and liberality, in different parts of our country, yet it would be going too far to say, that any portion of Christendom has already done its duty, or risen to its proper pitch of Christian exertion. Let any reflecting man see what a united Christian community could do, if all the professed friends of Christ were to feel engaged in the cause of missions, as though it were a cause personally dear to them, and for the success of which they would labor strenuously, as for the attainment of the most desirable object, which had ever been presented to their minds? Let him compare this result with the actual state of things; and let him strive, so far as his example or his influence may extend, to make up for the deficient zeal of others.]

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From Dec. 18, 1821, to Jan. 17, 1822.

Abington, Ms. 1st par. Female Benev. Soc. by Mrs. Mary Howe, $32 75
Alexander, Ohio. E. Gilfillam, 1 00
Other individuals, 1 25
Alstead, N. H. E. par. Female Cent Soc. to purchase Bibles for the hea. by Mrs. Thirza Fletcher, 6 41
Amherst, Ms. Josiah Warner and wife, for western missions, 2 00
Andover, Ms. South par. produce of a small piece of ground, by Mr. S. J. Bradstreet, 2 80
Mr. J. L. Hale and E. Brainerd, avails of labor performed for exercise, 12 00
Juvenile Benev. Soc. 4th payment for JUSTIN EDWARDS, 12 00
second pay. for JOHN ADAMS, 12 00
Contribution on Thanksgiving day, 24 25
Monthly concert, 41 50
Mrs. Henry Abbot, 1 00
Two friends of mis. for Pales. mis. 2 00
Ashburnham, Ms. Dea. Jacob Harris, by the Rev. J. H. Church, 2 00
Ashfield, Ms. Soc. for edu. heathen chil. by the Rev. Thos. Shepard, 8 40
Female Mis. Society for NEHEMIAH PORTER, 7 00
Monthly concert, 7 32
Mrs. Martha Barret, 2 00
Attleborough, Ms. Female Aux. For. Mission Soc. by Miss Allen, 15 00
Augusta, N. Y. Female Mis. Soc. by Mrs. Harriet Burchard, Treas. 22 00
Aurora, O. A friend of missions, by the Rev. J. Seward, 1 00
Rev. J. Seward, 80
Baltimore, Female Juv. Mite Soc. for CATHARINE BROWN, by Rev. N. Patterson, 12 00
Male Juv. Soc. for ADAM CLARK, 12 00
Bath, Me. Monthly Con. by the Rev. J. W. Ellingwood, 21 23
Female Edu. Soc. by Mrs. Harriet Donnel, Tr. for sch. at Brainerd, 37 50
Female Hea. Sch. Soc. by Miss Mary Allen, Tr. 14 27
A friend of missions, 5 00
Chil. in Sab. Sch. for edu. hea. chil. 4 00
Bedford, N. Y. William Jay, Esq. 5 00
Belchertown, Ms. Monthly concert, 5 60
Bennington, Vt. Monthly con. in cong. chh. by the Rev. Absalom Peters, 7 00
Berkley, Ms. A friend of missions, by Mr. H. Reed, 5 00
Berlin, Vt. Mon. con. by Dea. Cummings, 4 00
Bethlehem, N. Y. The Educa. Soc. 20 00
Mon. con. for JOHN DENNISTON, 12 00
Do. for Palestine mission, 2 50—14 50
Beverly, Ms. Juv. Brainerd Soc. 1st semi-annual pay. for SAMUEL WORCESTER, at Brainerd, 15 00
Boston, Mr. Bedlington, avails of books, by Mr. Bird, 2 25
Sab. School for females in 1st Baptist cong. for edu. hea. chil. by the Rev. F. Wayland, 1 01
A lady, by Mr. D. Noyes, 1 00
Mr. George Odiorne, 5 00
For two Indian children in Mr. Kingsbury's family, to be named CHARLES LONG TAPPAN, and ANN MARIA TAPPAN, 60 00
Ladies of the Park St. chh. to constitute the Rev. Mr. Dwight an honorary member of the Board, 50 00
Members of St. Paul's church to constitute the Rt. Rev. Bishop Griswold, the Rev. Dr. Jarvis, and the Rev. Asa Eaton, honorary members of the Board, 150 00
Mr. Nathaniel Willis, for a Cherokee boy called BOSTON RECORDER, 30 00
Dr. I. Thompson, by Mr. Willis, 50
Agnes Sisson, for hea. chil. by do. 50
Foreign Mission Soc. of Boston and vicinity, the balance on hand, Dec. 31st. 138 21
Subscription, collected by a little girl, for LEVI PARSONS, in Ceylon, 12 00
United Mon. Con. for Pales. mission, 90 00
A little girl, received as presents for good behavior, for the Choc. chil. 1 00
A lady, for a female Indian child, in Mr. Kingsbury's family, 35 00
Boydton, Va. Collec. by Mr. Taylor, by D. J. Burr, Esq. 18 31
Bradford, Vt. Monthly concert, by the Rev. Silas McKean, 16 51
Bridgewater, Ms. (East par.) Female Cent Soc. by Miss Deborah Read, 7 50
Brimfield, Ms. Female Benev. Soc. by the Rev. Joseph Vaill, 23 62
Bristol, Me. Mr. William Chamberlain, profits on the Miss. Herald, 3 15
Brookfield, Ms. (West par.) a charity box, by Thomas Thwing, 1 00
Buffalo Pa. J. Taggart, 2 00
W. McGowan, W. McCowen, Sarah Wallace, Agnes Smiley, J. McWilliams, J. Cowen, $1, each, 6 00
Other individuals, 2 25
Canaan, Ct. The church, by the Rev. P. Cowles, 16 38
A child of Dea. Dunning, for heathen children in America, 50
Julia Ann Daboll, for hea. children, 12
Carlisle, N. Y. Auxil. Miss. Soc. by Mrs. Mary Austin, Tr. 16 00
Catskill, N. Y. Female Soc. for edu. hea. chil. and youth, for CORNELIUS ATWOOD, 13 50
From a lady, endeavoring to collect $1,000, viz.
Mrs. Thacher, 62 cents; Mr. Tappan, $10, 10 62
Mr. Hastings, $4, Mrs. Hastings, $5, 9 00
Mrs. B. $1. Gentleman in the stage $1. Mr. Spooner, $1, 3 00
Two gentlemen at Hudson, 5 00
Rev. Wm. Bull, $5. Rev. Seth Williston, (in books) $5, 10 00
Mrs. A. Porter, Mr. H. McKinstry, $5, each, 10 00
Mrs. Hawley, $2,50 Mrs. Hall, S. C. 50 cents, 3 00
Miss L. Battelle, avails of Jay's Remarks, 51 50

From Wilmington, Del. as follows:
Coll. in Mr. Jaudan's school, Philad. 15 00
Do. by Mrs. Little in a visit to the South, 11 50
Mrs. White of Fagg's Manor, Pa. 6 50
Rev. Wm. Finney, New London, 5 00
Mrs. Macmullen, Wilmington, Del. 8 31
Mrs. L. M. Gilbert, 13 69
Mr. and Mrs. Gilbert, 5 00
Congregation of the Rev. Robert Graham, New London, Pa. and vicinity, 40 00
Mr. Roosa, Rensselaerville, N. Y. 1 42
Miss Ann Nutting, 2 00
Miss Caroline Beebee, Wallingford, Ct. 3 25
By Mr. Goodell, 5 00
Rev. Mr. Patterson from ladies in Baltimore, 10 00
Mrs. Booth, principally from Mr. Engles's school, Philad. 10 00
Coll. by a missionary card in Troy and Albany, 22 00
Miss Reid, Athens, N. Y. 2 00
A colored girl, Pittsfield, Ms. 50
Mr. J. Edward's charity box, Catskill, 1 69
Miss E. Hill's, do. 3 50
Miss H. Day's, do. 10 00
Miss S. Sherman's, do. collected on a visit to Berkshire Co. Ms. 5 00
Miss Mary Ann Toby's, do. Hudson, N. Y. 5 00
For books presented by the Rev. Mr. Patterson, Baltimore, 4 00
Received for a ring from a lady, Deposit, N. Y. 69
Profits on 50 copies of the Missionary Herald, 18 75
Use of various articles, 6 00
From a charity box, avails of an evening school, 5 00
A thank offering, 50 00
Received of the Rev. N. Patterson, Baltimore; viz.
Mrs. Jane S. Barr, $10, Mrs. Margaret Dunkin, $5, 15 00
Mrs. Mary McCullock, $5; Mrs. Mary De Witt, 50 cts. 5 50
Collection by Miss N. H. Ingersoll, Pittsfield, Ms. 6 58
Do. by do. avails of a shawl, 3 00
Two beds of vegetables in a garden, 6 00
Saved by a lady from travelling expenses, 5 00
From a lady while on a journey, 2 00
Collected in various ways, 14 54
Mrs Cantin's charity box, Albany, 5 00
Albany Female Soc. in aid of miss. 10 00
Donations from ladies in June last, 2 00
Collec. by Miss Sarah W. Shepard, Lenox, Ms. 10 00
Mrs. Eliza Swift, and Mrs. Rachel W. Lambdin, Pittsburg, Pa. 10 00
Mrs. James St. Georges, Del. 5 00
Avails of apparel presented by a young lady, 81
Collec. in Renssalaerville, by Mr. Roosa, 1 56
A gentleman in N. York, who devotes one tenth of his profits in business to benevolent and charitable purposes, 9 00
Received by the Rev. Mr. Bassett, from Amenia, N. Y. Reading and Pine plains, N. Y. in small sums, 8 19
S. X. 15
From individuals in Chatham, N. Y. in small sums, 7 75
[Amount of these remittances, $500. Former remittances by the same lady, $200.]
Cazenovia, N. Y. Mr. B. T. Clark, 1 54
Charleston, S. C. From S. M. W. 12 00
Mission box in Mr. J. Dixon's school, one month, 1 50
Charlestown, Ms. Jeremiah P. Hardy, 10 00
Female Religious Char. Soc. by Dea. Skilton, for miss. 56 10
For edu. hea. children, 9 25—65 35
Rel. Char. Soc. by Dea. M. Skilton, for missions, 36 00
Mon. con. by Dea. A. Tufts, 45 58—81 58
Children of Mr. Enoch Hunt, for edu. heathen children, 1 33
Cherry Valley, N. Y. Avails of missionary fields, by Stephen Mather, Esq. 26 75
Monthly con. by Mr. W. Johnson, 8 00
Product of a square in a gentleman's garden, cultivated by his children, by J. O. Morse, Esq. 3 75
Columbia, N. Y. Del. Co. Fem. Cent Soc. by Miss Jemima Webb, Tr. 8 00
Columbia, Pa. Female Mission Soc. by Miss Eleanor Beatty, Tr. 21 75
A friend to missions, 5 00
Female Juv. Mite Soc. for the For. Miss. School, 5 00
Colored children in a Sab. sch. for do. 25
Columbus, Chenango Co. N. Y. Chil. in Sabbath school, 13 25
Do. in Miss M. Storrs's school, 2 75
A friend of missions, $1. Another do. 50 cts. 1 50
Concord, N. H. "Mrs. H. H." for Mehetabel Rogers Harris, 30 00
From the mother of H. H. for the mission at Elliot, 10 00
Conway, Ms. Coll. or a subscription, by Mr. Byington, remitted by Mr. Joseph Avery, 4 00
Young Men's Benev. Soc. for the Cherokee named John Emerson, by Mr. P. Bartlett, 30 00
Female Soc. for promoting Christianity, by Mrs. Phebe Howland, Tr. 5 00
A small school, contrib. for educating heathen children, 62
A female friend of miss. a tenth of earnings in a given period, and avails of ornaments, 6 69
Cornwall, Ct. Donations received at the Foreign Miss. School, from Nov. 2, to Jan. 1.* 54 10

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* To present the donations, received at the F. M. School, in a connected view, it is deemed expedient to give the several particulars of the above sum ($54 10) in a note. They were from the following sources:

Danby, N. Y. Sturgis Williams, 1 00
Dedham, Ms. Mrs. Julia Metcalf, 1 08
East Haddam, Ct. A Society, by Sarah B. Parsons, 4 00

Cross Creek, Pa. Contribution, by Mr. Goodell, 23 35
Cross Roads, Pa. Miss Mary McDonald, by do. 6 00
J. Duncan, $3, Mrs. M. Duncan, $2, 5 00
Other individuals, 13 50
Rev. C. McCurdy, 75
Croydon, N. H. Female Asso. for ed. hea. chil. by Mrs. Asenath Haven, 12 00
Cutchogue, L. Isl. Collec. from Rev. L. Thomson's cong. on thanksgiving, 8 00
Danby, N. Y. Monthly concert, by the Rev. S. Parker, 10 00
Dedham, Ms. Monthly con. in the first church, semi-annual payment, 32 00
East Guilford, Ct. Ladies' Cent Soc. 38 00
A coll. by Rev. Mr. Bird, 12 50
East Hartford, Ct. (Orford par.) proceeds of mission fields, by Mr. John Mather, 42 50
Emmetsburg, Md. Miss Margaret Witherow, by Mr. L. 5 00
Fitchburg, Ms. Foreign Miss. and Ed. Soc. for the Sandwich Islands, 10 50
Forks of Wheeling, Va. A few friends of missions, 3 50
Framingham, Ms. Aux. For. Miss. So. by Mr. Isaac Warren, Tr. 13 00
Franklin Co. Ms Asaph White, Esq. of Evans's Grant, 5 00
Fredonia, N. Y. A few individuals, by Mr. Goodell, 4 44
Georgia, Vt. Several females for the heathen school, 3 50
Gilmantown, N. H. Female Reading Society, by Miss Maria French, 7 00
Greenfield, Ms. 2nd Cong. Society, mon. con. for 11 months, viz. for CHARLES JENKINS, in Salsette, 12 00
For a child to be named ABIEL HOLMES, 20 00
For general objects of the Board, 20 00
Guilford, Ct. A coll by Rev. Mr. Bird, 24 10
Hartford, Ct. Female For. Miss. Soc. by Miss Amelia Hinsdale, Tr. 30 00
A dying child, 1 00

Farmington, Ct. Contrib. 2nd parish, by Rev. L. Robbins, 2 00
Mission field cult. by Abraham Chidsey and others, 7 76
David H. Gleason, Thaddeus L. Thompson, Seth Tillotson, $1, each, 3 00
Coll. at a wedding, $1,70; Dea. A. Tillotson, $1,33; contributed on thanksgiving day, $3,10; Mason Woodruff, $1,80; individuals in sums less than a dollar, $2,25, 10 18
Lansingburg, N. Y. Mrs. Bassell, 2 00
Lenox, Ms. Miss Ann Burnham, 2 00
Medina, O. Nira Northrop, 1 00
New Berlin, N. Y. Char. box in Fem. Semin. $1,50; the Preceptress, $1,50, 3 00
New Haven, Ct. Misses J. and E. Bassett, 50
North Guilford, Ct. Fem. Char. So. 12 00
Poughkeepsie, N. Y. A lady, 25
Stockbridge, Ms. Edward Fairchild, 1 50
Donor unknown, 1 00
Trumbull, Ct. Ira Nichols, 1 00
Vermont. Miss Lucy Fuller 83

$54 10

Haverhill, Ms. Ladies' Asso. for edu. hea. chil. by Mrs. Sarah Gale, 19 00
Young ladies for do. 3 00
Children in Miss Ayer's school, 50
Henniker, N. H. For the Pales. miss. 5 00
For mission at Mayhew, 5 00
Herkimer, N. Y. Female Cent Asso. for the Cherokee mission, by Mrs. Margaretta B. Fosgate, 15 00
Hinesburg, Vt. Mon. Con. by Rev. Otto S. Hoyt, 3 50
Hinsdale, Ms. Part of avails of two miss. fields, by Mr. A. P. Cleveland, 7 52
Hollis, N. H. Miss Hannah Worcester, for Sand. Isl. 1 00
J. W. H. by the Rev. L. Worcester, 5 00
Hudson, O. Mr. Asahel Kilborn, for a child in Ceylon, semi-an. paym. 6 00
Jamaica, L. Isl. Eliphalet Wickes, Esq. 9 50
Jefferson, Co. Va. Miss Frances Toler, avails of her industry, for a child in Ceylon, 8 00
Fem. Benev. Soc. (part of $15,) 2 00
Jersey Shore, Pa. Young misses in Miss Lucy Putnam's school, 2 31
Keene, N. H. Mon. Con. by the Rev. Z. S. Barstow, 8 12
A charity box, 3 19
Kingston, N. H. Four children, their earnings, &c. for Brainerd, 2 00
Lancaster, Pa. Wm. Kirkpatrick, Esq. 14 60
Lawrenceville, (Brunswick Co.) Va. Mrs. Bobbit, 1 00
John C. Morgan, 1 00
Lexington, N. Y. A friend of mis. by Theoph. Peck, 2 00
Lime, N. H. Fem. So. for prayer, by Rev. B. Perry, 6 11
Fem. Mis. Soc. 4 21
Young persons at a religious meeting on thanksgiving evening, 1 68
Litchfield, (Norwich Society,) N. Y. Mon. Con. by the Rev. S. Burt, 4 84
Longmeadow, Ms. Mon. Con. by O. Bliss, Esq. 11 35
Ludlow, Ms. Joseph Miller, 2d. avails of mission field, 5 00
Lunenburgh, Vt. Mrs. Elizabeth Clark, 2 73
Chil. in Sab. Sch. their premiums, 2 56
Lyme, Ct. (1st society.) Fem. Mis. Soc. by Lois Matson, 20 00
Manchester, Vt. Fem. Mite So. by L. Sargent, Esq. 14 00
Mansfield, Ct. (N. par.) Fem. Char. So. for Cher. mis. by Rev. Dr. Welch, 15 00
Mrs. Abigail Freeman, for Amer. Ind. 10 00
Marblehead, Ms. Part of a sum found by a lady now deceased, remitted by the Hon. W. Reed, 20 00
Mon. con. in the 1st cong. soc. by do. 8 00
Marietta, O. An agent of the Board in the western country, a new year's thank offering for the blessing of health the year past, 100 00
Mattituck, L. Isl. Fem. For. Mis. So. by E. W. Case, Esq. 4 73
Meadville, Pa. A contr. by Mr. Goodell, 7 55
Mrs. D. Magaw, 50
Mr. Temple, 1 00
Medford, Ms. the Rev. Dr. Osgood, to aid in translating and distributing the Scriptures among the heathen, 50 00

Mercer, Pa. A contribu. by Mr. Goodell, 11 18
Middlebury, Vt. Mon. Con. by the Rev. T. A. Merrill, 40 00
A friend of missions, a New Year's Gift, 12 00
Amos Pettengill, produce of a small piece of corn, 1 00
Middlefield Ms. Mon. con. by the Rev. Jona. Nash, 12 53
Gen. D. Mack, avails of a small spot of ground, 5 00
Minot, Me. Mon. concert by W. Ladd, Esq. 9 13
Ebenezer Hodgkins, 2 00
The 4th paym. for a child in Ceylon, 12 00
Monson, Ms. Mon. concert by the Rev. A. Ely, 5 02
Do. by do. 6 00—11 02
G. Merrick, 1 00
T. H. Brown, avails of a small plat of ground, 1 25
Morristown, N. J. Mr. Silas Condit, by the Rev. J. Ford, 10 00
Montpelier, Vt. Mon. con. by Mr. Goss, 3 87
Mount Ararat, Pa. Fem. Benev. Soc. by the Rev. E. Kingsbury, 5 00
Nantucket, Ms. Sab. school in the Rev. Mr. Morse's soc. part of semi-ann. paym. for a child to be named Abner Morse, at the Sand. Islands, 5 00
Nelson, N. H. A lady, 10 00
Newburyport, Ms. Mon. Con. in 1st Presbyt. Soc. by the Rev. S. P. Williams, 16 00
—— & vicinity, Fem. For. Mis. Soc. by Jane Greenleaf, Treas. 25 00
New Jersey, Rhoda Dubois, to purchase Bibles for the heathen, 1 50
New Hartford, N. Y. S. W. proceeds of a system of savings, 3 00
New Haven, N. Y. Mon. con. by the Rev. W. Williams, 3 00
Newport, N. H. A charity box of the Rev. J. R. Wheelock, 13 00
New York. A donation of the late Mrs. Perit, remitted by Mr. P. Perit, 150 00
Collected by Mrs. Currie, 11 00
De Forest & Son, 2d & 3d payment for a child in Ceylon, 24 00
Nicholasville, Ky. Rev. I. Reed, for mis. at Bombay $5, for do. at Ceylon, $5, 10 00
Norfolk, Ct. Gent. Assoc. for ed. hea. youth in Ind. by J. H. Pettibone, Tr. 25 50
Ladies Assoc. for do. by Mrs. Elizabeth Roys, Tr. 25 00
Joseph Battell, Esq. 12 00
Mrs. Sarah Battell, 12 00
Norridgewock, Me. Juven. Soc. for Josiah Peet, 3d payment, 12 00
Mon. concert, by Rev. Josiah Peet, 12 00
North Guilford, Ct. A coll. by Mr. Bird, 17 20
North Milford, Ct. A collec. by do. 13 00
Oran, N. Y. Miss Ursula Chapin, 50
Orford, N. H. Juven. Char. Soc. by Mr. Jas. W. Gage, 10 00
Oxford, Ms. S. Hartwell, Esq. 1 00
Paris, N. Y. Avails of potatoes, raised by individuals on two acres, 45 25
Female Char. Soc. for Eliphalet Steele, a semi-an. payment, by Rev Wm. R. Weeks, 12 51
Sab. sch. children, for ed. hea. chil. 4 50
Charles Simmons, Stephen Hitchcock, $2 each, for Choc. mission, 4 00
Horace Bartlett, $1 02. Avails of cloth sold, 75 cents, 1 77
Henry A. Judd, a little boy, 72
Path Valley, Pa. Mr. Andrew Elliot, for Arkan. miss. by R. Ralston, Esq. 3 00
Pelham, N. H. Avails of a lamb, 1 50
A member of the church, by the Rev. J. H. Church, 3 25
Pine Creek, Pa. Female Society, by Miss Lucy Putnam, Sec. 15 69
Philadelphia. By Miss L. Battelle, as follows:
Miss M. Hodgden, $2,25; Mrs. D. Jaudon, $2, 4 25
W. M. Evans, Esq. $1,50; Mrs. Ashhurst, $1, 2 50
Mrs. A. Brown, $3; A friend, $1, 4 00
R. Ralston, Esq. $5; Godfrey Haga, Esq. $4,67, 9 67
Gen. John Steele, $5; A friend of missions, $5; 10 00
Mrs. Jackson, a friend, Mr. Sheepshanks, a friend, $1, each, 4 00
Mr. Thomas H. Roberts, $3,03; A member of the Union Society, for Arkansaw, $1, 4 03
Alexander Henry, Esq. $10; Miss C. $2, 12 00
Mrs. C. $1,50; Wm. Chaloner, Esq. $3, 4 50
Mrs. Shufflebottom, $2; Mrs. Spencer, $1, 3 00
Mrs. Ann Morris, $2; Mrs. Naglee, $1, 3 00
Mr. Branch Green, $10; Mrs. Mary Green, $5, 15 00
Other individuals in sums less than a dollar, 6 55
Joseph Montgomery, Esq. 5 00
Mrs. Crowley, Mrs. D. Caldwell, $1, each, 2 00
Mrs. Esther Ball, Kensington, Mrs. Grice of do. $1, each, 2 00
Mr. Conrad Hanse, $2; Mr. W. C. Beck, $1,50, 3 50
Miss Martha Edes, collected by missionary card, 5 00
Mrs. Susan Allen, 2 00
Other individuals in sums less than a dollar, 9 43
Avails of Jay's Remarks, 1 00
Pittsburg, Pa. J. H. Lambdin, 20 00
J. H. Hopkins, Mrs. J. Fulton, Mrs. Irish, $5, each, 15 00
J. Harris, $4; Mrs. Park, $1,50, 5 50
Mr. Hart, J. Reasoner, S. Spencer, Mrs. S. J. R. Davis, $2, each, 8 00
W. Porter, R. Davis, R. Curling, R. Steel, Mrs. J. Patterson, $1, each, 5 00
Other individuals, 1 75
Plainfield, Ms. Young Gent. and Ladies' Soc. for Moses Hallock, at Batticotta, 12 00
Contrib. in Sabbath school, 1 00
Plainfield, Ct. Mrs. Amaryllis Fowler, 5 00
Pomfret, N. Y. A few individuals, 2 50
Monthly concert, 1 62
Portland, N. Y. A contribution, 8 25
Three little children, 1 02
Pownal, Vt. Mrs. Ware, by Professor Dewey, 10 00

Timothy Ware, Esq. for Arkansaw, 5 50
Princeton, Ms. Proceeds of mission field, by several members of the Presbyterian church, 16 50
Land cultivated by a little boy, 1 00
Monthly concert, 3 50
Provincetown, Ms. Benev. Society, by Mr. David Rider, Tr. 15 00
Putney, Vt. Avails of mission. field superintended by Mr. E. H. Mason, 14 30
Another do. superintended by Mr. Nathaniel Chamberlain, 8 75
Corn raised by a little boy, 50
Savings of a little girl, 25
Balance of a sum raised by a friend, 1 22
Randolph, Ms. Monthly concert, by the Rev. D. Brigham, 9 00
Reading, Ms. (S. par.) Female Hea. School Soc. for Indian missions, by Mrs. Green, 31 69
Miss. Soc. by Miss Nancy Temple, 2 00
Richmond, Va. D. J. Burr, Esq. a small balance, 1 69
Rockingham, Co. N. H. Char. Soc. by Rev. I. W. Putnam, Tr.* 86 00
Rocky Hill, Ct. Contrib. on thanksgiving day for Foreign Missions, by the Rev. Dr. Chapin, 20 92
Roxbury, N. H. Juvenile Soc. for Ind. children, by Mr. Alvin Holman, 3 00
Royalston, Ms. From four children, product of their labor, 1 40
A friend of missions, 60
Royalton, Vt. Female Hea. Sch. Soc. for Sandwich Islands, 21 93
Salem, Ms. Mr. J. B. Lawrence, sixth ann. pay. for the support of a native preacher in Bombay or vicin. 80 00
A friend of miss. in the Tabernacle So. 15 00
Miss Lydia Fogg, for Elliot, 2 00
A friend, for the Palestine mission, by Mr. R. Anderson, 2 00
Juvenile Benev. Soc. in Miss Curtis's school, for THOMAS SPENCER, 12 00
Two individuals, for a native preacher in Ceylon, 40 00
—— and vicinity. Foreign Mission Soc. by Mr. E. Kimball, Tr. 100 00
Sand Lake, N. Y. Mr. Gregory, 4 00
Searsmont, Me. Messrs. Smith and Clark, a balance, 31
Sharon, Vt. Female Benev. Soc. by Mrs. Mary Bascom, Tr. 9 50
A friend to missions, 1 00
Sherburne, N. Y. Mr. Elias Babcock, 50 00
Two ladies, by Mr. S. Stebbins, 1 15
Mr. Samuel Stebbins, avails of a small plat of ground, 3 00
Services as agent for M. Herald, 4 00
A sum recovered, supposed to be lost, 5 00

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* From the following sources, viz.
Northampton. Female Char. Soc. 17 61
Portsmouth. Juvenile Soc. part of 2nd pay. for NATHAN PARKER, 7 89
Do. 3rd payment for do. 12 00
Do. 4th pay. for I. W. PUTNAM, 12 00
A friend to the heathen, 2nd payment for JOHN HILL, 12 00
The funds of the Soc. for missions generally, 24 50

$86 00

Shoreham, Vt. Female Cent Soc. by Hiram Everest, Esq. 7 00
A young lady, 50
Mrs. Stanley, products of industry, 7 08
Somers, Ct. Two sons of the Rev. Mr. S. 1 00
Southold, L. Isl. N. Y. Rev. Lathrop Thompson, by Dea. N. Coolidge, 17 07
Coll. on the annual thanksgiving, 4 61
Springfield, N. Y. Young people's Evang. Soc. for a child to be called ANDREW OLIVER, 12 00
Steubenville, O. D. Hodge, by Mr. Goodell, 10 00
A. J. McDowell, D. Moody, H. Wilson, M. Andrews, $5, each, 20 00
J. McDowell, jun. J. Patterson, A. Sutherland, $3, each, 9 00
J. Dunlap, W. Hamilton, J. Slack, Mrs. Woods, J. Cunningham, Mrs. Raguet, W. Beatty, J. Y. Mosman, $2, each, 16 00
Other individuals in less sums, 8 37
Stockholm, N. Y. Mr. Ashbel Skinner, by E. Hulburd, 5 00
From Mr. Eben. Hulburd, 7 35
Stoddard, N. H. Female Cent Soc. by Rev. J. Robinson, 3 00
Contrib. for edu. heathen children, 50
Stratford, Ct. A few individuals, by Mr. Bird, 6 25
Sturbridge, Ms. Monthly con. for the Pales. miss. by the Rev. A. Bond, 21 42
Three Springs, Va. J. Wiley, $2, other individuals, $1,40, 3 40
Tolland, Ct. Monthly con. by the Rev. A. Nash, 1 88
Truro, Ms. Congreg. Society, by Mr. Solo. Davis, 7 25
Tyringham, Ms. Miss P. Couch, by N. Willis, 1 50
Mrs. Dow, 50 cts; a child of Rev. Mr. Dow, 50 cts. 1 00
Union Society, (L. Isl.) N. Y. Coll. on the thanksgiving, 6 66
Utica, N. Y. Female friends, for the For. Miss. School, by Mr. A. Thomas, 5 00
Female friend of For. missions, 3 00
Female Juvenile Mite Soc. by Miss Jane Sherman, Tr. 5 00
Vermont, A friend of missions, 5 00
Vernon, N. Y. Avails of oats, by Samuel Avery, 2 71
Vershire, Vt. Mr. Lyman Walker, jr. mission field, 1 63
Waterbury, Ct. A collec. by Rev. Mr. Bird, 7 20
Do. (Salem parish.) 5 31
Waterford, Pa. A. Judson, by Mr. Goodell, 5 00
J. Vincent, $1; P. Reed, $1,50, 2 50
Wendell, Ms. A contribution, remitted by D. J. Green, 12 45
Mr. Clark Stone, 5 00
Westborough, Ms. Monthly concert, by the Rev. E. Rockwood, 18 00
Andrew Peters, Esq. 15 00
A marriage fee, 3 00
A friend, 3 00
Mr. S. Harrington, 50 cts; a child's reward for self-denial, 50 cts. 1 00
Westerlo, N. Y. Female Miss. Soc. by Mrs. Holmes, 12 00

A young son of Dea. Holmes, for Indian children, 25
West Liberty, Va. S. McKeehan, J. Snodgrass, S. Anderson, W. Mc Kinley, $1, each, 4 00
Other individuals, 62
West Middletown, Pa. A. Adams, $2; Mrs. McCall, $1,50; 3 50
S. Williamson, W. Barnet, J. Thompson, D. Adams, $1, each, 4 00
G. Stewart, $1,25; other individuals, $1, 2 25
Westmoreland, N. Y. Monthly con. 5 04
West Newbury, Ms. Monthly con. by the Rev. E. Demond, 8 08
Wethersfield, Ct. Part of a bequest of Elizabeth G. Talcott, by Dea. Timothy Stillman, Executor, 103 00
Sundry individuals, for Elliot, 7 00
A lady, for For. missions, 10 00
Wheeling, Va. A contribution, by Mr. Goodell, 13 82
Whitesborough, N. Y. Monthly concert, (in the town,) 7 63
Do. in a neighborhood between Rome and Westmoreland, 4 37
Williamsburg, Ms. Female Miss. Soc. by Miss Emily Graves, 15 48
Fem. Soc. who meet for prayer, by do. 1 26
Williamstown, Ms. Monthly con. in Williams' College, for edu. a child to be called SAMUEL J. MILLS, 6 00
Windham, N. H. Female Cent Soc. 15 74
Monthly con. for Indian missions, 6 12
Three females, 3 50
Windsor, N. Y. David Hotchkiss, Esq. 5 00
Worthington, Ms. Four persons, avails of a miss. field, for Indian missions, through Hamp. Ch. Depository, 12 00
Wrentham, Ms. Mr. Robert Blake, 20 00

From places unknown, or concealed by request of the donors.

Dec. 20. A friend of missions, 10 00
For a child in Ceylon, 3d payment, 20 00
Jan. 1, 1822. From Z. avails of a work of necessity done on the Sabbath, 3 00
3. An orphan, a thankoffering for success in his calling, 3 00
5. A friend of Israel, for the Pal. miss. 5 00
9. From A. and B. proceeds of a system of saving for benevolent objects, 50 00
11. A female friend of Zion, the interest of $100, 6 00

Amount of donations acknowledged in the preceding list, $4,856 69.

The donation of $50 published in our Dec. number under the head of Wethersfield, Con. should have been from the *Brainerd* Soc. instead of the *Benev.* Soc. The entry was originally right on our books;—the mistake was made in copying for publication.

Owing to the same cause, a donation from Lee, Ms. was stated to have been remitted by *Stephen Hurd,* instead of *Stephen Hyde.*

We are requested to publish the following statement of donations from the several towns of Litchfield county, Con. made within the year preceding Sept. 1, 1821, to the Foreign Mission Society of that county.

Litchfield, 1st Society,	118 63	
South Farms,	17 00—135 63	
Bethlem,	51 66	
Mrs. Hillhouse,	12 00	
Ladies in do.	12 00	
Abel Peck and wife,	24 00—99 66	
The foregoing private dona. are to edu. chil. in Ceylon.		
Bridgewater,		15 00
Burlington,		15 00
Canaan, South Society,	10 30	
Church in do.	11 72—22 02	
Canton,	57 75	
Cent Society in do.	15 30—73 05	
Colebrook,		147 07
Cornwall, South Society,	33 00	
Do. North do.	10 20—43 20	
Goshen, Collections,	119 27	
Female Char. Society,	16 36	
Church in do.	68 85	
Children's Society in do.	5 77—210 25	
Ellsworth,		7 00
Harwinton,		58 53
Kent,	22 89	
Ladies Society in do.	16 00—38 84	
New Hartford,		63 50
Norfolk,		36 00
Plymouth,	42 00	
Gentleman's Society in do.	12 17	
Ladies, do. do.	12 25—66 42	
Roxbury,		21 02
Salisbury, by the Church,	39 25	
Gentlemen's Society do.	20 00	
Ladies, do. do.	14 53—73 78	
Sharon,		23 38
Torrington,	14 90	
By the Church in do.	14 00—28 90	
Torringford,	32 19	
Female Char. Society in do.	14 35—46 54	
Warren, Collections,	26 65	
Young Ladies Society in do.	15 79—42 44	
Washington, 1st Society,		80 88
New Preston,		61 21
Watertown, Collection,	41 40	
Joseph Nettleton, jun.	55 00	
Polly Nettleton,	12 00	
Mary Nettleton,	10 00	
Dorcas Southmayd,	10 00	
Legacy of Gideon Hotchkiss,	40 00—168 40	
Winchester, Collection,	47 00	
By the Church in do. to educate a child in Ceylon,	12 00—59 00	
Winsted, Collected,		30 93
Woodbury, North Society,		14 50
Do. South, do.		22 47
Sherman, Collected,	14 35	
Young Gentlemen's Society,	6 56	
Young Ladies, do.	10 04—30 95	
Southbury, William Fulrick,		1 00
New Milford, Collected,	13 00	
Gentlemen's Benev. Soc.	15 00	
Ch. box, kept by a child in do.	1 50—29 50	
South Britain, Collected,		26 35
Contribution at the last ann. meeting,		52 73
Total,		$1845 20
Add cash given to F. M. School,		50 33
		$1895 53

N. B. About two hundred dollars of the foregoing sum were contributed last summer to aid the establishments among the Cherokee and Choctaw tribes of Indians.

BENJAMIN TALLMADGE, *Treasurer.*

DONATIONS IN ARTICLES OF CLOTHING, &c.

Alstead, Ms. A barrel from the Female Cent Soc. in the E. par. by Thirza Fletcher, 43 38
Braintree and Weymouth, Ms. Ladies in the Union Rel. Soc. by the Rev. Jonas Perkins, 15 83
Bridgewater, N. H. A box for Elliot, from the Fem. Char. Soc. by Mrs. Sarah Melven, 15 67
Brookfield, Ms. A bundle from a few females in the S. parish, by the Rev. Micah Stone.
Croydon, N. H. A roll of cloth, &c. for Brainerd, from the Fem. Read. Soc. by Miss Hannah Haven, 30 00
Hartland, Vt. A box by Dea. Nathan Coolidge, 105 21
Henniker, N. H. A box from several females, by the Rev. Moses Sawyer.
Hopkinton, N. H. A box by Jane Morse.
North Bridgewater, Ms. A box for Mayhew, from the Fragment Soc. by Mrs. Huntington.
Putney, Vt. A package from the Fem. Soc. by Mrs. Lucy Smith, 32 25
Rogersville, Ten. A box of medicine for Brainerd, from Dr. John H. Kain, by Rev. D. A. Sherman, 30 00
A box was sent from Otis, Ms. by the Female Benev. Soc. to the care of H. Hudson, Esq. Hartford, in the autumn of 1820; and was forwarded thence to some of the Ind. missions.

Boxes of clothing have been committed to the care of Mr. Abijah Thomas, Utica, from the following places.

Camden, N. Y. 50 00
Paris, N. Y. From the Norwich Soc.
Sidney, Del. co. N. Y. 52 00
Trenton, N. Y. A bundle, 18 00

The following donations in clothing were sent to Mr. John Sayre, N. Y. an agent of the Board.

For the mission at Brainerd.

Bainbridge, Chenango co. N. Y. A box of articles.
Bath, Steuben co. N. Y. From a Benevolent Society of Ladies, 27 00
Benson, (supposed Vermont.)
Danbury, Ct. From benevolent persons, 39 86
Brookfield, Ct. 30 90
New Fairfield, Ct. 7 71
Ridgebury parish, 51 38—129 85
all contained in one box.
Hebron, N. Y. Charitable Society, 65 00
Paris, N. Y. A box of cloth. books, &c. 250 33
Unknown, a box.
Do. Do.

For the mission at Elliot.

Chatham, N. Y.
Cherry Valley, N. Y.
Cambridge, N. Y.
Coventry, Chenango co. N. Y. 70 00
Durham, N. Y. 63 82
Do. West Society.
East Durham, Broome co.
Rensselaerville, N. Y. A box from females, including articles from Dea. Baldwin not valued, 70 15
Elmira, Tioga co. N. Y.
Franklin, N. Y.
Franklin, Ct.
Granville, Washington co. N. Y. 2 boxes.
Guilford, Chenango co. N. Y.
Meredith, Del. co. N. Y. 65 00
Norwich, (state unknown.)
Oxford, N. Y.
Peekskill, N. Y.
Peru, Ms.
Southold, L. I. A number of small articles from a few benevolent individuals, by Rev. Lathrop Thompson.
Springfield, Otsego co. N. Y. Female Miss. Soc. by Rev. J. Chester, 163 42
Stockbridge, Ms. Char Soc. of young people, by Mr. J. I. Crosby, Tr. 56 28
Unknown, a box, by the Albany Sloop.
Foreign Mission School.
Princeton, N. J. various articles.

It appears by the foregoing list, that a considerable number of boxes were sent to Mr. Sayre without any description of the value, or any notice of the donors. All the articles have been shipped, either to Savannah for Brainerd, or to New Orleans for Elliot.

Mr. Sayre, having removed from his late store, finds it necessary to decline continuing his agency. The Board and the Christian public are under obligations to him, for his faithful and gratuitous services in this business.

Articles designed for the use of any missions of the Board, may in future be sent to the care of Mr. John P. Haven, bookseller, No. 146 Broadway;—the same place, which was lately occupied by Mr. Sayre.

CHARITY IN SYSTEMATIC OPERATION.

THE following letter was lately received by the Treasurer of the A. B. C. F. M. with the sum mentioned in it; of which $50 are acknowledged in the preceding list.

"Having paid our debts, which we had contracted for the support of our family the past season, or made provision for their discharge, as well as for our wants the ensuing winter, we, according to our usual custom at this time of the year, are about dividing the remainder of our income among the various charitable societies, and necessitous individuals around us.

"We inclose to you *seventy dollars;* fifty of which you will please to apply to the support of Foreign Missions: one half of the remainder, $10, we wish you to hand to the Treasurer of the American Education Society; and the other $10 to the Treasurer of the Ladies' Society of Boston and the vicinity for promoting Christianity among the Jews.

"If it will not take too much of your time, which is fully occupied with more important concerns, we will detail to you some of the particulars of the plan we have

adopted for using our Master's property. Perhaps, in some season of relaxation, you may feel disposed to peruse it. But that you may better understand our plan of living, and the reasons of it, we will first state our circumstances.

"When, a few years since, we commenced housekeeping, God, in his providence, saw fit to commit to our care a small farm, in a country town, for which we owed about one quarter of its value. We had read the various accounts of the benevolent exertions of the day, and were anxious to join with our fellow Christians in their acts of charity. But how could we obtain the means? Our family must be supported, and we must pay our debts; or we should wrong one man while giving to another.

"After deliberating upon the subject, and reflecting that what we owed would not probably all be wanted for several years, we concluded, in the first place, to attend diligently to business as God should give us health and strength, and to expend nothing for the support of ourselves and family but what was absolutely necessary for our health and comfort;—avoiding all expense for show or fashion, unless by doing it we should hurt our reputation in society, especially the sober and reflecting part of it, and deprive ourselves of the opportunity of doing good. We then fixed upon a certain proportion of our debts, which we would endeavor to pay annually, and so much *only;* unless more was wanted; but if wanted, we would pay to the last of our ability. After paying the proportion of our debts agreed upon, the remainder of our income, whether more or less, was to be expended, according to the best of our judgment, in doing good.

"When we adopted this plan we concluded that it was best to review it at stated periods; and, if we conscientiously thought it our duty, to alter it; but not otherwise. After several years experiment, we are more and more convinced, that it is our duty strictly to adhere to it. God has blessed our labors in a remarkable degree. We can almost say that he has fulfilled to us his promise to Israel, that he would bless them in all that which they should put their hands unto. Indeed we have often, when reflecting on the dispensations of God's providence towards us, been surprised at the many temporal enjoyments he has vouchsafed to us. We have been led to fear, that our motives in our acts of charity were not right in his sight;—that we should have a mere temporal reward;—and that we should never participate in those rich, spiritual, and eternal blessings, which are promised to those who are charitable from Gospel principles. We find that we have the greatest cause to be humbled on account of our motives; but we discover no reason why we should be weary in well doing. A. & B."

The writers of the foregoing letter are unknown to us. We suppose ourselves to be informed correctly, with respect to the town in which they live. If the place were mentioned, it might excite useless curiosity.

We have no reason to think, that the writers supposed their letter, or any part of it, would be published; but it contains so much good sense, expressed in so simple a manner, that we are unwilling to withhold it.

Let every thriving farmer, or mechanic, or trader;—in short, let every man and every woman, examine the exposition of motives which it contains, and the course of conduct which it describes, and if no flaw can be discovered, let each one hear the voice of the Savior, *Go thou and do likewise.*

FOREIGN CORRESPONDENCE.

EXTRACTS OF A LETTER FROM DR. NAUDI, TO THE REV. PLINY FISK, DATED MALTA, JUNE 22, 1821.

After several paragraphs of local intelligence, the letter proceeds as follows:

"The school established here, according to the new method of Lancaster, we may say goes on well. The number of boys is about 200, and that of the girls is not much less. Both sexes go to the school with pleasure, and, in a few months, a most remarkable change is produced. That which is most important concerning the school is, that in addition to the rudiments of education, which were before so much neglected, there has been introduced the reading of lessons from the Sacred Scriptures. This at first seemed an arduous and extremely difficult thing, and certainly would not have succeeded, if a divine Providence had not interposed.

"Some months ago, an excellent man, and an estimable Christian, General Macaulay, was here, who, after a short residence with us, went to Italy. On his departure, he took with him the originals of these lessons, to see if he could get them published in that country. Providence conducted this gentleman to success, which we had not dared to expect. In a word, he printed the Scripture lessons, after some disturbance, in the city of Rome itself! and he has sent specimens to this school. The Catholic members of the Committee did not dare to make any objections to publications printed at Rome, and thus the sacred lessons were immediately introduced into our schools. We have now the pleasure of counting more than 300 persons in their early childhood, applying themselves to the immediate study of the divinely inspired Scriptures. The signal advantages of so good a work will, without doubt, appear even in this generation.

"It is not improper to inform you, that in the past winter there departed from this

place for Alexandria a Turk, a liberal and most respectable man, called Sadick Gibralter, son of Ismael Gibralter, a man of much influence in Egypt, and much esteemed by the Viceroy. We had much conversation with Sadick concerning schools; for he came often into the school, and had a high esteem for the system. He even requested the master to teach and inform him, that he might be in a situation to attempt a similar thing on his return to Egypt. He also encouraged us to write a letter to his father, Ismael, and another to the Viceroy, in which we gave them some idea of the new system, and recommended it to them;—referring, at the same time, to the example of other princes, not only in Europe, but in other parts of the world, who protect such excellent institutions. Sadick has promised to assist as much as possible, by his own conversation, our communications both to his father and his Sovereign.

"The Viceroy of Egypt, as you already know, sent, some years ago, a number of young men into Italy, to learn, under the best professors and artists, the sciences and the arts. These young men have returned, and are now established in different parts of Egypt; have made some publications in Arabic; and have also introduced many Europeans, (who at some past crisis had been obliged to fly from that country,) and with them many European customs and good things. In a word, Egypt may be considered at present under a liberal sovereign, and with a population already prepared for, and in a state very near to, civilization.

"Sadick said, that the Viceroy would have no objection to sending to Malta two of the same young men, who had been sent into Italy, to learn the system of education, and to introduce it into Egypt. We have heard nothing from Sadick since his departure; but I am expecting letters. We have promised all our assistance in favor of the two Egyptians, while they shall be in Malta; both to aid them in learning, and in preparing such things as may be thought necessary for them to carry into Egypt, in order to establish a new school.

"I have written you this, in order that you may communicate it to Mr. Parsons, that, in case he should go into Egypt from Jerusalem, he may find Sadick and encourage him in so important an affair. If he shall succeed in establishing a school in Alexandria, or Cairo, we may be sure it will be for humanity one of the best works that could be undertaken. Egypt lies on one side of that important and vast kingdom, which may be called nominally Christian,—Abyssinia, for which the British and Foreign Bible Society is now providentially preparing a version of the Sacred Scriptures, having bought the celebrated MS. made under the care of M D'Asselin; the story of which you know very well.

"I wished to tell you some things concerning the tracts which we have in hand; but must reserve this for another opportunity. When you receive this do me the pleasure to write me soon, and give me such missionary news as you have, and I will do the same in return, because I view your station as one of the most important.

"From the religious publications of America, which I am just now reading, I observe with admiration, and my friends here do the same, that Providence has impressed on the minds of so many in the New World, the necessity of new missionary labors for the diffusion of the pure Gospel in these parts of the old world, left so long in a state of barbarism.

"Remember me in your prayers, as we never cease to do you and Mr. Parsons, when we approach the throne of grace. Send him this when you write to him; and, for me, I have the pleasure to remain,

Your very affectionate friend,

CLEARDO NAUDI."

REV. PLINY FISK,
Smyrna.

LETTER FROM THE REV. THEOPHILUS BLUMHARDT TO THE TREASURER OF THE A. B. C. F. M.

Basle in Switzerland, Aug. 28, 1821.

Very Dear Sir,

SAFELY returned, under the protection of God, from a most interesting missionary tour through several tracts of South Germany, I avail myself of the first opportunity to send to you two letters of our very amiable old friend, M. de Campagne, which he was so kind as to commit to my care

Full of a holy love to your blessed missionary work, he commissioned our Board to send to your missionary treasury his gift of 150 *Louis d'or*, [French guineas, or 664 dollars,] which sum will be paid to you by Mr. Roulet of New-York, to whom the money was given the 6th instant. Our dear father in Christ added to his gift in money a little case of several friendly presents to your missionary pupils at his beloved Cornwall, on which the praying hearts of thousands in our Switzerland are kindly fixed.

This little case will be sent to you, (post-paid Hamburgh,) by the benevolent care of our dear friend, Mr. Gilbert Vander Smissen of Altona, by whom we were rejoiced in the happy receipt of your precious sets of interesting books and missionary papers, for which we are much indebted to you, and all the respected members of your Missionary Board.

In my last journey I was happy enough to witness the wonderful power of the Holy Ghost in the hearts of thousands of brethren and sisters in our dear beloved country, who from all ranks and ages came forward to bow their knees before the King of Zion. He has begun to exert his power in the day of his might. The Missionary Cause is prospering in such a degree, that it is a wonder in our eyes. It is not to be denied, indeed, that the numbers of foes of our crucified Redeemer, are not lingering on their side to destroy the holy work, which the King of kings is building up in our days. But they shall not succeed: for He, who is with us, is Jehovah the God of heaven; and his arm will reach all the nations of the earth.

Our Missionary Seminary consists of thirty-one promising and pious students; eighteen of whom will leave our school in the course of this year, for entering into their respective situations among the heathen of upper and under Asia. May the God of peace be with them, and prepare their way before them to the hearts of the heathen world.

With the warmest interest I have read the last Report of your Prudential Committee; and I shall publish it in one of the next numbers of our Magazine. Such a voice, I trust, will be heard by all the believers in Christ in all the quarters of America:—it will resound on the Alps of Switzerland. The Lord is with you, brethren: be cheerful in hoping, and your hope shall never be ashamed.

Yours in the bonds of love,

TH. BLUMHARDT,

Superintendent of the Missionary College.

J. EVARTS, ESQ.
Treasurer, &c.

EXTRACT OF A LETTER FROM THE REV. MR. BURDER.

THE letter, of which the most important part is given below, exhibits a spirit every way becoming the writer, as an excellent and very laborious conductor of missionary operations. It was written to the Society of Inquiry at Andover.

"I can assure you that the increasing exertions made in the United States for the propagation of the Gospel, afford a high degree of sacred pleasure to the friends of missions in England. If you proceed as you have begun, I am not sure that we shall not become jealous; however, proceed as fast as you please, and we will try to keep before you—and this will be a race that angels will delight to witness. May there never be any contest between Old and New Britain, except it be which shall do the most good—which shall most glorify God; and this will be, what few if any wars have deserved to be styled—THE HOLY WAR. We are particularly delighted with your efforts in the Sandwich Islands, which, may the God of heaven abundantly prosper! I, for one, had long my eye fixed upon that groupe, but our hands were too full to make the effort. It is not of the smallest consequence by whom the work of evangelization is effected; none are more than the tools which the Almighty employs, and let him employ whom he pleases, the work is all his own, and to him be all the glory!

"If a distant stranger, now in his 70th year, might hope to have an interest in your prayers, it would afford pleasure to your unworthy fellow laborer, GEORGE BURDER."

From the London Jewish Expositor.

INTERESTING COMMUNICATION OF DR. PINKERTON, RESPECTING THE JEWS IN POLAND.

THE intelligence communicated by Dr. Pinkerton to the Committee, during his late visit to England, was of a very interesting kind.

He pointed out on the map a district, comprehending Russian and Austrian Poland, and a part of Turkey, in which he said at least THREE MILLIONS of Jews were to be found.

Among these he declared there is an unusual spirit of inquiry upon the subject of Christianity, and a readiness to receive the New Testament which surpasses expectation. As he himself travelled through their towns, they would often exclaim, "Here comes the Bible man and he will give us Hebrew New Testaments"

In confirmation of this statement, he read an extract from a letter lately received by the Bible Society, from the Rev. Drs. Henderson and Patterson, who were at the time of writing it in the heart of this district.

They wrote that at "one place where there were 16,000 Jews resident, they found a Bible Society in active operation, and who, said they, do you suppose were the most zealous supporters of it? THE JEWS. They further declared, that among an interesting colony of Karaite Jews there, they found the Hebrew Testament in general circulation, and that they spoke of it with the greatest respect: And they added, that wherever they came in those parts, their lodgings were actually *besieged* by Jews, who came asking for the Hebrew New Testament.

Under these encouraging circumstances, Dr. Pinkerton most affectionately and solemnly pressed upon the Committee the necessity of strenuously cultivating, under the divine blessing, this promising field. Circulate, said he, the New Testaments as widely as possible, and above all, send out as many well qualified Gentile missionaries as you can. Sow your seed plentifully, and send forth your laborers with earnest prayer for a blessing. Leave the result to God."

We can only add that it is the earnest desire of our Committee to follow the advice, and comply with the request of this experienced counsellor: if the Christian Church will enable them to do so, by the increasing liberality of their contributions and support.

EDUCATION OF JEWISH CHILDREN IN HOLLAND.

WE have heard with much satisfaction, of the establishment of a Society at Amsterdam, of united Jews and Christians for the purpose of educating the children of the poorer part of the Jewish population. The intention is to give them general instruction, and to teach them to read their own Scriptures in the Hebrew language.

We hail with pleasure every attempt that is made to impart to this long neglected race, the advantages of education, and to raise them in the scale of intelligent beings.

RUSSIAN BIBLE SOCIETY.

RUSSIA is already a great and powerful empire, and is fast increasing in power and greatness. It embraces a vast extent of country, stretching from the Baltic to the North Pa-

cific, and from the Caspian to the Arctic ocean. It holds, also, a large extent of territory in the N. W. part of this continent. The people of this extended empire are truly a mingled people—presenting the wide extremes of enlightened piety, and the darkest paganism; high mental culture, and the deepest ignorance; improved society, and gross barbarism. Hence Russia cannot yet, perhaps, be said to have formed a national character, in any one respect.—This state of things, however, seems not to promise a long continuance; and the prospect now is, that the BIBLE will be the great means of producing the change. We shall then behold the result of a new and grand experiment;—a great empire forming and maturing its character,—as well literary as religious,—through the influence of the word of God.

CALCUTTA.

Extracts from the Journal of the Baptist Brethren, Messrs. Yates and Pearse, in an excursion from Calcutta, as far as Moorshedabad.

LEAVING home on Wednesday morning, October 11, and attending an interesting anniversary of the Calcutta School-book Society, we proceeded to our boat, kindly lent us for the trip by a friend: and having called in our way at Doorgapoore for our native brother Paunchoo, who was engaged to accompany us, we went with the tide to Serampore, where we arrived in the evening. Here we called on the brethren, heard an excellent sermon from Dr. Carey; and late at night started for Chinsurah.

Saturday, 14th. We reached Santipore a large town, this morning to breakfast, and having proceeded to the market-place, collected a larger congregation than yesterday; they were very attentive, and many by their nods and smiles expressed their approbation of what we said. Many were very eager to obtain our books, but very few able to read them. We pursued our voyage till evening, when we anchored at a distance from any town.

On Sabbath morning, at breakfast time, we reached a small village, where we went ashore. Here, under a large tree, we found a poor woman, about fifty years old, brought to die by the side of Gunga. She complained of no pain, but seemed laboring under great weakness. Having unfortunately no medicine, we gave her a little brandy and water, and despatched her relations into the village, to make her some gruel. At this time was brought to the same spot an interesting young woman, about twenty years old; and on the other side we found lying on the ground, deserted by her friends, a third, about twenty-five. All these could speak without difficulty, were free from pain, and would probably in a short time have perfectly recovered, if properly attended; but yet we fear are doomed to perish, through the neglect and superstitious cruelty of their relatives. We got a promise of nutritious food for them all from their relatives, and having no medicine with us, after giving the two latter likewise a little brandy and water, (which they would take, although given by us, as medicine,) left them with a heavy heart. Well may it be said, that the dark places of the earth are full of the habitations of cruelty.

BURMAN MISSION.

IT is probably known to many of our readers, that Mr. and Mrs. Judson were obliged to leave Rangoon for Calcutta, some time ago, chiefly on account of the ill health of Mrs. J. Mr. Judson's intention was to return immediately, leaving his wife under the care of a physician. He was, however, providentially detained three months in Bengal; at the end of which time, Mrs. J. though not wholly recovered from the liver complaint, with which she was afflicted, was induced to accompany him on his return. Their voyage was a long and tedious one. The brig, in which they sailed, "was so small," says Mrs. J. "and so filled with native passengers, that we were unable to obtain the least exercise by walking on deck, and so full of scorpions and centipedes that we never dared to shut our eyes to sleep without completely enclosing ourselves in curtains."—At length they approached Rangoon, deeply solicitous to know the fate of the ten Burmans, whom Mr. J. baptized before his departure.—"What was our joy," she says, "when we discovered the principal ones looking with as much eagerness towards the vessel as we did towards the shore. In the evening we found ourselves surrounded by all the converts (excepting one, who was in the country, and had not heard of our arrival,) and once more united with them in praising our heavenly Father for our safe arrival, and for the grace which had been given to enable them thus far to persevere."

We should be glad to copy the whole of Mrs. Judson's letter; but, on account of our limits, must content ourselves with an additional extract.

"One Burman has been added to the church since our arrival, whose conversion strikingly displays the sovereignty of God. He is a native of Bike, where his parents still live; he came to Rangoon two years ago, and attached himself to a teacher in order to understand the Burman system of religion more perfectly, and to find some way of escape from hell. He followed the instructions of the teacher, accompanied him to the pagodas, made offerings when he bid him, and did every thing which he considered meritorious. At the expiration of one year, he found himself as far from a state of ease and safety as when he commenced the useless routine. While his mind was in this state of perplexity, he heard one of his neighbors telling another, that a foreign teacher had commenced preaching; that he told about an eternal God; that he had come to this country for no other purpose than that of instructing the Burmans in this new religion; that he gave tracts to all who wished them and lived in a white zayat on the pagoda road. Hearing this he immediately resolved on visiting this strange teacher. The next morning, before sun rise, when

Moung Nau went to open the zayat, to his great surprise he saw a stranger waiting in the porch, who immediately inquired if that was the residence of the foreign teacher. He said nothing of his object in coming, but appeared all attention while Mr. Judson was conversing with the multitude who then thronged the zayat. He had continued his visits three or four days, a silent listener to all that was said, before Mr. J. conversed with him personally. He then took him to the Mission house, inquired particularly into the state of his mind, and, to his great surprise and joy, found that he had obtained clear views of himself as a lost, ruined sinner, and felt that the way of salvation, by Christ, was altogether suitable for a person in his situation. He felt desirous of embracing the Christian religion, and requested to be baptised. On further inquiry, Mr. J. found he was under an engagement to go to sea, and expected to sail within a few days. Thus circumstanced, the brethren were unwilling to administer the ordinance of baptism, as they had had no opportunity of knowing any thing further of him than what they had seen in so short a time. The day before he sailed, he obtained permission of his captain to visit the zayat once more, when his appearance was remarkably solemn and interesting. He seemed desirous to be released from his engagement to go to sea, but it was now too late. Mr. J. furnished him with tracts and portions of Scripture, and after praying, and committing him to God, parted with him, feeling doubtful whether he should ever meet with him again in this world. A few weeks ago, just a year and a half from his departure, we had the great pleasure of seeing him come up the mission stairs. On conversing with him, we were surprised to find that he had made such advances in the divine life, with no other means of grace than the Gospel of Matthew, and a few tracts. The religion of Christ beautifully appeared through all his rusticity, and shewed itself of divine origin. He was soon after baptised, and joyfully received by every member, into our little church."

CEYLON LITERARY SOCIETY.

Though our principal business is, to notice and point out the attempts and successes of those institutions, whose direct object is the moral renovation of the world; we are not indifferent to efforts of a literary or scientific nature;—especially when these are made in the midst of heathen nations. Every institution, however established and supported, which is designed to throw light on the history, geography, and the intellectual and physical character, of a heathen country, confers an important benefit, directly or indirectly, on the cause of missions. The information acquired and communicated will interest many who support missions; much of it may be of service to the missionary; and if the natives are engaged in these inquiries, their minds will be expanded, their views enlarged, their feelings liberalized, and more points will be presented, in which the missionary may come in contact with them.

With these views, we learn with pleasure, from the Christian Observer, that, on the 11th of December, 1820, a society, entitled "The Ceylon Literary Society" was formed at Columbo, under the patronage of the Lieut. Governor, and other principal persons resident in the island; having in view the following objects.

"The geography, geology, and mineralogy of Ceylon:—Its botany, perhaps the richest and least exhausted of any in the world; in which branch, the history of the cinnamon tree, the various palms so important to the sustenance of the people, the rice, and the numerous other kinds of grain cultivated in the island; and modes of improving agriculture will claim particular investigation. The fishes of Ceylon, which are various and yet almost undescribed; its conchology; its quadrupeds, birds, insects and amphibia, including serpents. Lastly, the study of the civil history, language, and customs of the people, for which the facility of communication with the Kandyans, offers advantages not hitherto enjoyed. Natives of respectability who may be desirous to become honorary members of the society will be eligible without paying any subscription, but will be expected to contribute either information or specimens of natural history, &c."

BISHOP'S COLLEGE CALCUTTA.

The foundation stone of an Episcopal Mission College, to be erected under the patronage of the Society for the Propagation of the Gospel, was laid, with the usual ceremonies, by the Bishop of Calcutta, on the 15th of December 1820. It is to be known by the name of Bishop's College. It is to consist of three piles of buildings in the plain Gothic style, disposed in a quadrangular form, the fourth side being open to the river. The principal pile will comprise a Chapel, Hall, and Library; and the wings, or side buildings, will form dwellings for the professors, and lecture-rooms, and dormitories for the students. Should this College flourish, as doubtless it will, it will prove a great benefit to India, both in respect to science and religion.

REPUBLIC OF COLOMBIA.

It is a matter of very sincere gratification to all the benevolent, that the rising Republic of Colombia has, in its very infancy, adopted two most important measures:

1. It has commenced a system intended to mitigate the evils of slavery; and, at no very distant day, to abolish this great evil altogether.

2. It has laid a foundation for the general education of the people, by the gradual establishment of colleges and schools.

OBITUARY.

Died at Concord, N. H. Oct. 1, 1821, the Hon. Thomas W. Thompson, aged 55.

For several years, this gentleman has been

numbered among the distinguished laymen of our country, who have taken a deep interest in the progress of evangelical religion. Having sustained some of the most important and responsible offices in the state government of New Hampshire, and held a seat, first in the House of Representatives, and then in the Senate of the United States, he was prepared to enjoy the blessings of retirement toward the close of his life

He had been, for a long time, a member of the Congregational church in Concord, and, for several of his last years, a deacon. In his counsels and judgment his Christian brethren had great confidence; and they cannot but feel the severe loss, which they have experienced. They have the consolation of reflecting on the usefulness of their departed friend, and on the evidence which he gave of being prepared for death. For several weeks he knew himself to be rapidly approaching the world of spirits; still he was calm and peaceful. He was a firm believer in the doctrines of grace; and reposed an unshaken confidence in the merits of Christ. After the death of the late Governor Langdon, he was chosen a member of the American Board of Commissioners for Foreign Missions. Sickness prevented his attending the late annual meeting; but he expressed a strong desire to attend, together with his wishes for the success of the institution.

A short time since his health seemed firm, and he appeared likely to enjoy many years of activity and usefulness. His removal furnishes another admonition to *be also ready; for in such an hour as we think not, the Son of man cometh.*

The following notice of a man in humble circumstances, may be useful, as an example to others in a similar condition, and an instance of consistent character.

ARCHIBALD SINCLAIR was born in the city of Dublin, and was educated, while a child, in the superstitions of the Romish church. At the age of ten years he was brought to this country, by capt. J. Stickney, late of Newburyport, from whom he received many kindnesses, and particularly more advantages of education, than are usually enjoyed by common sailors. Though surrounded, in several voyages, by the thoughtless and profane, he resisted temptation, and preserved a character of gravity and thoughtfulness. It was under the ministry of the late Dr. Spring, that he received those deep impressions, and became the subject of those convictions of sin, which ended, it is believed, in a thorough conversion.

Just before entering upon his last voyage, he made his will; and, after giving some small legacies as tokens of remembrance, he left the residue of his property, to the American Board of Commissioners for Foreign Missions. This residue amounted to nearly $300. He died at Calcutta, July 1818, aged 26 years.

In the voyage from Boston to Calcutta, the ship in which he sailed, carried out several missionaries. To them Archibald was greatly endeared, in consequence of his kind attentions, and his exemplary Christian conduct.

His leisure hours had regularly been set apart for reading the Scriptures, and for devotion; and he stood habitually ready for the summons of death.

DOMESTIC INTELLIGENCE.

FOREIGN MISSIONARY SOCIETY, NORTHAMPTON.

THE Foreign Missionary Society of Northampton and the neighboring towns, auxiliary to the Board, held its annual meeting at Amherst, 2d parish, Oct. 9, 1821; when a sermon was preached by the Rev. Vinson Gould of Southampton, and the Report of the Committee read. The amount of donations for the last year, was $372 18.—We have room only for the following extract from the Report.

"Happy are your Committe to state, that the zeal and benevolence of the people within the limits of this Society has been increased materially the year past. The friends of missions and humanity have not been heedless of the crying wants of the heathen; they have emulated, they have equalled the zeal of their pious fellow laborers in other parts of the vineyard. The greater portion of the charities of the donors within our limits has been transmitted directly to the Treasurer of the American Board for Foreign Missions. These donations, added to what have been paid to the Treasurer of this Auxiliary Society, will afford ample evidence, *that the cause of Foreign Missions has a continually growing interest in the conscience and affections of the benevolent and the good in our vicinity.* And we humbly hope that, through the grace of our Redeemer, greater things than we have yet seen, yea, greater things than our feeble minds can now anticipate, will be done for the City of our God."

The officers for the ensuing year, are, the Rev. JOSEPH LYMAN, D. D. Pres.—the Rev. SOLOMON WILLIAMS, Vice Pres.—DANIEL STEBBINS, Esq. Sec.—Dea. EBENEZER S. PHELPS, Treas.—and the Hon. JONATHAN H. LYMAN, Auditor.

AUXILIARY EDUCATION SOCIETY OF YOUNG MEN OF BOSTON.

THIS active auxiliary of the American Education Society lately held its annual meeting. Several interesting speeches were made, and individuals subscribed about $300 on the spot.

The Rev. Dr. JARVIS, President of the Society, preached by its request, at the Old South Church, Wednesday evening, Jan. 23. The text was Luke x, 2. *The harvest truly is great,* &c.

MR. TEMPLE'S EMBARKATION.

ON the 2d of January, the Rev. Mr. Temple and his wife sailed from Boston for Malta, in the brig Cyprus. They were accompanied

n board by several friends, who felt a deep nterest in their personal comfort, as well as the success of their labors. Just before arting, a prayer was offered by the Rev. Mr. Fay, of Charlestown, and the vessel imediately put to sea with a fine breeze. While detained at Boston, they experienced many kindnesses from friends of the cause in which they were engaged; and left a very grateful impression on the minds of all, with whom they associated.

A farewell sermon was preached by Mr. Temple, at the Old South church, Sabbath evening, Dec. 16th, to a crowded audience, after which a collection was taken for the Palestine mission. The *Instructions of the Prudential Committee* were then delivered to Mr. Temple by the Corresponding Secretary. The Sermon and the Instructions have been published.

REVIVALS OF RELIGION.

In Richmond, Va. there is, at this time, an unusual attention to religion.—Several churches in Berkshire County, Mass. are experiencing a refreshing from on high, and a considerable enlargement in numbers.—We still hear of outpourings of the Holy Spirit in several parts of Connecticut, especially in Litchfield County, and in Suffield, Hartford County;—also, in Clinton, New Hartford, and several other towns in N. Y. and in Ashfield, Mass.

ORDINATIONS.

Ordained at Greenfield, Saratoga county, N. Y. Nov. 7, 1821, the Rev. James B. Ambler, over the Presbyterian churches of Milton and Greenfield. Sermon by the Rev. Mr. Yale, of Kingsborough.

At Rindge, N.H. the Rev. Amos W. Burnham, Nov. 15th, over the Congregational church in that town. Sermon by the Rev. Mr. Hall, of New Ipswich.

At Plymouth, Mass. (parish of Monument Ponds,) on the 21st of October, the Rev. Harvey Bushnell, to the pastoral care of the church and society in that place. Sermon by the Rev. William T. Torrey, of Plymouth.

At Hamilton, N. Y. Nov. 14th, the Rev. Nathaniel Latham, and the Rev. Ira Dunning, as evangelists. Sermon by the Rev. Jesse Miner, from Rom. x, 17.

At Sharon, Mass. Dec. 19th, the Rev. Joseph B. Felt, as pastor of the Congregational church in that place. Sermon by the Rev. Brown Emerson, of Salem.

At Trenton, N. J. the Rev. William J. Armstrong, and installed as pastor of the Presbyterian church in that place.

At Woodbridge, Con. the Rev. Jesse Stratton, as an evangelist. Sermon by the Rev. Professor Fitch.

LAST NOTICES.

MISSION AT THE SANDWICH ISLANDS.

Just as this sheet was going to press, a private letter from Mr. and Mrs. Thurston to a relative, who is now an accepted missionary, came to hand. The postscript is dated May 23, 1821, almost four months later than we had previously heard. It is probable that the official letters and journals of the missionaries were forwarded from Canton by a vessel which has not yet arrived.

The first part of the letter before us was written by Mrs. Thurston, in Oct. 1820, just before the king removed his government from Kirooah. It gives a brief history of the mission, from the time of its embarkation. The king, and all his attendants, were about to remove first to Mowee, and then to Woahoo, with the intention, it would seem, of returning to Kirooah. Mr. Thurston and his wife were about to accompany them.

The close of the letter was written in May. We make the following extracts:

"Again," says Mrs. T. "I take my pen. From Kirooah we passed by Mowee, and there spent a month in comfortable circumstances; after which we arrived here, and were received into the bosom of the family at Woahoo. After the perils I had experienced, I cannot describe to you my emotions, in reaching this establishment. It seemed like getting home to a father's house. Here now, on an extensive plain, in a grass-thatched cottage, with half a dozen pupils, having the daily society of a Christian community, my time passes almost imperceptibly away. Eleven children and adults are members of the family, and about thirty of the school. Seven, long since, could read the Scriptures intelligibly: several have committed to memory Watts's catechism for children; and several have practised the art of writing with much success. The king is becoming more temperate. Several of his last interviews with the family have given us much encouragement. Last week he made his yearly splendid entertainment in honor of his father's memory. Two tables were spread in the midst of many thousand natives, where himself, the mission family, captains, officers, and residents, were seated. At his request a minister was situated at each table, and God acknowledged as the Giver of those good things, which were spread before them.

"We are now building the house sent out from America. When that is completed, he says he intends to *taboo** dancing on the Sabbath, and to attend meeting. He wishes to have a house sent out to *him*, by the good people of America, three stories high;—one story for the worship of Jehovah, as by and by he intends to pray. He wishes to have us get all the sounds, and print books and prayers in the Owhyhean language. He called the other day, and wished to know how the abovementioned *James Okahoo-hoo*, and *John E-e*,† had proceeded in their spelling-books and Testaments. When he was informed, and had looked at their writing, he three times mentioned how very sorry he was, that he had left off learning. He felt vexed with

* *That is, forbid dancing on the Sabbath.*

† *Boys mentioned in the preceding parts of the letter, as being most advanced in learning.*

himself for so doing;—was ashamed to begin a second time; and many people told him, by way of discouragement, they should think he would be. There is a prospect that his little brother will become a member of the family, and be educated in it.

"At Atooi prospects of usefulness are very flattering. Tamoree calls the brethren and sisters stationed there his *children;* and supplies their wants with all the indulgence of a fond father. Himself and his wife have commenced taking their meals at the table of the brethren, are very desirous to learn to read, and become acquainted with the contents of the Bible. The king has placed thirty children under their instruction, to be educated as children are in America."

From the part of the letter written by Mr. Thurston we give the following extracts.

"I should have been glad to have written you a long letter, if time and circumstances would permit. Mrs. T. has given you a general view of our trials and privations;—of our reception among the heathen;—of what we have done;—and of our prospects of usefulness. *Truly the Lord has done great things for us, whereof we are glad.* We have done but little as yet towards accomplishing the great object for which we were sent to these Isles. Still, we bless God that we have been enabled to do something.

"We could now find employment for many more missionaries; and, in a few years, should the Lord prosper our efforts, we shall need a host of faithful servants of the Lord Jesus. We need none, and we shall expect none, but such as are devoted, heart and soul, to the Redeemer and his cause. We want men and women, who have *souls*, and who are crucified to the world and the world to them;—who have their eyes and their hearts fixed on the glory of God, in the salvation of the heathen;—who will feel willing to sacrifice every interest but Christ's;—who will cheerfully and constantly labor to promote His cause: in a word, those who are real *pilgrims* and *strangers*, such as the apostle mentions in the xith of Hebrews. Men like these we want; many such we need, to complete the work which God, in his providence, has permitted us to commence.

"We greatly wish that you and some others would come and help us gather this harvest of souls. The request, which we heard while standing on the American shores, from these islands, we reiterate with increasing emphasis: "*Brethren, come over and help us.*" Perhaps, before these lines meet your eye, you will have taken your station for life. If so, there, *there*, may you labor long, faithfully, and successfully, till Christ shall call you home."

GENEROUS OFFER.

We are happy to state, that several ship-owners of Nantucket have kindly and generously offered their services, in promoting the objects of the Board, by means of their ships about to visit the northern Pacific. The Hon. Mr. Folger, and other owners of the ship Tarquin, offered to take out two missionaries, and all their baggage, &c. gratuitously; and Mr. Aaron Mitchell made a similar offer to take any articles, which the Board might wish to send to the missionaries already there. The Board could not avail itself of the liberal proposal of a passage for missionaries, as none could be sent on so short a notice. In regard to articles for the comfort of the missionaries, a supply had just before been shipped by the Houqua; the owners, Messrs. J. & T. H. Perkins, politely offering to take them without freight.

We doubt not, that instances of this kind of generosity will be multiplied, as the nature and tendency of missionary exertions comes to be more known, and better understood.

ENGRAVING OF DR. WORCESTER.

Several friends of the late Dr. Worcester have procured a likeness of him to be engraved from an excellent portrait which was painted by Mr. Morse about four years ago. The size of the engraving is such, that it may be bound in an 8vo volume, by those who do not choose to preserve it in a frame.

As the copies are presented to the family of Dr. Worcester, by the friends who have caused the impression to be taken; and as nothing will be charged as a commission for selling them; *the whole amount received for copies sold* will be applied to the benefit of the widow and children of this eminent man, whose constant employment in the service of the Christian public shortened his days, while it prevented his paying that attention to his private concerns, which he otherwise might have done. It is extensively known, that the family of Dr. Worcester are left without a provision for their present wants, or future support.

We have no doubt that a large number of our readers will be glad to obtain and preserve a likeness of one, whose loss they so much deplore; especially, when the *whole price* is devoted to an object which all will approve.

Notice will probably be given, in our next number, of the places where copies may be obtained.

The price of the engraving will be a dollar.

MISSIONARY HERALD.

It is with pleasure and gratitude that we acknowledge so rapid an increase of our subscription list, as to render it expedient to enlarge the edition of the Missionary Herald. It is yet uncertain how many copies will be printed through the year; but enough of the February number are struck off to meet any probable demand. The January number must be reprinted; and the edition for the other months will be regulated by the call for the work. There are two reasons, which make it very desirable, that the friends of missions should exert themselves to obtain new subscribers immediately.

1. That the current volume may be had complete, by all who would wish to take it before the close of the year.

2. That the number of persons may be increased, who enjoy a high gratification, by cultivating an expanded Christian benevolence.

THE

MISSIONARY HERALD.

VOL. XVIII. MARCH, 1822. No. 3.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

REPORT OF THE PRUDENTIAL COMMMITTEE.

(Continued from p. 12.)

MISSION TO THE SANDWICH ISLANDS.

It was not till the 21st of March last, that intelligence was received from the missionaries, who sailed for the Pacific Ocean seventeen months before, announcing the completion of their voyage, and the establishment of their mission. This will long be considered as a memorable day, in the history of those movements, by which the Gospel is communicated to distant heathens. The Committee, and all who felt a peculiar interest in the cause, had been anxiously waiting for intelligence. Much appeared to depend on the first reception of the missionaries. Great changes were known to have taken place at the islands, in consequence of the old king's death, and the subsequent renunciation of idolatry by the natives. Though this wonderful revolution seemed, in a high degree, favorable to the introduction of Christianity, yet it was impossible to tell what course things would take among a people without any fixed principles of action, ignorant of true religion, volatile in their dispositions, and fickle in their purposes. Well might the considerate Christian look with some anxiety to the time, when the messengers of salvation should first come in contact with these pagan islanders. The ultimate triumph of the Gospel, in every dark region in the globe, is rendered certain; but it does not appear how many disappointments are to be experienced, and how long the faith of the church is to be tried, before Satan shall be expelled from his strong holds.

Most joyful, therefore, were the tidings, that the missionaries had been safely conveyed to the desired scene of their labors, and had established themselves at different places, by the permission and request of the rulers, and with the favor of the people. The particulars of these interesting events have been so widely made known, that a brief recapitulation is all that the present occasion requires.

[The Report relates the most important circumstances, respecting the arrival of the missionaries, March 30, 1820, and their preparations for landing.]

On the 12th of April, Mr. Thurston and Dr. Holman with their wives, and two of the native youths, Thomas Hopoo, and William Tennooe, were landed, to take up their permanent residence at Kirooah. Many circumstances conspired to make this separation a tender scene. To Mr. Thurston and Mr. Bingham, who had been associated as pastors of the mission church, it was peculiarly so. But a sense of duty led them cheerfully to submit to this trial, and gave them faith to commend each other and their common cause to the protection of God.

In two days the vessel cast anchor opposite to Hanaroorah, a convenient harbor at Woahoo, and on the 19th, the remainder of the mission family, consisting of Messrs. Bingham, Chamberlain, Whitney, Ruggles, and Loomis, with their wives, and John Honooree, took up their residence among heathens and strangers. As a preparation for their comfort, they had received an offer from various residents, Americans and others, of small houses for their own shelter, and the storage of their goods.

Immediately on landing, the missionaries commenced the public and private worship of God, which they had regularly maintained down to the last intelligence from them. On the Sabbath, they preached not only to the mission family, but to many residents, officers of vessels, and seamen, who were occasionally present. In some instances, they preached on board of ships, at the request of the masters. Thus many immortal beings, speaking our language, most of them our countrymen, were again favored with the proclamation of the Gospel, after a long absence from the means of grace. It is, indeed, a very important consideration, respecting this mission, that it brings divine truth to some, who have voluntarily, through a long portion of their

lives, exiled themselves from the sanctuary; and to others, who would gladly hear the things which belong to their peace, though, from their pursuits, they have seldom enjoyed the preaching of the Gospel. When the missionaries preached, whether on deck or on shore, a very respectful attention was given by the hearers generally; and strong hopes were entertained, that two or three mates of the Thaddeus had experienced great and permanent benefit, from the religious instruction, which they had heard during the voyage, and after their arrival.

In this connexion it may be proper to state, that the masters of vessels, almost without an exception, showed kindness to the mission family, and appeared to wish great success to the undertaking. From their acquaintance with the chiefs, and from the trade which is carried on at the islands, they have it in their power to exert a very salutary influence over the minds of the natives. For every instance, in which they availed themselves of this power, to render the situation of the missionaries comfortable, they will receive the cordial thanks of all the friends of missions, to whom the knowledge of their kindness is communicated. Among the visitors, whose attentions had a cheering effect upon the minds of the missionaries, the name of Captain Valentine Starbuck, formerly of Nantucket, but now master of a London whaler, deserves to be particularly mentioned. During several visits of considerable length, he manifested a great interest in the mission, and liberally imparted to it such articles as he could conveniently spare, beside subscribing generously to a school fund of which he and others laid the foundation.

[The return of George to his father, is next described, with the pressing invitation of Tamoree to the missionaries, urging a part of them to reside on his island. Some of the reasons for such a measure are then stated, and the Report proceeds thus:]

For these, and other reasons, it was deemed expedient that Messrs. Whitney and Ruggles, with their wives, should remove to Atooi, and commence the work of evangelizing the natives; trusting in the kindness of Providence to send ministers of the Gospel hereafter to enter into their labors, and *teach the way of the Lord* more perfectly. In accordance with this determination, these brethren soon afterwards went to Atooi, a passage being kindly offered them by Capt. Cary, of the Levant. They were received with great affection by the king, and the principal persons about him, and entered without delay upon the preparatory measures for a missionary establishment. The removal took place about the 25th of July. Thus, in less than four months after the heights of Owhyhee met the anxious eyes of the missionaries, they had fixed upon three stations, designed to be permanent; and actually occupied them with the warm approbation of chiefs and people. In the course of this period, Mr. Loomis had been solicited to reside at Toeaigh bay, under the protection of Krimakoo, with a view to the instruction of several youths selected by him. At a convenient time this invitation was complied with; and Mrs. Loomis, who had become the mother of the first white child ever born in these islands, was left with the families of Mr. Bingham and Mr. Chamberlain.

Among the first arrangements, after obtaining habitations made in the fashion of the country, was an attempt, at each station, to collect a school, composed both of adults and children. These attempts were more successful than could have been expected among a people, none of whom had before attempted to learn the rudiments of the English language, and whose native language had never been written. The kings, the chiefs, and the younger members of their families, were the first pupils. It was not to be expected, however, that adults in an untutored state, unaccustomed to any regular employment, would so far overcome their habits of idleness and dissipation, as to persevere in the drudgery of proceeding slowly from the alphabet of an unknown tongue, till they could perceive the benefits of learning. Accordingly, the zeal of the adults soon began to abate, and their studies to be intermitted. Children were more easily controlled, and more readily acquired a taste for study. After the school at Hanaroorah had been in operation three months, principally under the care of Mrs. Bingham, a quarterly examination was held, in accordance with the practice in New England. Several masters of vessels, and other strangers were present. All united in expressing an agreeable surprise, that so much proficiency should have been made, in such circumstances, and within so short a period.

As a part of the general system, by which it is hoped Christianity and civilization may be communicated to these destitute islanders, Sabbath schools have been commenced. They furnish a happy occasion of conveying the elements of religious instruction. Some of the pupils manifest a great desire to learn, and have exhibited tokens of deep seriousness, in regard to their own condition as sinners. The commandments, translated into the language of the islands, have been committed to memory by the members of the school generally.

By the aid of John Honooree, an evening conference has been established, at

which divine truth is taught in a more familiar manner, than is consistent with propriety in sermons, designed for a large and promiscuous audience. Here prayers are offered in English, and in the language of the country; and here the praises of God are sung, as we trust, with true devotion.

[The unhappy cases of Tennooe and Dr. Holman are next described; a brief view of the stations, as they were in Nov. 1820, is then given; and the account of the mission closes as follows:]

It has been much regretted by the Committee, that they have not been able to send a large reinforcement to these stations, during the summer past. Additional laborers are urgently demanded.

Men enough are ready to go. The community in this country is abundantly able to furnish the means. Yet providence did not point out the way, in which the very desirable object of strengthening the mission might be accomplished, without a longer time to obtain the pecuniary supplies, and to provide the means of conveyance. During a great part of the year, the demands upon the Treasury were so great, when compared with the receipts, as to threaten very serious embarrassments, and as to impede the operations of several of the missions. It was also found impracticable to obtain passages for any considerable number of persons, in the vessels about to visit the Pacific Ocean. The Committee have sanguine hopes, however, that the same impediments will not exist during another year; and that the Board will have the satisfaction of imparting new activity to one of the most promising works of benevolence, in which the hands of Christians have been at any time engaged.

In the month of November last, George Sandwich, a native of these islands, embarked from Boston to join the mission. He had been, for a considerable time, a professor of religion, and a member of the Foreign Mission School. He is intimately acquainted with the youths who preceded him, and will join those, who remain stedfast, as an auxiliary in the various services, to which they are devoted.

In concluding their report of this mission, the Committee cannot refrain from expressing their grateful admiration of the kindness shewn to it; though, in the mysterious Providence of God, its members experienced severe trials of a character little apprehended by them. If a prosperous voyage, the preservation of health and life, a wonderful preparation for the introduction of true religion, the favor of chiefs, and people, and resident foreigners, the united state of the mission church generally, the love of its members for their work, their assured hope of success, their confidence in God, can gratify the minds of those, who anxiously look for the rising of the Sun of Righteousness upon the gentiles;—then the history of the mission to the Sandwich Islands, for the first year after its embarkation, will furnish abundant topics of adoring gratitude for what we already know, and joyful anticipation of good things to come.

PALESTINE MISSION.

[The Report of this mission begins with the removal of Messrs. Parsons and Fisk to Scio, May 1820.]

On the 13th of June, Messrs. Parsons and Fisk engaged the conductor of the college press, to furnish them with 5,000 copies of a tract on *Reading the Scriptures*, selected from the works of Chrysostom, and translated into Modern Greek. It is possible, that this transaction may hereafter be noticed, as forming an era in the progress of benevolent designs, having for their object the spread of divine truth in the countries around the eastern part of the Mediterranean. When the tract was ready for distribution, trials were soon made of the manner in which it would be received. The result was such as to suggest the immediate republication of another tract, *the End of Time*, by Dr. Watts, translated, also, into Modern Greek. With these little heralds it is easy to gain access to the schools, to the monasteries, the nunneries;—in short to any class of the Greek population. Professor Bambas warmly seconded the circulation of tracts among his pupils, by urging them to study, and retain in their memories, what had been so generously put into their hands. Within a few weeks, numerous copies were on their way to Thessalonica, Crete, Corfu, Ipsera, and many other places. The success of these incipient efforts was incomparably more rapid and encouraging, than could have been expected.

The eagerness to receive books, which was manifested by all classes of persons who could read, and the freedom with which books could be distributed in the Greek islands, were most auspicious omens. It was subsequently found, that the same facilities existed for circulating good books among the Greeks of Asia Minor; and no instance had occurred, down to the last intelligence from the missionaries, of backwardness in receiving books, or of jealousy excited by giving them. Bishops of the Greek church, in many different places, as well as schoolmasters, and priests, had most explicitly approved of this method of doing good, and had offered to take upon

themselves the charge and trouble of distributing the tracts among the people, and especially among the children and youth of the various seminaries.

What adds much to the interest of this subject, is, that though a considerable proportion of the males are taught to read, very few possess any books in the spoken language of the country, or enjoy any means of moral or intellectual improvement. Yet a great desire of knowledge is excited; seminaries of learning are instituted; and considerable numbers of young men resort to them for education. In short, the way seems prepared for enlightening that part of the world very extensively, by means of the press.

The active commerce, which is carried on from the many islands and ports in the Levant; and especially the numerous Russian vessels, which come down from the remotest parts of the Black Sea; furnish the means of conveying books and tracts to distant and populous regions. The missionaries were informed, on the authority of the Russian consul at Scio, that a hundred vessels, bearing the Russian flag, annually visit the port of that small island. How numerous and constant must be the opportunities of sending to all the countries, bordering on these great inland seas; and how essentially will this commercial intercourse promote every plan, adopted for the permanent improvement and spiritual benefit of the people.

[The visit of Messrs. Parsons and Fisk to four of the *Seven Churches of Asia* is next described; after which stand the following paragraphs:]

The desolations which a righteous God has brought upon countries where great and wealthy communities once existed, and where Christ was once honored by the exemplary faith, and active zeal of his disciples, present a gloomy subject of contemplation. The marks of degradation and misery are visible in every place, where the dominion of the false prophet is felt. Cheerless indeed would be the prospect, were it not certain, that Christianity will at last overthrow every system of error.

In the course of their journey, Messrs. Parsons and Fisk distributed 21 Bibles and Testaments and 1,300 tracts. Wherever they found Greeks able to read, books were received with joy and gratitude. At Philadelphia, a very anxious desire was expressed to receive Turkish Testaments. This is a peculiarly favorable omen; as the exertions of the British and Foreign Bible Society and of the Russian Bible Society, will ultimately supply the whole Turkish empire with the Scriptures, in a language spoken by so many millions of Mahomedans. The missionaries experienced many civilities from ecclesiastics of the Greek church, the Russian consul at Haivali, and other individuals, to whom they had letters of introduction; and they returned to Smyrna with a grateful sense of the divine protection.

[A brief account is inserted of Mr. Parsons's voyage to Jerusalem; and the narrative is thus continued:]

The arrival of Mr. Parsons at Jerusalem, the first Protestant missionary who has entered that field, with a view of making it the centre of his own evangelical exertions, will be regarded as an important event. As in every other case, the issue of this enterprise must be left to the disposal of unerring Wisdom. We may humbly hope, that these beginnings will be followed by increasing and successful efforts, till pure religion shall experience a revival in Palestine, and the church of God shall shine forth with distinguished effulgence, in the land of patriarchs, prophets, and apostles.

Just before the departure of Mr. Parsons from Smyrna, the British chaplaincy at that place had become vacant by the death of the Rev. Mr. Williamson, whose kindness to our missionaries will long be remembered with gratitude. At the request of the principal English residents, Mr. Fisk preached in the chapel, till the arrival of a successor to Mr. Williamson. The respect and confidence implied in such a request, from members of a different religious communion, cannot fail of being highly appreciated, as indicating a truly catholic spirit.

During the winter, Mr. Fisk pursued various preparatory studies; distributed books, as he had opportunity; visited schools; gave religious instruction in families, especially on the Sabbath; corresponded with the friends of missions in the east; collected information from every source within his reach; and looked forward to various inviting fields of labor. In April, he made a tour to Ephesus, in company with Mr. Perkins of Smyrna, and two gentlemen from Boston. Not a single inhabitant is now to be found amid the ruins of Ephesus, formerly one of the most wealthy and populous cities in that part of the world. At a little distance from these ruins, is the Turkish village of Aiasaluck, containing a few miserable huts. The candlestick is indeed removed out of its place, according to the solemn intimation of the Savior, in his epistle to the apostolic church on this ground. Mr. Fisk gave a few tracts to Greek peasants, who could not read themselves, but who promised to deliver the tracts to the priests and the schoolmasters of the village where they lived.

The present tumults in the Turkish empire have impeded the communication with Smyrna. At the last intelligence, Mr. Fisk deemed it prudent to live in retirement, and confine himself principally to his studies. He did not despond, however, because the wicked passions of men were let loose for a season. He loved his work more and more; and all his representations conspire to show, that Smyrna is an extremely eligible place for a missionary station, and especially for the operations of a printing establishment. He urged the sending of more missionaries, not only from a consideration of the spiritual wants of the people, but from the various openings, to devoted laborers, in different departments of the work; it being remarkably the case with this mission, that if external impediments prevent the more active kinds of service, there are still many other ways, in which preparation can be made for missionary exertions hereafter.

[Several other topics are introduced into the Report of this mission; viz. the access which it will afford to the Jews;—the interest which it excites in the Christian public, as evinced by several instances of peculiar liberality;—the employment of Messrs. Temple, Bird, and Goodell, as agents; and the kindness experienced by Messrs. Parsons and Fisk from residents in Smyrna.]

FOREIGN MISSION SCHOOL.

This favored institution continues to enjoy, in a remarkable manner, the approving smiles of Heaven. The expectations of the Christian public, in regard to it, are surpassed; and the history of its progress affords abundant encouragement to pursue the system of educating heathen youths, who may be cast upon our shores. It seems probable that the number of suitable candidates for this species of charity will be increasing, as the commercial intercourse, which our countrymen hold with many parts of the heathen world, is frequent, and of such a character as to bring our sea-captains and factors into a personal acquaintance with the chiefs and people of many tribes. Mr. Fisk suggests, also, that some promising youths, of Greek extraction, may probably hereafter visit Cornwall to enjoy the benefits of the school.

The Committee would take this opportunity of observing, that the best way of bringing forward heathen boys, who come to this country in a state altogether untutored, is to place them for a considerable time in religious families, especially the families of clergymen, so that some advances may be made in the rudiments of learning, and some judgment formed of the intellectual capacity of every pupil, before he is received for a regular and thorough education. As all, who arrive among us, cannot be thus educated, it seems desirable that a selection should be made; and that those, who will make the greatest proficiency in study, should enjoy the greatest advantages.

The state of the school has been generally prosperous, during the year past. While the pupils have rewarded the assiduous care of their instructors by their docility and attention, it is peculiarly gratifying to add, that the greatest of all blessings, those of a spiritual nature, have been continued to the institution. A few brief extracts from the quarterly reports of the Rev. Mr. Daggett, Principal of the school, to the Prudential Committee of the Board, will give a general view of its state and progress. Under date of Feb. 6, 1821, Mr. Daggett says; "The conduct of the scholars continues to be very good; and their progress in learning, according to their several abilities, is satisfactory. There is seldom any thing to reprehend in any of the scholars, excepting ——" The exception, which Mr. Daggett felt obliged to make, was, we are happy to say, in a great measure removed, at a subsequent period.

By the next quarterly report, which is dated May 7th, it appears, "that there is but little, which is new or interesting, to communicate. The professors of religion in the seminary, fifteen in number, continue to maintain an exemplary character. We have favorable hopes," says Mr. Daggett, "of the piety of others, but wish to be very cautious about forming a judgment, which we may have occasion to relinquish. The school is in an orderly and improving state, as far, I think, as can be expected. We are now preparing for the approaching examination and exhibition, which will be on the 15th and 16th inst."

The annual examination and exhibition of the school, here anticipated, were very interesting to a crowded audience. Among the visitors were several strangers, gentlemen of intelligence and distinction, who were much gratified. Among the pieces exhibited were a *Cherokee Council of War*, on the subject of the present dispute, between the Cherokees and the Osages, and a *Dialogue in Owhyhean*, respecting the late intelligence from the Sandwich Islands.

In his last quarterly report, dated Aug. 6th, Mr. Daggett says, "The state of the school is, I think, as favorable as it has been at any time, though no special seriousness exists, at present, among the students."

At the commencement of this letter, the following tribute is paid to the memory of that eminent man, whose loss is felt in every department of missionary labor: "Little did I think, when I addressed my former quarterly report to the Corresponding Secretary of your Board, that that dear man,

and faithful servant of Christ, would go before me to the grave, and exchange so soon his earthly labors for his heavenly crown. But since it has pleased the all-wise Disposer thus to "weaken his strength in the way, and to shorten his days" of usefulness in the Church, it is our part to submit, and to endeavor to do the work assigned us, that we also may be ready when the Master shall call."

In the course of the year, George Sandwich embarked from Boston for his native islands, as has been mentioned in a preceding part of this report; Lewis Keah, the surviving youth from the Marquesas islands, followed his companion to an early grave; and William Peters, one of the Oneidas, was dismissed for mental incapacity and for disobedience.

Within the same period, there have been the following additions to the school; viz. Two youths of our own country, Bennet Roberts and Erastus Cole, both from the state of New York; three Sandwich islanders, named Whyhee, John Elliot Phelps, and Henry Ta-hee-te, of whom Phelps is thought to give evidence of uncommon piety; a New Zealander, named Thomas Zealand; James Lewis, a descendant of the Narragansett tribe of Indians.

The whole number of pupils is thirty-four; of whom seven are from the Sandwich islands; one is from Otaheite; one from New Zealand; one is a Malay; eight are Cherokees; two Choctaws; three of the Stockbridge tribe; one of the Oneida tribe; one Tuscarora; one Narragansett; two Coughnewagas; one Indian youth from Pennsylvania; and five youths of our own country. Of these, nineteen are professors of religion, and five others are thought to have become religious in a time of uncommon seriousness among the pupils. Respecting those, who have been admitted to the privileges of the school, within the period embraced by this Report, it is proper to observe, that no youths from our own country are received, without evidence of piety, promising talents, and a desire to be employed hereafter, as missionaries, or assistants, in some parts of the heathen world. Whyhee and Zealand had lived in respectable families, been instructed in the rudiments of the English language, and given proof of an amiable, mild temper, and a disposition to acquire knowledge. Lewis has for some time been an exemplary member of a Baptist church. He holds to open communion.

As this Report may fall into the hands of persons in distant countries, unacquainted with the general practice of churches in the United States, it is proper to observe, that when we speak of *professors of religion*, we intend those, who appear, after a diligent and thorough examination, to be truly converted to God; and who, in consequence of their sustaining the character of sincere penitents and true believers, are admitted to make a public profession of their faith, and to become members of a church. In some unhappy instances, after the utmost care, this profession proves unsound; but, it is no more than gratitude requires, to say, that professors of godliness, and especially those who have made a profession in the late revivals of religion, generally exhibit very gratifying proofs of piety, by a life of prayer, and of Christian beneficence.

Those members of the school, who are not professors of religion, regard Christianity as true, and as pointing out the only way of salvation. Most of them appear desirous of possessing that good part, which shall never be taken from them.

The health of the present pupils has been good, except that one of the Sandwich islanders has been in danger of the consumption, and one of the Cherokees is suffering under an illness of several years duration. In the first of these cases, at least a temporary relief has been obtained; and it is hoped, that caution may avert unfavorable symptoms till the young man can exchange our climate for the more congenial one of his native country.

Among the pleasing instances of liberality, which the school has experienced the year past, the donation of more than two hundred dollars from the Baron de Campagne, who resides near Zurich, in Switzerland, deserves particular notice. The venerable donor had seen some account of the five Sandwich islanders, who were first taken up, and made the beneficiaries of the Christian public in this country. He was greatly struck with their character and prospects, and was desirous of conferring upon them some proof of his paternal regard, and of his interest in them, and in the mission to their countrymen. The disposition of the money he submitted to the principal of the school, who thought that the purchase of globes, and the foundation of a small library, containing religious books, for the use of the pupils, would be particularly useful, and would perpetuate the gift of the benevolent stranger. Such a library was commenced, and received the name of the donor.

Many donations in articles of clothing, and in such kinds of provisions, as are used at the common table of the pupils, have been received from friends of the institution; especially from the people of Litchfield county, who, from their immediate proximity, can answer this call of charity with great facility. It cannot be doubted, that there is sufficient liberality in this thriving agricultural district, if called into systematic operation, to furnish abundant supplies

of food and clothing for any probable number of youths, who may enjoy the blessings of this seminary. If the example set by some towns, were followed by others in similar circumstances, there would be little demand upon the Treasury of the Board, except for the salary of the instructors.

It is now five years since the Foreign Mission School was established. The public have seen its design, its management, and its happy results. The prayers of thousands ascend for its welfare; and the thanks of other thousands, in remote heathen countries, will be returned for its beneficent influence.

NEW MISSIONARIES.

It has been a remarkable feature in the history of this Board, that the number of devoted and approved young men, who have offered themselves for the service of Christ among the heathen, has been greater, than the funds at the disposal of the Committee would warrant them in employing. The Board was formed, in consequence of the ardent desire of theological students, just about entering the ministry, to be sent forth to the unevangelized world And the number of students, possessing a similar unquenchable desire, has been continually in advance of the means provided for their support. Beside the three licensed candidates, whose names have been mentioned, there are two students in the Theological Seminary at Andover, and one in that at Princeton, about to finish their course of study, and leave the seminaries this very month,* who will immediately offer themselves to be employed by the Board. There are other individuals, in the other classes of both these seminaries, who contemplate making a like offer, at the expiration of their regular period of study; and in the colleges and academies of our country, a considerable proportion of the pious young men, cast their longing eyes to the continually opening fields of missionary labor. It should be mentioned, with devout ascriptions of praise, that the great Head of the church has made provision for a succession of ministers and missionaries, in the extensive revivals of religion, with which the churches of our land have been favored, for several years past. In the progress of these revivals, many young persons of both sexes have, in the judgment of enlightened charity, become the subjects of renewing grace; and have had their minds enlarged to contemplate the wants of mankind, and their hearts filled with compassion for the millions remaining in all the darkness and misery of paganism. It is not extravagant to hope, that from among the numerous youths, whose souls appear to be imbued with a disposition to labor for the salvation of men, a host will hereafter be marshalled to carry on the war against Satan, in many parts of the world, where he has heretofore held an undisputed empire.

* September, 1821.

MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

JOURNAL OF THE MISSION AT DWIGHT.

Our readers will recollect, that we mentioned, at p. 367 of our last volume, the safe arrival of the mission family at Dwight, about the 10th of May last. The regular journals of that station have since been received, from which we make the following extracts.

Sabbath, May 13, 1821. Had public worship for the first time in the place where we hope to publish the glad tidings of the Gospel, to sinners enveloped in the thick mists of heathen darkness. Four or five Cherokees were present; but we could communicate nothing of the Gospel to them, as we have no interpreter. Blacks, and people from the white settlements south of the river, composed a congregation respectable for numbers. Brother Washburn preached.

16. Brother Orr rode out for the purpose of purchasing oxen and transacting other business, up Spadre Creek, about 25 miles above us. In the afternoon we experienced a very severe and unusually long hail storm, which has considerably injured vegetation.

Apprehended Attack from the Osages.

17. Brother Orr returned; had a safe ride and successful journey. He had an interview with the U. S. factor, Col. M. Lyon, and with the U. S. interpreter, Capt. J. Rogers, and found them and others fortified and fortifying against attacks from the Osages. Our friends at the north, and the friends of missions, have doubtless learned the fact, that the Osages and Cherokees are at war with each other, and may have some anxiety for us, while among them in this hostile state. But we see no ground of fear; nor regard ourselves as in any danger, on this account. Although surrounded by savage men, we trust they are not to us savage foes. The Osages we deem the aggressors; and they doubtless feel so, in the present case, as they are considerably alarmed in expectation of what they are likely to receive from the Cherokees, and

choose to keep at a distance from them. The probability is very small, that they will ever come as low as Dwight.

25. Two or three Cherokee children were brought down from some of the upper parts of the nation, to be put into school. They came to Mrs. Lovely's; and being informed by her, that we were as yet in no way prepared to take children, they returned without calling on us to solicit us to take them.

Sabbath, June 3. So small is the intercourse which we yet have with the people around us, and so few the events which transpire within the circle of our observation, aside from the daily labors of our hands, that we have little to record in our journal, except the weekly return of the holy Sabbath, and the continual goodness and mercy of our Heavenly Father. The light of this day shines here upon a small spot surrounded by the night of moral darkness. An open space of 10 feet by 20, between two log cabins, serves us at present for a dining hall, a chapel, and a sanctuary. But the presence and blessing of God can come to us here, as well as in the most capacious temple; and it is a sweet privilege, which the darkness around us does not affect, that we may enjoy Christian society, though limited, and the public worship of God, though in a humble form. A few of our white and black neighbors are present to-day. Brother Finney preached from Psal. xxvii, 1. *Except the Lord build the house, they labor in vain that build it.*

Visit of the Rev. Mr. Vaill.

June 4. The Rev. William F. Vaill, Principal of the Union Mission, very unexpectedly called on us. Business had brought him down the river, and he turned aside to spend a few hours with us. The interview was short, but refreshing, and furnished new cause of thanksgiving, that we can see, in this wilderness, the face of any who are engaged in the same good work with ourselves.

When he left the Osage country, the Osages, instead of coming down upon the Cherokees, had all gone off in a body, several hundred miles the other way.

End of Planting.

15. Finished putting seed into the ground, which has been like planting upon green sward. The lateness of the return of brethren Finney and Washburn, and the want of teams and of the necessary farming utensils, have prevented our making the best use of seed time, and darkened the prospect of a harvest. Notwithstanding unfavorable circumstances, however, about twenty acres, (most of which land has been opened the past winter,) have been planted, and inclosed with a substantial fence. The principal part of this is good bottom land, which, if not the present season, will ultimately be productive.

Return of Mr. Vaill.

27. The Rev. Mr. Vaill returned from his journey down the river, and called to make us a second visit. In our interview with him, which was unusually precious and interesting, we received a variety of information, which will be of use to us. Through him we obtained some verbal accounts of our brethren of the Sandwich Island Mission, which was the first religious intelligence of any kind we have had since last winter.

28. Brother Vaill left us in the morning to proceed on his journey homeward. He had heard, that a party of Cherokees had gone up to the Osage country, he knew not with what intent, which made him anxious to return as soon as possible. There was living near Union Mission a half-breed, whose father was a Frenchman, and his mother a Pawnee. He had been adopted, and was claimed by the Osages, as one of their own nation. Brother Vaill feared the scouting party of the Cherokees intended evil to this man, as he had not gone off with the Osages, on their long summer hunt, but had remained at home.

Murder of an adopted Osage.

Soon after brother Vaill left us, a Cherokee woman called on us and stated, that the scouting party had returned and brought an Osage scalp. It was indeed that of the half-breed abovementioned, upon whom they had fallen in their way, and had killed, telling the rest of the family to hasten away, as the whole army would soon be upon them.

July 4. This birth day of our national independence is not forgotten by our brethren of the forest. It is celebrated by all around us in some way. The Cherokees are collected in a village near us for this purpose; but more especially for a war dance around the Osage scalp, lately brought in with acclamations of joy.

7. John Jolly, the principal chief, and two other Cherokees, called upon us for the first time, to look at our place of building and progress, and to ascertain how soon we should open a school. He wished us to excuse him for not visiting us before;—said his time had been so taken up in other matters, that it had been impossible for him to pay us that attention he could have wished; and that we must not attribute it to designed neglect. As he

was now on his way to a council about convening, he could make but a short stay.

In the afternoon, brothers Finney and Washburn rode to the council then in session about two and a half miles distant, with the hope of proposing to the chiefs and head-men some subjects for consideration; but their attention was so engrossed with the subject of war, that no other could well be presented.

10. One of our neighbors called and stated, that the Osages were not far off, and that they would probably come to our station. He thought their object would not be to injure us, but to get something to eat. On the report of the approach of the Osages, the men of Ta-kau-to-caugh's village and others in the neighborhood, set out in search of them.

[Mr. Finney was seized with the ague and fever on the 11th, and all the members of the mission family, not excepting the little children, in the course of the month. Mr. Washburn was seized latest, but more severely than any of the rest. The females were partially restored after five days illness. They had several relapses, however, as did the other members of the family. Toward the latter part of the time, the sick suffered severely for want of Peruvian bark, as did the mission family at Elliot about the same period. This suffering arose principally from casualties, attending the supplies of the last year. As the consumption of this article is very great, the stock on hand from former supplies was quite inadequate.

The necessity of sending for nails, as mentioned hereafter, arose from the casualties just referred to.]

29. A number of blacks present at public worship, who had not before attended, some from the distance of 12 or 15 miles. Mr. Finney preached from Heb. ii, 3. *How shall we escape, if we neglect so great salvation?*

Inconveniences from the want of necessary Supplies.

Aug. 2. Find ourselves under the necessity of sending to the Arkansaw Post for Peruvian bark, of which we are entirely destitute. It cannot be obtained short of that place, and is indispensably necessary in the cure of the intermittent fever, with which several of the family are yet afflicted. A small part of the amount for which we sent to New Orleans, will be a greater expense at the Post, besides the want of it in present sickness, which cannot be estimated in dollars and cents.

3. Find ourselves under the necessity of sending a man to the Union Mission to procure nails for our school house. We have depended on the coming of nails for which we sent to the north. This has prevented our making arrangements to procure them from Natchez or New Orleans. None are now to be had any where on the Arkansaw river. Our only hope, in the present exigency is, that they may be obtained of our brethren of the Union Mission, who, when they ascended the river had a large supply.

Exemplary Devotedness.

7. Meeting for business. *Resolved;* 1. That we hold ourselves consecrated to the work, on which we have entered, for life.

2. That we neither expect nor receive any earthly emolument whatever for our services, except what is necessarily expended for our support while under the patronage of the Board.

3. That we consider all the property committed to our care as sacred to the Lord, and ourselves bound to use it as such.

4. That we will endeavor, at all times, to consider ourselves as brethren engaged in the same work, and to cultivate a spirit of union and peace, among ourselves; that we may not retard a growth of grace in our own hearts, nor the progress of the Gospel among those with whom we dwell.

Darkness of Paganism.

9. A half-breed Cherokee, brother to Catharine and David Brown, called to make us a visit. He can speak English well; has had considerable acquaintance with the whites; and is a young man of some intelligence; but appeared, notwithstanding, deplorably ignorant on all spiritual subjects. He said he had never been told; and never knew, but that men died like the beasts;—that man has a soul which exalts him above them, and would exist after death;—or that there was a beloved book which informed us of a future state. He said he rather thought in himself that men did not die as beasts; but that they lived somewhere after death, but how or where, he knew not. Brother Washburn, who had considerable conversation with him, endeavored to enlighten his mind on these subjects;—to show him the certainty of a future state, and that too of happiness or misery, as men are righteous or wicked in this world. While describing to him the two different places where the righteous and the wicked will forever dwell in a future world, he appeared very solemn; but when told of the way by which the wicked might become righteous, escape from sin and misery, and finally go to the happy

place, he appeared to be much interested and pleased: said he would come again, and hear more good talk.

[It is to be hoped that this young man will come to the knowledge of that Gospel, whose beneficent influence has been experienced, in so signal a manner, by his father's family. How striking does the apostle's question seem, *How shall they hear without a preacher?* as exemplified in this young man and his brethren. He has been removed far into the wilderness, and *never heard of a future state;* they remained in the place, to which missionaries were approaching; their ears heard the proclamation of mercy; their hearts were opened to receive it; and they now belong to a Christian church, and their conduct agrees with their profession. Why should not the Gospel be preached to all the families on our continent? and the other continent too? Means enough are in possession of the church if they were only brought into operation.]

17. Brother Hitchcock, and Mrs. Finney considerably ill. Our messenger to Union Mission returned, having had a fatiguing though successful journey. Our brethren of that mission sent us nails sufficient for our school house, as they had more than they would use before we can replace them. He found most of the family of Union in health, and proceeding prosperously in their buildings and other improvements.

Warlike Rumors and Commotions.

From Capt. Prior, a white man residing among the Osages, he learned that they had returned from their long hunt;—that they appeared greatly enraged at the death of the half-breed lately killed;—and that there were coming down, immediately, about 1,400 warriors upon the Cherokees, with the intention, as was said, to kill, plunder and destroy, whatever comes in their way.

18. The news respecting the coming down of the Osages has put the Cherokees in commotion. They are endeavoring to rally round the standard of war, intending to spy out their enemies' course, and, if possible, to prevent their coming down upon the Cherokee settlements.

Visit of a Methodist.

21. One of our Methodist brethren, living near Cadron, called upon us in the morning, and spent the day with us. He had had unfavorable impressions of missionaries, until some of his brethren heard Mr. Washburn preach last summer, and himself heard Mr. Vaill afterwards. He asked a great many questions respecting our sentiments;—the motives which led us to this land;—the plan upon which we proposed to proceed;—the reasons which we had to hope for success, &c. After satisfying his mind, he added that he *had* had some fears about us; but that he now believed we had come to preach the Gospel of Christ to sinners;—that he was glad to find that we had set out in the right way, and that he believed the Lord would bless and succeed us in our labors.

Before leaving us, he urged very importunately that one of us should attend their next camp meeting, and go down and preach to them at other times, when it would not interfere with the duties of our mission.

23. The Agent called and made us a short visit, and renewed his assurances of his readiness to aid us in the object of our labors.

27. Through the goodness and mercy of God, brother Orr, who has suffered much and long with the ague and fever, has experienced at least a temporary relief. He is now able to labor a considerable part of the day. Sister Minerva Washburn is also some better.

News of Dr. Worcester's Death.

Sept. 1. A young man, a merchant, not long since from Boston, resident at the Arkansaw Post, visited us, on his way to the U. S. factory, and gave us the painful intelligence of the death of Dr. Worcester. In view of the time, place, and circumstances of his lamented death, as directed by the counsel of God, we must exclaim, *How unsearchable are his judgments, and his ways past finding out.* By this wise yet mysterious providence, which has taken that great and good man from a world of sin and suffering, the church is deprived of one of its brightest ornaments, the American Board of one of its most distinguished and active members, and the cause of missions of one of its ablest advocates and most zealous friends and patrons. His afflicted family, the late people of his charge, the American Board, and all their missionaries, in different parts of the great field, are called to mourning and lamentation. *My father, my father, the chariot of Israel and the horsemen thereof. Help Lord, for the godly man ceaseth, and the faithful fail from among the children of men.*

Sabbath, 2. Mr. Washburn is so far restored to health, as to be able to lead in our public devotions. Sister Washburn is also in some measure recovered, though still weak and feeble. She has had no chill and

fever for several days. The Lord make us thankful for his abundant goodness.

Sept. 4. It is now one year since we came to this ground, which we have considered as devoted to Zion's King. When we look around us, to see what has been done towards bringing forward an establishment for enlightening our untutored red brethren, we find the actual accomplishment to fall far short of our expectations. Oh that our hands might be strengthened and our hearts encouraged to labor for God and perishing sinners, with more patience, perseverance, diligence, and activity, as the night of darkness and death will soon call us from the field.

5. A small company of Delaware Indians, about 25 or 30, came in as allies to the Cherokees in their war. They have taken their stand for the present, within about two miles of Dwight. Three or four blacksmiths are employed in shoeing horses for the purpose of an expedition against the Osages.

Gloomy forebodings of a Chief.

17. Waterminnee, a chief and famous warrior, called upon us. He said he was very glad we had got in so good a way, and were soon to have a school for the instruction of the children of his people; but added, that he was going to war, and that it was not very likely that he should live to return, or ever be permitted to see any thing we should do for his nation. He has been noted for his courage and success in war; but in the present case appears much disheartened, acting with the impression, that he shall die in the contest with the Osages.

30. Our congregation much as usual. Mr. Washburn was able to lead in the exercises. He preached from Matt. xxii, 5. *But they made light of it.*

[The forebodings of the unhappy chief, whose case is mentioned above, are exactly of the same kind with those, which often fill the heart of the duellist with anguish. Neither the duellist nor the Indian wishes to be killed. They are both led on by the great adversary of mankind, who was *a murderer from the beginning.*]

LETTERS FROM THE MISSIONARIES.

Different letters have been received from Messrs. Finney and Washburn, down to Nov. 3d. They had been severely tried by not hearing from their friends, or from the Committee, through a long series of months. It is very difficult to account for the delay and miscarriage of letters, sent into that part of the country.

"Hitherto," says Mr. Washburn, under date of Sept. 3d., "we have been as entirely excluded from all intercourse with the Christian world, as we should be in the Japan isles. We have heard of the arrival of letters for us in the Arkansaw Territory; but as yet have been unable to trace them so as to obtain them. The postmaster, where they were lodged, forwarded them to Fort Smith, a military post about 75 miles above our station. Brother Orr will set out for that place in a few days, by divine permission."

After mentioning Dr. Worcester's death, in much the same manner as above in the journal, Mr. Washburn adds: "But we may find consolation in the reflection, that God, the only efficient friend of missions, is not dependent upon any of his creatures. He only *condescends* to use even the most active and devoted of his children, as *instruments*, or *tokens* of his operations; and their removal does in no wise impoverish his all-sufficient fulness. He can more than make up the loss of that great and good man to his family, the people of his charge, the American Board, and the church of Christ; and it is our high privilege, that we may go to this all sufficient God, as our Father, and ask that he would sanctify all his dealings to us, and command into his service all the requisite means for the accomplishment of his purposes of grace."

The Cherokees were becoming very impatient to see the commencement of the school; and the missionaries felt bound not to postpone it much longer, though the preparations were not fully made, and the expense would be very considerably increased by the disappointment with respect to supplies from Boston.

After stating, that they expected considerable deposits to their credit, by the first of April, Mr. Washburn says: "Dear Sir, as we have been excluded from religious intelligence, we are ignorant of the present state of the Treasury; but we fear that every application for supplies, or money, involves you in embarrassment, and consequently every such call is painful to us, and, could we avoid it, should not be made; but, viewing the work as the Lord's, we make application to his Treasury, in the confidence that if it be his will that the work should proceed, He will cause the means to be furnished; and if not, his holy will be

done; and, in either case, we would be prepared to say, "*Good is* the will of the Lord."

The letters above referred to were at last received. They proved to be from personal friends of the missionaries; and not from the Board. Communications, which were transmitted from Boston last summer, had not arrived at the date of the last letter, Nov. 3d., in which Mr. Finney says: "The health of the family is at present, in a measure, good. Our circumstances require the labor of a great many hands; but we know not whether our number is to be increased by help from the north; how much we shall be justified in hiring; or to what extent means can be supplied. Doubt and perplexity attend our course; but we would not murmur or repine, for the Lord will order wisely."

In a letter dated two days earlier, Mr. Washburn states, that 'the school house had been completed, and the body of the dining hall and kitchen raised.' "The Lord still surrounds us with goodness," adds Mr. W. "and disposes our hearts to be pleased with this great work. May he bless our labors, and save, for his mercies' sake, this benighted people."

The newspapers contain a report of a battle between the Cherokees and Osages. This report has lately assumed so authentic a form as to lead us to fear it may be substantially true. The battle is said to have been fought some distance above Fort Smith.

MISSION AMONG THE CHOCTAWS.

EXTRACTS FROM THE JOURNAL KEPT AT ELLIOT.

(*Continued from vol.* xvii, *p.* 344.)

July 26, 1821. Sent a man this morning to the Walnut Hills, to bring our medicine, and some other articles, to this place on horses. Mr. Smith has an attack of the bilious fever. This is the first instance of our being thus visited this season. The sickly season is approaching. Mr. Jewell returned to us from his visit to the Six Towns. The intelligence which he has brought us from that district is of a very interesting and promising nature.

Aug. 3. *Puck-sha-nub-bee*, one of the chiefs of the nation arrived here. He has come to visit our school, and to see a nephew, who is a member of the school. He is a venerable man in his appearance.

Sabbath, 19. We were unable to attend our usual exercises for the worship of God this day. We are pained, that we cannot go to behold the beauty of the Lord, and to inquire in his temple. Many are quite sick; and those few who are well, are nearly worn out with watching night after night, and exerting themselves day after day.

Missionary trials.

21. No one, who has not been here, can know what it is to sustain cares, labors, disappointments and sorrows which at this time the Lord causes us to feel. And still we bless his holy name. In him is all our hope. To the great joy of all our souls, our dear brother Kingsbury has arrived. May God bless his visit among us.

26. *Sabbath.* Brother Kingsbury preached to us this morning. It was refreshing once more to meet in the house of God for his worship. Brother Bardwell's daughter is dangerously sick.

27. Some of the sick members of our family are gradually regaining health and strength. John Long, one of our scholars, is sick.

28. We were much refreshed by a letter which brother Kingsbury received from the Treasurer of the Board, informing us, that he could supply us with such things as we shall need from Boston, for another year, and could aid us with money. The Lord again calls upon us to praise him, for thus remembering us in mercy. We rejoice in the hope of being able to pay our debts, and of going forward in our most delightful labors.

Sept. 1. The sick in our family are all regaining their health. The Lord is following us with goodness and mercy in saving us from tears, and all of our number from death.

Mrs. Wood has an attack of the fever.

Candidates for admission to the Church.

Sabbath, 2. We were allowed again to meet for the worship of God, and heard Mr. Kingsbury preach from Heb. xii, 11. In the afternoon we assembled to converse with three persons, on the subject of uniting with the church of Christ in this place. Two of them are slaves, owned by half-breeds who live near us; and the other is Mrs. Perry, the wife of Captain Perry, a half breed and chief in this part of the nation. The season was very interesting; as they appeared like persons who have been taught by the Spirit of God. We voted to consider them as candidates for admission to the church.

4. Mr. Kingsbury left us this morning, to return to Mayhew. We were sorry to have him leave us; but the situation of the mission family at Mayhew required him to

go. We would cheerfully submit to this providence, and intreat the Lord to make us grateful, that our brother could remain with us so long, to aid, counsel, and comfort us in our afflictions.

13. It is now a year since the families from Goshen, Ms. left their homes. The Lord has often afflicted them. Four of their children have taken their departure from the world.

18. Being in want of some of the most important articles of medicine, we sent a messenger to Mayhew to procure them.

22. Our dear brother Wright reached our habitation. Our hearts were rejoiced to see him. He brought us many very interesting letters, which much refreshed and comforted our hearts.

Sab. 23. In the morning we met for prayer, when various letters were read, presenting us with the most affecting subjects of supplication at the throne of grace. A discourse was delivered from these words, "*The Lord is my Shepherd, I shall not want*," which are indeed full of comfort, and which shed a reviving influence upon us.

24. Mr. Loring S. Williams left us to visit the place where he hopes to establish a local school.

Mr. Wood was enabled to open the school on this day. The scholars, who live in our neighborhood, have returned. We also received some medicines from Mayhew. A very interesting letter from the Rev. John Giles, of Newburyport, was brought to us, in which we rejoice to find that he is ready to support the boy, who came to us last spring from a great distance to join our school, and whom our circumstances did not allow us to receive.

Sabbath, 30. Mr. Wright preached, and administered the ordinance of the Lord's supper,—a day precious to our hearts. This feast, set before us by everlasting love, brings to our minds a thousand tender associations, connected with recollections of the past, and hopes respecting the future. We enjoyed the privilege of receiving one precious soul into our church. Tenah, a black woman, who was examined a short time since, appeared among us this day, and gave herself up to God. The scene was very solemn, and interested our audience very much.

Hannah, another black woman, who had also been examined, wished also to join our church; but her mistress forbade her, and would not change her purpose, although conversed with by us. Mrs. Perry was prevented from being present, by illness.

Death of Mrs. A. V. Williams.

Oct. 13. Our dear and long afflicted sister, V. A. Williams, was suddenly removed from this vale of tears, to a world, as we trust, where God will wipe away all tears from her eyes. For some time she has been quite feeble. A few days before her death her appetite became better. On the morning of this day, she rode out more than a mile, and returned, appearing to be revived by her ride. About an hour before she died, she complained of blindness while walking the room. She lay down upon her bed. Soon after, she began to vomit, and was much distressed, and said, "*I must die.*" These were her last words. She sunk away, without a struggle or a groan, and yielded up her soul to her beloved Lord and Redeemer.

17. Dr. Pride has arrived. He has come to visit, aid, and comfort us in our sickness. Again let us say, *Bless the Lord, O our souls.* Indeed, this is a kind Providence, when so many in our family require judicious medical attention.

19. John Long, one of our scholars, having been sick several weeks, appears to be declining very fast. About noon, we sent a messenger to his father, who lives about 60 miles distant.

Death of John Long.

22. This morning as day dawned, the spirit of this dear scholar took its departure from its clayey tenement, at the age of 13 years, and 7 months. Our hearts are all much distressed, at this providence. John was one of those scholars, who last spring became anxious for their salvation, and it was he who wrote the short letter mentioned in our journal for April. He has ever since manifested a deep interest on the subject of religion, and would, through the summer and during his sickness, listen to our conversation and instructions with tears in his eyes. He was very conscientious and regular in the discharge of the duty of secret prayer, reading the Bible, and observing the Sabbath. He never appeared to have that joy in religion, with which many are favored: but from all we knew of him, we do trust, that he was a child of God, and an heir of glory.

In his death many of our fond hopes are blasted. He was one of our most promising scholars. We had hoped to see him live and preach to this perishing people eternal life, through the redemption there is in Christ Jesus. His father arrived here about noon. He was at once overcome, exclaiming, as he looked at the breathless remains of his first born, "O my son, my son!" For hours he would afterwards sit by the remains, resting his head upon his hand, which was supported by his knee. From his conversation, he also appears to be distressed for his own soul.

28. In the afternoon the afflicted moth-

er and other relations arrived. They too were in the deepest sorrow. Long time did they stand by their horses, and weep and moan before they entered the house where the remains were; shewing us in truth how strongly natural affection exists in their hearts. A little before sun-set, the remains were deposited in the grave.

Nov. 4. The brethren met for worship, and read a sermon, Mr. Byington being sick.

10. Dismissed a hired man for habitual profanity.

Sabbath, 11. In the evening the brethren held a special prayer meeting, in reference to our afflictions. The season was refreshing. All concluded that we were called upon to set apart a day for fasting, humiliation and prayer, and they appointed Tuesday of this week to be thus observed.

13. Our day of prayer has arrived, and we do trust has been blessed to our unworthy souls.

Sabbath, 18. Mr. Byington's fits of ague and fever having left him a day or two since, he preached. His subject was "growth in grace."

Various Labors of the Mission.

21. Set fire to a brick-kiln, of about 40,000 bricks. Other laborers are employed in digging our potatoes, &c. and in getting up our keel-boat on dry ground, for the purpose of caulking and pitching it anew. Through the mercy of a gracious Providence, the health of our family is improving.

23. In the forenoon two house joiners reached us from Mayhew. They brought a letter from Mr. Kingsbury, containing interesting intelligence.

29. Brother Pride, after being with us a long time administering to the necessities and wants of the sick, has this day left us. We have been not a little refreshed by his visit. How much we need and should value a good physician.

Return of children to the school.

Captain Robert Cole came here to day, bringing with him 12 children, whom he wished to be placed in our school. A part of them were the children, whom he wished to restore to a place in our school last summer, but was defeated in his hopes by the father. The other children had never been at school before; and we gladly received them all.

We are glad that the children of Mr. McC. have returned. The hand of God is to be seen in it. One of his sons made a request to his father, that he might return to us. His father consented. The boy came and made application to be received. We learned from him, that neither his father nor captain Cole had sent him to school. As we choose, when children have parents or guardians, that they should be placed here by those who have the control of them, we told him that, if he would go home and see capt. Cole, and if capt. Cole would place him and his brothers and sisters here, we would receive them all. We would here remark, that as the father is a fickle man, and has heretofore given us much trouble, we found it best to have no more to do with him at present.

The boy returned, and capt. Cole has come himself with all the McC. children, six in number, and as many more, and wishes us to take two little boys besides. We think that the measure adopted in sending the boy back has been blessed. Other parents now choose that capt. Cole should place their children here, instead of doing it themselves.

Capt. Cole gave us a talk about the scholars. He wishes us to take them under our care. He is anxious that they may receive a good education, and would have us keep them *till we can learn them no more.* He said one day, not long since, to Mr. Wood, that he wished Coleman, his son, to remain here till he had received a good education, and that he might stay ten years if necessary. He did not wish to take him home till he was educated. As capt. Cole is a man of a firm mind, and excellent native sense, and as he has great influence with the Choctaws, we consider ourselves called upon to bless God for these favorable appearances.

Dec. 1, Our second messenger whom we sent to Natchez, to purchase Peruvian bark, has returned this day bringing a good supply. Our first messenger is sick at the Walnut Hills.

Thanksgiving in the Wilderness.

Dec. 6. As this is the day which has been set apart in some of the states of New England, to be observed as a season of thanksgiving, we also, here in this wilderness, have attempted this day to remember with gratitude the Author of all our mercies, who hath spread our table, and filled our cup, and recovered our lives from destruction, and crowned us with loving kindness and tender mercy. The brethren and sisters were generally able to meet for the worship of God, and had a refreshing season in our sanctuary. Mr. Byington being again sick with the fever and ague, was denied this privilege of going with them to the house of God.

Sabbath, 9. We hope that the Lord is about to visit this vine planted here in the wilderness. Our laborers are solemn, and some of our children are making inquiries about the way of salvation. But as they

generally understand so little of our language, which relates to our religion, our faith should be strong, and our prayers and labors abundant. Many of our scholars have now returned. They have in several instances been detained at home by sickness.

Sabbath, 16. This has been a day of much solemnity. One or two of our hired men are quite serious. The whole assembly have a seriousness which is unusual.

Dec. 30. Sabbath. Several of the natives were with us this day. Through an interpreter considerable conversation was held with them, which was received very favorably.

One man said, "he was glad for what he had heard, and wished that the brethren who spoke could talk Choctaw, so that they could talk together." Another said "he was glad for what he had heard; hoped he should remember it, and would try and think of it while he lived. He knew it was important, and he wanted to be happy after he should be dead." When the Bible was taken up, it was said to them, "This is the great book." The same man replied, "The *best book*," or, "the very good book."

Our meetings in the sanctuary continue to be very solemn. Our dear children also grow more interesting. As they have returned to us late in the season, we feel bound to increase in our diligence.

Reflections at the close of the year.

31. By the mercy of God, we are brought to the close of the year, and now register its last hours. Still are we allowed to live, to labor in this field, pray for a dying world, and record the loving kindness of God toward us his unworthy servants. This year, so far as this mission is concerned, has been marked with signal providences by the hand of God. He has come near to us with afflictions, and has often remembered us with mercy. In the spring season of the year we trust that we had a refreshing from on high. And again, at this time, we feel constrained to bless God, for the hopes we have, that he is about to visit this vine with the dew of heaven. Spiritual blessings from God have everlasting claims upon our gratitude. In this dry and thirsty land, where no healing stream has ever appeared, a single drop of mercy may more refresh the heart, than fountains breaking forth from the hill of Zion, whose streams have long poured "fast by the oracle of God."

The mission family at this station was greatly distressed with sickness, during the month of August; and, afterwards, there were many relapses, some new cases, and some cases of continued illness, down to the middle of December. Numerous particulars of this affliction we do not copy from the journal; as it seems more proper to give a general view, than to repeat many similar descriptions of attack and recovery. The prevalent disease was ague and fever; though a considerable number had the bilious fever. Happily the children of the school were generally at their respective homes, it being the time of the long annual vacation.

In the course of August, the following persons were sick; viz. Mrs. A. V. Williams, and John Long, both of whom died in October; Mr. Smith, Mrs. Smith, and four children, Mr. Wood, Mrs. L. S. Williams, Mr. Dyer, Mrs. Jewell and one of her children, Mr. Bardwell's daughter, a scholar, whose name is not mentioned, and two hired men. Some of these began to regain strength toward the close of the month. On the 1st of September, Mrs. Wood was taken sick; and two days after, Mr. Bardwell and Miss Thatcher. The next week, a son of Mr. Bardwell was seized; and afterwards the few, who had remained free from attack, were affected in a similar manner. Mr. Byington, though greatly worn down by watchings and cares escaped the common malady till Sept. 28th. He was then attacked and suffered without intermission till the middle of November. Mr. Jewell and Mr. Williams were feeble; and, so late as the middle of December, not more than one of the brethren was able to perform the full labor of a healthy man.

Though the sick were not generally considered as in great danger, they suffered much from pain, languor, loss of rest, and the want of comfortable attendance. Gladly would thousands throughout our land have ministered to their wants, had it been practicable; and most sincerely will multitudes sympathize with them in their afflictions. While these beloved brethren and sisters are bearing the burden and heat of the day, will any professed Christian in our country refuse to aid in supplying their wants, and cheering them in the midst of their beneficent labors?

So far as appears from the journals and letters, received from this station, the missionaries submitted to their various trials with a filial spirit.

The oldest child of Mr. and Mrs. Jewell was removed by death on the 5th of November. The fatal disease was the croup.

At the close of his observations on the last day of the year, Mr. Byington, having taken a general view of the dealings of God with the mission, proceeds thus: "But in all these providences, how forcibly does God say to us, *Cease ye from man, whose breath is in his nostrils. Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.* The concerns of this mission, we humbly hope, have been prospered of heaven. We have been blessed in our school, in our fields, and in the kindness and prayers of our benefactors. Their prayers we desire, as we need them not less than we do those charities, which supply our temporal wants. Should no morning light, or evening shade, pass away without witnessing many prayers of faith, much would our hearts be encouraged."

Thankful mention is made of the harvest, which God had given the mission family. They gathered 1,200 bushels of corn, 750 of potatoes, the produce of three acres of turnips, and the common culinary vegetables in abundance.

In the record of meetings for business, we observe the following resolutions, in reference to the names of children supported in the school by benefactors, in various parts of the country; viz.

May 24. That the boy whose name is *Nubbee* take the name of EZRA RIPLEY; and that *Ub-bee-tai-ah*, take the name of ALVAN COBB.

June 2. That *Im-ma-ho-yah-tub-bee*, take the name of WILLIAM HILL.

Dec. 12. That *Uk-kah-nah-tub-bee*, take the name of JAMES PATTERSON; and *Tan-nee-tub-bee* that of WILLIAM WALTON.

LETTER FROM MR. WILLIAMS.

OUR readers are apprised, that Mr. L. S. Williams, who had been previously employed in teaching the school at Elliot, was designated last summer to open a new school, at a place called the French Camps, as soon as the requisite preparations could be made. A letter has recently been received from him, giving an account of this new establishment, during the first three months after its commencement. We make the following extracts:

Choctaw Nation, Jan. 3, 1822.

VERY DEAR SIR,

It being just three months since I left Elliot with my family, and now about the commencement of the new year, I think it becomes me to speak of the good hand that has been upon me, and to tell you something of my situation and prospects.

I arrived at the French Camps Oct. 6th, and found the health of my family much improved, except our infant child, who was unwell when we set out, and very soon after the 10th of the month she declined rapidly until the evening of the 20th, when she was sweetly released from the sufferings of this mortal life. We had none but strangers to assist us in her burial; but such were truly kind, and their tears of sorrow were mingled with ours on this afflicting occasion. I think I can unite with my dear wife in saying as the holy Psalmist, "It is good for me that I have been afflicted." The Lord has poured oil and wine into the wounds his own hand hath inflicted. He corrected us for our profit. The health of Mrs. W. and our remaining children continued to suffer from frequent attacks of the ague and fever, after short intervals, till the first of December. My own health has been unusually good during two months past. We resided in some old cabins and boarded in Mr. L.'s family until the 5th of November, when our school commenced, and we set a table in our own room, the children also eating with us. On the last day of October, several individuals of this neighborhood,* met at the house of Mr. Long, to consult on proper means for supporting the school, &c. After prayer, I addressed them on the subject; and then read an instrument, which had been previously drawn up for the purpose. To this writing five or six persons subscribed their names, and by so doing they were considered as bound, in honor, together for the support of the school, according to regulations therein specified.

The articles required them to bear the expense of buildings, and other labor, according to an estimate of their property; and if they sent to the school, they were required to furnish provisions according to the number of scholars each should send. The assignment of labor and collecting supplies would be under the direction of trustees, two of whom were elected at the time. They also appointed a day for commencing the new buildings, at such a place as I should choose. Soon after I selected a spot, where about fifteen persons assembled on Monday, Nov. 12th, with their provisions, teams, and tools, and, after making temporary shelters, begun to cut and clear away trees on the site of the building.

It was extremely thick wooded, and much preparatory labor was necessary.

* White men, who have been long settled in the nation.

But the work went on rapidly. They labored hard during four weeks, early and late, frequently till 10 o'clock at night, by the light of the moon or large fires; in which time they had nearly completed a large dwelling house, divided into five apartments, besides a hall 16 feet wide, a piazza in front, and one 44 feet long in the rear, the whole covered by a cabin roof 90 feet by 40.—They also put up a meat house, and another small cabin for a cook.

The buildings were not entirely finished, but they were so that we thought best to remove into them on the 6th of December. The school commenced at the new place on the 11th, after a suspension of one week. The value of these buildings is something more than $300.—They have not cost the Board more than $50 exclusive of my own labor. Four persons have borne the principal part of the expense,—as much as 9-10ths of the 250 dollars.

It may be well for me to state further respecting the people in this vicinity, and the prospects for usefulness. There are within 30 miles of this place (which is considered as one neighborhood) twelve white settlers, who have Indian families. Almost every individual in these families understands and speaks both the Indian and English languages more or less. Several of these men are old settlers, and have considerable influence with the natives. They also own a considerable number of slaves, most of whom speak both tongues.

By this it would appear, that a missionary can have access to a great many people understanding the English; and should he be able to preach in the language of the natives, not only they, but nearly the whole population, could hear. There are a great many people within a day's ride from this place *groping in darkness.*

This station as a deposit for Bibles, tracts, &c. is of some importance, being on a public road that takes the travel through the Chickasaws, and also that by the way of Mayhew. Many families emigrating from the states to the new purchase, are destitute of Bibles and other books; and among the white settlers of this neighborhood only three or four Bibles and one Testament could be found when I first visited them.—Some old men who could read and write well had not owned a Bible for nearly 40 years. I have distributed several Bibles, and a great many tracts, to travellers and residents, and have found the people in some instances very grateful for them. Indeed I cannot but think the way is preparing for doing good to many who are ready to perish. I have ever been treated with kindness and apparent respect by all ranks, and there have been usually 40 to 50 persons collected at my house on the Sabbath for religious worship. My heart *feels* for them. Some appear truly desirous to hear. But "how shall they hear without a preacher." That there is need of Gospel instruction here, cannot be doubted by any one acquainted with the shocking wickedness of this people. The examples of such as do *know better* have poisoned the minds and corrupted the morals of the Indians, so that the whole, with very few exceptions, are sunk exceedingly low in every species of vice. In such a case I should almost despair, were it not that the Lord Jehovah reigns. I know he is able to employ feeble instruments, and make their labors effectual to the pulling down of the strong holds of Satan.

There are now 15 scholars in the school, two of whom are supported at the expense of the Treasury, and one, a girl about 14, works for her board and attends school part of the time. Nine of this number attended the school at Elliot, a few months previous to last vacation. These can read the Bible and other books distinctly, and write a plain legible hand. Two of them are *excellent* readers, and can write very well. They have also lately begun Arithmetic. Six out of the 15 never went to school before. They are generally very diligent in study, and their progress consequently is good. And I can say, with strict propriety, that they excel in industry. The larger boys seem to be very desirous to save the expense of their parents, by raising some corn and potatoes next season with their own hands. And I have frequently seen the smaller boys choose their axes rather than their play, and fell pretty large trees, and cut them up for fire wood, in the hours allotted them for play. Mrs. Williams has taught the school hitherto, and my time has been wholly occupied in hard labor, or on business abroad.

I have just returned from Mayhew, and I hope my visit there will be to the furtherance of the cause in which we are engaged. Brother Kingsbury has encouraged me to expect some aid as to hired men, team, tools, &c.

This school is established 4 miles south of the Upper French Camp. This part of the country is high, and I think as healthy as any other part of the nation, being the dividing land between the waters of Pearl river, and Big Black, and it is 8 or 10 miles from any swamp worth mentioning. The buildings are pleasantly situated on a considerable rise of ground 50 rods west of the public road. There are several springs of good water within 40 or 50 rods. The land contiguous is of a middle quality. Timber for buildings and stone for necessary purposes are very convenient.

My dear Sir, the above is written in much weariness of the flesh, a few lines at a time after a hard day's labor. I

need no further apology for its imperfections. I concluded it was as short a way as any of sending you the substance of my journal.

In haste, I subscribe myself
Your unworthy servant in Jesus Christ,
LORING S. WILLIAMS.

EXTRACTS FROM THE JOURNAL KEPT AT MAYHEW.

(*Continued from vol.* xvii, *p.* 345.)

July 13, 1821. Mr. Kingsbury returned from his tour to Natchez and the low country. During a long journey, at this unfavorable season, the Lord graciously preserved him from the pestilence that walketh in darkness, and the destruction that wasteth at noon day.

Difficulties of the mission.

14. Our way appears to be hedged up. Without immediate aid we cannot fulfil our engagements, proceed in our work, or answer the expectations of the natives. The mission is in debt, some part of which must soon be paid; and we know not whence the money is to come to pay it. The Treasury of the Board, which has urgent calls for all its resources, cannot afford the necessary relief. Of the expected aid from government, and the appropriations of the natives, we have received no information.

On the other hand, the natives, perishing for lack of knowledge, are looking to us for help;—are expecting a school in the fall; and our word is pledged to put it in operation at that time. In view of these circumstances, we deeply felt that help could come only from the Lord; and, blessed be his name, we would confide in Him, whose cause it is, and who has under his control all the means necessary for carrying it on.

Sabbath, 15. Mr. K. preached to the family, and Mr. Wright at the house of Major Pitchlynn in the morning, and at Columbus in the afternoon.

18. The season continues unusually wet. Heavy showers of rain fall almost daily, which, filling the swamps and low ground with water, produce an unhealthy state of the atmosphere. Intermittent and remittent fevers begin to prevail through the country. The health of several members of our family, and of some of our hired men, is impaired.

20. Mr. Jewell returned from the Six Towns. The people whom he there visited are desirous to have a school. He submitted to them the conditions on which he would consent to engage with them. These conditions he expects will be acceded to. Letters were received from the War Department, which greatly relieved our anxious minds.

24. Dr. Pride returned from Elliot, accompanied by Mr. Wisner, who is to be attached to the mission at Mayhew. This dear brother, who has devoted his life to the service of his Redeemer among the heathen, is from Granville, Ohio. He came to the Walnut Hills in the boat, which brought our supplies from that state. A boy from the school at Elliot, who is to act as interpreter, came with them.

24. Our teams arrived from Elliot with supplies, and with clothing, &c. belonging to several members of the mission family. Several boxes of clothing, the fruits of female industry, and charity, were also received. By these pledges of love to our blessed Redeemer, and of attachment to his cause, we feel our hearts encouraged and our hands strengthened. The Lord reward the kind benefactors of these perishing people an hundred fold, and make us the faithful stewards of the sacred treasure committed to our charge.

Mission among the Chickasaws.

26. The Rev. T. S. Stewart, missionary to the Chickasaw nation, called and spent the day with us. This dear brother has been laboring almost alone for some time, under many discouragements. He has experienced much inconvenience from the want of funds, and of proper assistance to carry on the work of the farm, and to put forward the necessary buildings. He still hopes to be able to get a school into operation this season. The natives are friendly to his designs, and are anxious for a school.

Death of Mr. Cushman's youngest child.

Aug. 1. Our dear brother and sister Cushman have been called again to drink of the cup of affliction. Their youngest child, after a week's distressing illness of the croup,* expired about 12 o'clock at night.

Sabbath, 5. Mr. Kingsbury preached to the mission family, and Mr. Wright to a small congregation in the white settlements east of the Tombigby. These people seldom hear the glad sound of the Gospel. Some

* The disease of which the child died is stated in the Report, (p. 6 of the Miss. Her. for Jan.) to have been the bilious fever. This was supposed to have been the case, from the manner in which the event was first communicated.

of them had heard but one sermon before, since they lived in the country. The whole territory bordering upon the Choctaw nation is very inadequately supplied with the means of religious instruction. The Methodists, who have ever, with becoming zeal, attended to the new and destitute settlements, have established several circuits through the country, which are regularly supplied by their circuit preachers. But the number of these is too small to furnish any supply for the population. There is but one Presbyterian minister within 80 or 100 miles, and but four or five within the whole state of Alabama. This whole extent of territory is missionary ground, and affords an ample field for the benevolent exertions of Missionary Societies.

[Those who patronize the missions and schools among the Indians are not aware how much good they are doing, in reference to the settlements, which will soon be made by our countrymen in all the neighboring regions. It will be found, if the blessing of God continues to attend these missions, that they will all be lights for the surrounding country; and that their schools, libraries, and religious ordinances, will be resorted to by multitudes, who will carry the good influence from them into many towns and villages, which would otherwise have been destitute of the Gospel.]

Sept. 1. The stated season for our communion having returned, the members of our little church held a conference in the evening, preparatory to the solemn exercises of the approaching Sabbath.

Sabbath, 2. Another holy Sabbath, sweet earnest of a season of everlasting rest, has shed on us its reviving light. Good is the Lord in permitting us to enjoy the ordinances of his house in this heathen land. Truly a "little flock," we sat down, eight in number, to commemorate the dying love of our blessed Redeemer. O, when shall this *vine fill the land?* When shall it *send forth its boughs unto the sea, and its branches unto the river, and the hills be covered with the shadow of it?*

Designation of Mr. Wright.

11. Mr. Wright has, for some time past, been attending to the Choctaw language. To-day it was agreed by the brethren, that he should spend some time with our friend, Captain Folsom, who has very kindly invited him to reside in his family, where Mr. Wright will possess greater advantages for acquiring the language. It is, however, understood, that he will first visit the afflicted family at Elliot,—carry some medicine, and assist them if necessary, and during his residence at the Pigeon Roost, that he will visit Mayhew as often as every other Sabbath, if convenient.

Various Labors of the mission.

20. We yesterday finished setting our brick kiln, which contains about 90,000 brick. This morning, put fire in it. Have six men engaged in preparing timber for three houses, which we hope soon to put up; and two teams employed in hauling plank, shingles, &c. from Columbus, a distance of about fifteen miles. The weather, though excessively hot, is dry; and the roads, which, in a wet season, are almost impassable, are good. We can now do more business in one month, with the same number of hands, than we could in two, the former part of the season.

21. We have had fears that we should not find water convenient to the buildings, at this place; the spring being at too great a distance for convenient use. About a year since we sunk a well 47 feet, without any appearance of water. The greater part of this distance was through a soft rock resembling what is called soap stone, in which were imbedded sea-shells, lime, sulphur, and various mineral substances. Last winter we commenced a second well, about 30 rods distant from the first, and after digging about 20 feet, found water. The season being wet, we feared it would not be lasting; but in attempting lately to deepen the well, we found an abundance of water, which proves to be good. It calls for devout gratitude, that a kind Providence has thus removed one of the greatest difficulties we feared, in settling at this place.

Sabbath, 23. Considered the exhortation of the Apostle. Phil. ii, 5. *Let this mind be in you which was also in Christ Jesus.*

Dr. W. and lady from Gibson Port, spent a part of the day with us, and attended public worship. We have frequent opportunities for distributing extensively missionary pamphlets, and religious tracts, by means of those who call for refreshment.

[We regret that our limits will not permit our bringing down this journal to the close of the year.]

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From Jan. 18th to Feb. 18th inclusive.

Abington, Ms. [*See Norfolk and Plymouth.*]

Acworth, N. H. A friend, by the Rev. P. Cooke, $5 00

Albany, N. Y. Deposited in the Mech. and Farmers' Bank, by Mr. S. J. Rider, for the Choctaw mission, 28 50
Amherst, N. H. Mr. Ainsworth E. Blunt, for the Brainerd mission, 94 00
Andover, Ms. (N. par.) A friend, by Mr. B. F. Clark, 50
"Juvenis," a birth day's gift, 50
——— (S. par.) J. W. G., B. D., and J. B., by Mr. J. L. Hale, 1 00
Charity box kept by Miss M. Carter, 2 50
Charity box in Mr. Eastman's room, Theological Seminary, 1 50
Ashford, Ct. A friend, for the miss. in India, av. of a quarter of an acre, by the Rev. R. Torrey, 5 00
Athens, Ga. Rev. Moses Waddell, D.D. 15 00
Athol and Royalston, Ms. Miss. Soc. towards support of a child in Mr. Thurston's family at S. Isl. 1 25
Attleborough, Ms. Fem. Benev. So. by the Rev. John Wilder, 30 00
Contrib. on thanksgiving day, 8 35
Augusta Co. Va. Male Benev. So. by Mr. Dean, remitted by the Rev. D. A. Sherman, 7 00
Maj. Samuel Bell, by W. Clarke, Esq. 5 00
Austinburgh, O. Mr. Eliphalet Austin, 2 00
Avon, N. Y. Mon. Con. towards support of a child at the Sand. Isl. to be called JOHN WHITTLESEY, 8 00
Barre, Vt. Hea. Sch. Soc. by Mr. Cyrus Barber, Treasurer, 11 14
Fem. Hea. Sch. Soc. by Mary Paddock, Treasurer, 16 13
Bath, N. Y. Steub. Co. Soc. of ladies, for the miss. at Brainerd, by the Rev. A. Townsend, 7 75
Belchertown, Ms. Rev. E. Porter, av. of a small piece of land cultivated, 4 35
Bennington, Vt. A friend, av. of a mis. field, by Wm. Haswell, Esq. 10 00
Boscawen, N. H. Mon. con. (E. par.) by the Rev. Samuel Wood, 11 07
Young Lad. Assoc. for Palestine, by Miss Nancy Merrill, 3 00
Boston. Charity box in Mr. J. Gulliver's store, 2 10
Children of Sabbath school in School Street, for JOSIAH VINTON, 5 26
Chil. of Mason Street Sab. school, for educating heathen children, 12 00
Chil. in Miss Perry's school, for heathen children, 2 00
United Monthly Concert, 84 30
By Mr. Willis, from subscrib. to the Recorder, a bal. after paying for that paper, viz. David Hanford, Camden, Me. Danl. Parmele, N. Killingworth, Ct. G. N. Fletcher, Ludlow, Vt. C. S. Crane, Parsippany, N. J. 50 cts each, 2 00
A fem. friend, in Berkley, Ms. by do. for Palestine, 1 00
Char. box kept by Miss E. B. W. viz. for Palestine mis. $14 58
Choctaw mission, 5 00—19 58
A friend to For. and Ind. schools, half to each, 30 00
Foreign Mission Society of Boston and vicinity, 278 36
Boxford, Ms. (1st par.) Gent. and Lad. Soc. for ed. hea. chil. by Mrs. H. Briggs, Treas. for Foreign missions, 13 60
for Indian do. 7 50
Braintree, Ms. Charity box kept by Mrs. R. Perkins, for Mayhew, 5 00
Two do. kept by two little girls, 60
A lady, by the Rev. Jonas Perkins, 2 00
Branford, Ct. The Cultivation Society, 15 11
——— (N. par.) A collection, 13 81
——— (S. par.) A collec. by the Rev. Mr. Bird, 5 00
——— (Northford par.) do. 17 00—35 81
Brattleboro', Vt. (E. par.) Mon. con. by John A. Blake, 12 63
Bridgeport, Ct. Mon. con. by the Rev. E. Waterman, viz.
for Indian schools, $26 50
Palestine mission, 7 00—33 50
Bridgewater, N. Y. Mon. con. by the Rev. Mr. Miller, 10 00
Brookfield, Ms. (S. par.) Mon. con. by the Rev. Micah Stone, 5 00
Mr. Liberty Walker, agreeably to the desire of Benj. Walker, in his last sickness, 5 00
Carver, Ms. Hea. Friend So. by Miss Lois Lucas, 16 00
Catskill, N. Y. Collected by a young lady, (a part of $700 remitted by her the present year,) viz.
Charity box of H. H. Hyde, Catskill, 2 52
Do. do. of Robert Sole, of do. 1 31
Proceeds of miss. field, at do. 6 56
Do. of 1 vol. of. Pan. from H. Hyde, 75
Embroidery presented by R. C. 1 00
Collec. by Miss Rebecca Borden, New Windsor, N. Y. 8 00
Do. by Miss S. Brush, Norwich, N. Y. 2 00
Char. box of Miss E. 54
Collec. by Miss Sarah Curtis, Hanover, N. H. 5 00
Do. by beneficiaries in Hamilton Col. 8 00
From sundry persons, 8 00
By Miss Eliza Dewey, Sheffield, Ms. from a gent. in Williamsburgh, Ms. 5 00
Char. box of a little girl in Catskill, 25
George Coan, avails of miss. books sold at and near Lexington, N. Y. 3 00
Miss Lucy Buell, 50
Mrs. A. M. Macmullen, Fairfield, Wilmington, Del. 1 00
Proceeds of wheat, from Dea. Benj. Hubbard, West Durham, N. Y. 6 00
From do. avails of a lamb, 1 00
Sundry collec. made by Mrs. Eliza N. Bruen, N. York, 11 00
Mrs. Elizab. Jenkins, Windsor, Lanc. Co. Pa. collec. in the village and vicinity of Churchtown, 18 00
By a gentleman at Forks of the Brandywine, 5 00
Inclosed in a billet from a gentleman in Catskill, 5 57
Charlestown, Ms. By the hand of the Rev. Mr. Fay, 3 00
Chelsea, Vt. For. Mis. So. by Dea. Ivory Douglas, Treasurer, 17 50
Mon. con. collec. in char. box, 3 00
Chesterfield, Ms. Melza Burnell, av. of produce on a small miss. field, 2 00
Chillicothe, O. By Mr. Goodell, W. McFarland, J. McCoy, Mrs. Jane Wilson, and Mrs. Eleanor Worthington, $5 each, 20 00

Miss M. K. Baskerville, 4 00
W. Ross, 1 50
J. Waddle, W. Miller, J. Miller, G. Renick, F. Campbell, and R. Dunn, $3 each, 18 00
W. Irwin, N. Sawyer, W. H. Douglas, N. Reeves, J. Watson, J. Edmiston, and H. Fullerton, $2 ea. 14 00
Jas. Douglas, John Douglas, H. Rudisue, S. D. Campbell, A. Ives, L. S. McClure, J. Woodbridge, J. Thompson, J. Hill, P. Patterson, E. Tuttle, J. C. Claypool, E. H. Edwards, J. Spencer, J. Stewart, Mrs. Creighton, $1 each, 16 00
J. Robinson and Helen Burne, 50 cts. each, 1 00
Samuel, a little boy, 06
Circleville, O. By Mr. Goodell, J. Bell, $1, M. McClure and J. Olds, 50 cts. each, 2 00
Other individuals, 1 18
Claremont, N. H. Educ. and For. Mis. Soc. by Eliel Parmelee, 7 38
Clinton, N. Y. Philip Taylor, avails of a piece of land devoted to mis. by Mr. Abijah Thomas, 20 00
Mrs. Taylor, premium obtained on domestic manufacture, 5 00
Concord, Ms. Mis. Mite So. by Miss Mary Stacy, semi-ann. payment for Ezra Ripley, 15 00
Do. ann. paym. for John White, 12 00
The church, for Indian missions, by the Rev. Dr. Ripley, 16 00
Cornish, N. H. Capt. Nahum Chase, avails of mis. field, for the Cornwall school, 5 00
Mon. con. by N. Whittlesey, Esq. 7 09
Avails of miss. fields, by Mr. Chester Stone, 12 19
Croydon, N. H. Gent. Assoc. for ed. hea. chil. by the Rev. J. Haven, 5 00
Cummington, Ms. Individuals, avails of the sale of vegetables, by Mr. A. Cobb, and Mr. W. Packard, 4 25
Danvers, Ms. (S. par.) Collec. for the school fund, by Mr. Enoch Poor, 50 00
Ladies in do. for ed. Mary Poor, by the Rev. Mr. Walker, 12 00
Derby, Ct. (1st par.) A collec. by the Rev. I. Bird, 15 25
Dracut, Ms. (W. par.) Collec. in the Presbyt. chh. by the Rev. R. Sears, 12 04
Durham, Con. Mon. concert, 10 33
From two ladies, 10 00
East Hampton, (L. Isl.) N. Y. Female For. Miss. Soc. by the Rev. Ebenezer Phillips, 15 00
East Hartford, Ct. From "Amicus," 10 00
East Windsor, Ct. By the Rev. S. Bartlet, Dr. Daniel Porter, 4 00
Mr. Jacob Strong, 1 00
——— (N. par.) Men's Benev. Soc. 17 13
Young Men's Aux. For. Mis. Soc. 14 00
Fem. Benev. Society, 4 11
Mis. fields, viz. Alexander Vining's, 5 00
1st District, by Joshua Eaton, 21 00
3d do. by Caleb Potwine, for mission to Atooi, 24 00
6th do. by Caleb Booth, Esq. 6 05
7th do. by Dea. Noah Allen, 23 00
8th do. by Mr. Jonathan Clark, 15 20
11th do. by Mr. Harvey Ladd, 8 17
Elbe, N. Y. A young lady, by J. Taggart, Esq. 2 00
Elmira, N. Y. (Newtown village) Fem. Mis. So. by the Rev. Henry Ford, 18 00
Enfield, Ms. Dea. Cyril Carpenter, 2 56
Fairfield, Ct. A friend of missions, 35 00
A collec. by the Rev. I. Bird, 18 25
Farmington, Ct. Assoc. of Y. Men, viz. Avails of mis. field, 38 00
Do. do. of mis. garden, 32 00—70 00
Flemingsburgh, Ky. W. Kennan, by Mr. Goodell, 1 00
Foxborough, Ms. contrib. by benevolent ladies, by Mr. Kendrick, 4 15
A poor man, the produce of 6 rods of ground, 1 25
Female Charitable Society, 87
Franconia, N. H. A subscriber to the Recorder, 12 50
Frankfort, Me. Mon. con. by Mr. B. Pierce, 3 56
Franklin, Ct. Choctaw and Cher. Soc. 9 00
Glastenbury, Ct. Aux. For. Mis. Soc. by Dea. Oliver Hale, 40 75
Avails of missionary fields, 29 00
Product of the labor of a few individuals, for mis. in Ceylon, 7 00
Goshen, Ms. William White, Esq. by J. B. White, 50 00
A female, by the Rev. Mr. Bardwell, 50
Grafton, Vt. Mon. con. by Dea. Thaddeus Taylor, 12 00
Mr. John Barrett, 5 00
Great Barrington, Ms. Fem. Benev. So. by Mrs. L. Leavenworth, Treas. 20 00
Greenfield, O. [*See Pittsburgh, Pa.*]
Griswold, Ct. Stephen and Henry Johnson, two boys, avails of a small plot of land, 2 00
Haddam, Ct. Young men in Rev. Mr. Marsh's cong. avails of their labor the first Monday of every quarter, for Brainerd, 13 00
Mon. con. by the Rev. Mr. Marsh, 4 00
Collec. in a prayer meeting of chil. 1 00
Hamden, Ct. (E. plain.) A collec. by the Rev. I. Bird, 5 00
Hampstead, N. H. Mon. con. by the Rev. John Kelly, 3 00
Hartford, Vt. Rev. Austin Hazen, charity box, $8 25
Av. of plot of garden, 3 00
Do. do. by Austin H. Wright, 75—12 00
Hartford Co. Ct. Mis. Soc. by W. W. Ellsworth, Esq. Treas. from the Rev. Bela Kellogg, for educating a child in India, 12 00
Herkimer, N. Y. Fem. For. Mis. Soc. by Abigail Aldridge, 13 00
Hillsboro' County, N. H. Bib. and Char. Soc. by Mr. R. Boylston, Treas. viz. Subscribers, 7 00
Contrib. in Amherst for For. Mis. 12 45
Do. in Milford, for Eastern mis. 10 61
Do. for Western do. 10 61
Fem. Char. Soc. in Bedford, for Indian missions, 2 10
Huntington, Ct. (Ripton par.) Collec. by the Rev. I. Bird, 16 14
Mon. concert, 12 00
Jamaica, Vt. Nathl. Cheney, Esq. 1 00
Mr. Childs Wheaton, 50

Keene, N. H. Mon. Con. by the Rev. Z. S. Barstow, 5 55
Kennebunkport, Me. Mon. con. since July, by the Rev. J. P. Fessenden, 44 00
Kinderhook, N. Y. Fem. friend of mis. by Mr. Joseph Sanford, 1 00
Kingston, Ms. Mon. con. by Maj. G. Russell, 7 06
Mr. Cushman's char. box, by do. 2 11
Knoxville, Ten. A friend of missions, 12 00
Lancaster, O. A contrib. by Mr. Goodell, 11 31
Lanesborough, Ms. Mrs. Betsey Eddy, by the Rev. N. Sheldon, 5 00
Miss Sarah Pratt, $1, the Rev. N. Sheldon, $5, 6 00
Mr. Levens Eddy, avails of a piece of ground, 8 00
Lansingburg, N. Y. Mon. con. the Presbyt. church, by Dea. Thomas Bassell, 60 00
Mr. J. Wickware, av. of mis. field, 5 00
Lee, Ms. From Mrs. Ann Foot deceased, by the Rev. Dr. Hyde, for Indian missions, 5 00
Leicester, Ms. Avails of miss. field, cultivated by students in the Academy, 31 00
Leominster, Ms. Martha Richardson deceased, by Mrs. E. Richardson, 82 00
Mon. con. by Susan Lincoln, 6 50
Leveret, Ms. Female Benev. So. by Mrs. Sophia Hobart, Treas. 12 00
Lexington, Ky. By Mr. Goodell the following sums, viz. H. Foster, J. C. Robinson, J. Morrison, $12, each, 36 00
T. T. Skillman, Rev. Dr. Blythe, T. Nelson, S. P. Norton, Susan McDowell, A. Parker, Rev. R. H. Bishop, $5, each. 35 00
G. W. Ashbridge, a friend, $3, each. 6 00
A. D. Sayre and family, 4 00
L. McClough, J. Bridges, B. Ayres, D. Wilson, a friend, $2, each, 10 00
R. McNilt, T. Prentice, J. Beach, W. Bell, R. Patton, J. Morgan, G. Trotter, Jr. W. H. Rainey, A. Farrow, S. Elliot, W. Montgomery, T. Spark, J. Jarvis, S. Ford, $1, each, 14 00
J. Trotter, J. Wilson, $1,50, each, 3 00
G. Trotter, sen. A. Walker, $1,25, ea. 2 50
Other individuals, in smaller sums, 33 62
Manchester, O. O. Tucker, and Mrs. Nancy Means, $1, each, 2 00
Other individuals, 13 35
Marlborough, Ms. A friend for the Choctaw miss. by the Rev. S. F. Bucklin, 5 00
Mayhew, Choctaw Nation. Mr. Philo P. Stewart, 22 68
By Mr. Stewart, a contrib. in Pawlet, Vt. 18 15
John Penfield, Pittsford, Vt. 1 00
Allen Penfield, 2 50
Other individuals, in small sums, 1 50
Rev. Mr. Bradford, Sheffield, Ms. $1, — Lee, Esq. $1, 2 00
A contrib. in Sherman, Ct. 10 70
Contrib. in Bloominggrove, N. Y. 10 16
Rev. Mr. Dean, Bethlehem, N. Y. 1 00
Rev. Mr. Cummings, Floria, N. Y. 1 00
Meriden, Ct. A coll. by the Rev. I. Bird, 9 60
Mexico, N. Y. Mon. con. by the Rev. D. R. Dixon, 4 31
Middleborough, Ms. Mon. con. by Dea. Calvin Tillotson, 12 45
Middlebury, Vt. Ira Stewart, Esq. for Indian missions, 5 00
Middletown, Orange co. N. Y. Fem. Benev. So. to constitute the Rev. William Blain an honorary member of the Board, by Mrs. S. Blain, Tr. 50 00
Milford, Ct. (1st. par.) A coll. by the Rev. I. Bird, 17 00
(2nd do.) A coll. by do. 15 10
Millbury, Ms. Monthly con. by Dea. John Pierce, 28 90
Montpelier, Vt. Mon. concert, 1 19
Morgan co. Ga. Mrs. Martha Falls, for the Arkansaw mission, by the Rev. Dr. Waddel, 5 00
Morristown, N. J. Mr. Frederick King, 3 00
Mount Desert, Me. Luther Kittredge, by Mr. E. Kimball, 3 00
Natchez, Mis. A friend, 1 00
Newark, N. J. Mr. Ellison Congar, 10 00
Mr. Caleb H. Shipman, for miss. at Mayhew, 5 00
New Brunswick, N. J. Members of the Fem. Academy, by Mr. Wm. McFerry, for Palestine, 5 50
Mr. Wm. McFerry, 4 50
Newburyport, Ms. Mon. con. in Rev. Mr. Dimmick's congreg. by Mr. S. Tenney, of which $1, for Pal. 47 92
Young Ladies Benef. Soc. 4th pay. for SAMUEL SPRING, by Lucy Bagley, 30 00
Do. 3d pay. for LUTHER F. DIMMICK, in Ceylon, 12 00
First Juvenile Soc. for WILLIAM COOMBS, by Miss Caroline Frothingham, 12 00
New Castle, Del. Juv. Miss. Soc. in connexion with Sab. School, towards support of JOHN E. LATTA, at Brainerd, by Mrs. S. McCallmont, 12 00
New Hartford, N. Y. Louis Gaylord, 1 00
New Haven, Ct. A legacy from the late Gilbert Dow, by Mrs. Abigail Gilbert, 10 00
Young Lad. Benev. Asso. for ASAHEL NETTLETON, by Miss A. Dunning, 12 00
A lady, a new year's offering, 10 00
Fem. Benev. Soc. of Fair Haven, by Mrs. Rowe, Treas. 9 00
Fem. Miss. Soc. by Miss Dunning, 50 00
From sale of a sword which was given to the missionary cause, 3 75
An agent of the Board, profits on the Christian Almanac, 5 00
New Haven, Vt. Heath. Sch. Soc. 1 00
Mr. Ira Mills, Mrs. Charlotte Mills, $1, each, 2 00
Polly Mills, 50
Newington, Ct. Mrs. Abigail Wells, by the Rev. Dr. Chapin, 1 00
Charity box in the house of Rev. J. Brace, 4 00
New Ipswich, N. H. Messrs. Isaac and Jesse Stearns, 2 00
Mrs. Sophia Rice, 1 00
Miss Hannah Newhall, 50

Newton, Ms. (W. par.) Mon. con. by the Rev. Wm. Greenough, 11 70
Norfolk and Plymouth Counties, Ms. Palestine Mission Soc. contributed by ladies in Abington, to constitute the Rev. Daniel Thomas a member for life. 20 00
Northampton, Ms. From the cultivators of missionary fields through the Hampshire Christian Depository, 253 12
North Bridgewater, Ms. Miss. Field Asso. by the Rev. D. Huntington, 10 50
Mrs. Patty Lincoln, 1 00
North Haven, Ct. A collec. by Mr. I. Bird, 13 54
Monthly concert, 8 26
Northumberland, N. Y. Jonas Olmstead, Esq. a bal. after payment for Missionary Herald, 1 00
Northwood, N. H. Mon. concert, by Jona. Clark, Esq. 12 00
Norwich, Ms. Female Char. Soc. by Mrs. Knight, through the Hamp. Christian Depository, 1 00
Norwich, Ct. Cherokee Miss. Soc. by R. K. Gilman, Treas. 28 49
Five children in one family, saved by abstaining from sugar, towards support of a child in Ceylon, 5 00
A mission box in the same fam. for do. 79
(Chelsea Society,) a few young men, avails of one third of an acre, 21 00
Mission box in Chelsea Sab. Sch. 13 72
Otis, Ms. Mon. concert, by the Rev. Jona. Lee, 1 50
Orwell, Vt. Female Cent Soc. 13 00
Palmer, Ms. Fifth paym. of a legacy of Dea. Alpheus Converse, by Mr. Benj. Converse, 10 00
Paris, N. Y. Dea. John Bailey, 1 50
Avails of a miss. field, cult. by friends of missions, by Henry McNeil, Esq. 12 00
The Union Soc. a new year's gift, 11 77
A friend of miss. 50 cts; Miss Eliza Rowell, 50 cts. 1 00
Paris, Ky. By Mr. Goodell, as follows, viz.
B. Mills, $13; Sally Jones, $12; 25 00
T. P. Smith, J. R. Lyle, S. Pyke, Rev. J. Lyle, Mary Hall, J. R. Thornton, $5, each, 30 00
E. Sharpe, $3; Mrs. Arnold, $4; 7 00
Rev. J. McFarland, Mrs. McFarland, $2,50, each, 5 00
M. Culbert, Susan Garrard, Mrs. Holt, $2, each, 6 00
J. G. Martin, J. McCormick, T. J. Hall, N. Warfield, V. J. Peers, L. Warfield, J. C. Todd, J. Manifee, Eliza Ford, $1, each, 9 00
William, a little boy, 1 00
Eliza and Amelia Pyke, 1 00
Other individuals, 2 06
Paterson, N. J. Ann. paym. for Elisha Boudinot, Ceylon, by the Rev. Samuel Fisher, 12 00
For Sarah Colt, in Ceylon, by do. 12 00
Pelham, N. H. The congreg. a new year's offering for Ind. miss. by the Rev. J. H. Church, 18 58
Mon. concert, for Palestine, 5 92
Peru, Ms. Fem. Char. Soc. by Mrs. Hannah Frissell, 14 50
Philadelphia, M. A. Bunce, 2 31
By Miss L. Battelle, the following:
Mr. Bird, $1, Miss Charlotte Darrach, $4, Mission papers, $1, 6 00
Mr. Cyrus Danforth, $2, Miss Margaret Smith, (collected by miss. card,) $2,20, 4 20
Mr. F. Learning, $2, Mr. Coperthwaite, $3, 5 00
Wm. Bradford, Mrs. Ann Jones, $1, each, 2 00
Mr. Lentz, $1,50, two individ. 62, 2 12
Thomas Montgomery, Esq. 5 00
Rev. Mrs. Patterson, 3 00
Piermont, N. H. Miron S. Chandler, a bal. after paying for the Herald, 50
Pittsburg, Pa. Mr. John Andrews, (including a contrib. in the church in Greenfield, O. of between 6 and 7 dolls. for the Choctaw mission,) 8 00
Plainfield, N. H. Dea. Eliphalet Adams, by N. Whittlesey, Esq. 12 00
Female Cent Soc. by the Rev. Dana Clayes, 10 00
Collected in the charity box at the Monthly concert, 2 00
Plainfield, Ms. Collected by Mr. D. Whitton, 3 13
Plymouth, Vt. Contrib. in connexion with the mon. con. for Arkan. miss. 7 00
Plymouth, Ms. Fem. Cent Soc. by Miss Hannah Morton, 12 00
Plympton, Ms. Dea. Cephas Bumpus, 1 00
Princeton, N. J. Ladies, for ed. a child in Dr. Scudder's family, Ceylon, to be named Margaret Thompson, by the Rev. Dr. Miller, 20 00
From the Rev. Dr. Miller, for a child to be called Sarah Miller, 20 00
Mrs. Sarah Miller, for a boy to be named Edward Millington Miller, 20 00
Putnam, O. Fem. Cent Soc. by Mrs. E. Putnam, Pres. 12 00
Randolph, Ms. Mon. con. in the Rev. Calvin Hitchcock's parish, 17 72
A friend of missions in the 1st. par. by the Rev. C. Hitchcock, 12 00
Reading, Ms. (S. par.) Avails of the centre mission fields, by the Rev. S. Green, 43 70
Red Oak, O. Contribution, remitted by Mr. Goodell, 27 37
Riceborough, Ga. A lady, 5 00
Richmond, Ms. The Church, an annual donation, by the Rev. E. W. Dwight, 40 00
Rev. E. W. Dwight, avails of small mission field, 10 00
Ripley, O. A. Wylie, by Mr. Goodell, 1 00
Other individuals, 7 87
Rochester, Ms. Mon. con. for Sand. Isl. by Dea. J. Haskell, 9 00
Rockaway, N. J. Mon. concert to defray Mr. Vail's exp. in returning to Brainerd, 17 11
A friend, for the Brainerd miss. 3 00
Rockingham, Vt. Dea. Samuel Ober, for Ind. miss. by the Hon. D. Kellogg, 10 00
Royalston, Ms. [See Athol.]
Rupert, Vt. Mr. Cyrus Graves, avails of agency, 1 50

Contrib. in the cong. Jan. 6th. 11 07
A few individuals, 3 51
Fem. Cent Soc. by Miss Jerusha Sheldon, Treas. 7 20
St. Johnsbury, Vt. Mon. con. by Mr. Clarky 5 17
Salem, Ms. Female members of the Tabernacle church, for a child at Brainerd to be called SAMUEL WORCESTER. 30 00
Mon. con. for Feb. in the Tabernacle church, 15 00
Colored people's Educa. Soc. for a child in Mr. Bingham's family at Sand. Isl. by J. B. Minah, 4 38
Sangerfield, N. Y. By Joseph Tenny, Mr. Wm. Ferguson, from miss. field, &c. 4 50
Dennis Bangs, 1 50
Daniel King, 1 50
Thomas King, 1 50
Ezra Munson, 1 00
Zephaniah Lathrop, 50
Savannah, Ga. M. C. M. for the Cherokee and Choctaw missions, 10 00
Mrs. Clay, 3d ann. pay. for JOSEPH CLAY, 30 00
A lady, by Mrs. Smith, for Mayhew, 5 00
A lady, by do. for do. 2 00
Female Mite Soc. 60 00
Shelburne, Ms. Fem. Cent Soc. by Mrs. Elizabeth Childs, Pres. 21 00
Somerset, O. A few friends of miss. 68
South Hadley, Ms. Young Men's Rel. Soc. by Mr. Titus Clark, by D. S.W. 8 00
Springfield, Vt. Monthly con. by the Rev. Robinson Smiley, 2 00
Charity box kept by Miss Elizabeth Smiley, 1 00
Staunton, Va. W. Clark, Esq. a bal. 50
Sterling, Ms. Fem. Miss. Soc. by Mrs. Jane Holcomb, 8 88
Stillwater, N. Y. Mon. con. by the Rev. Mark Tucker, 15 00
Straight Creek, O. V. Larimore, 1 00
Sugar Creek, N. C. Ladies of the congrega. society, by the Rev. S. C. Caldwell, 15 00
Sunderland, Ms. Mon. con. by Nath. Smith, Esq. 13 00
Taney Town, Md. Children of Bear-branch and Pike Creek Union Sab. School Mite Soc. for GRIER DAVIDSON, in Ceylon, by a teacher, 12 00
Sab. Sch. teachers, avails of needle-work, by John Darby, 12 00
A friend of missions, 10 00
The Juv. Benev. Society, 6 00
Thetford, Vt. Contrib. in the congreg. soc. by the Rev. Dr. Burton, 10 00
Trenton, N. Y. Lucas Younglove for ed. hea. chil. by Dea. A. Thomas, 4 50
Trumbull, Ct. Mon. con. by the Rev. R. Taylor, 7 23
Utica, N. Y. Mon. con. in the 1st. Presbyterian Society by Dea. A. Thomas, 41 51
Verona, N. Y. A friend, avails of a fruit tree, 1 00
Individuals, avails of a small package of articles, 3 84
Sarah, Sally, and Harriet Sedgwick, avails of flannel, 2 50
Vershire, Vt. For. Miss. Chris. Soc. by Mr. Lyman Walker, 12 00
For. Miss. Cent So. by Mrs. Margaret Keyes, 8 60
Mon. con. by Dea. Eben. Parker, 2 45
Wallingford, Ct. A collec. by Rev. I. Bird, 12 75
Waltham, Ms. Mon. con. in 2nd par. by the Rev. Sewall Harding, 6 40
Washington, D. Col. Mon. con. in 1st. Presbyt. church, by the Rev. R. Post. 15 00
Weathersfield, Vt. Young Gent. Asso. by Mr. John Fellows, 4 00
Wendell, Ms. The intention of a person deceased, 5 00
Westford, N. Y. Fem. Praying Miss. So. by Fanny Kelso, Treas. for the Foreign Mission School, 9 00
West Granville, N. Y. A dona. of the Rev. Ralph Robinson, 10 00
Westminster, Vt. Gent. Society of Friends to morals and Missions, by Mr. Howes Hallet, Treas, 32 50
Female Benev. Soc. by do. 8 00
Westminster, Ms. Mon. con. for CYRUS MANN, by Mr. Nathan Whitney, 15 00
West Newbury, Ms. Fem. So. for ed. hea. chil. in India, for JOHN KIRBY, by Miss Hannah Tappan, Treas. 14 00
West Union, O. J. Meek, Mrs. A. N. Wilson, D. Bradford, $1 each, 3 00
Other individuals, 9 23
White Bluff, Ga. Mon. concert, by Mr. D. E. Adams, 6 15
Whitesborough, N. Y. Avails of a field of corn cultivated by a soc. of young men, by the Rev. J. Frost, 40 00
Windham co. Ct. Char. Soc. by J. H. Payson, Esq. Treas. 73 00
Windsor, Vt. (W. par.) A friend of mis. by Dea. N. Coolidge, 2 00
Winthrop, Me. Monthly con. by the Rev. David Thurston, 16 65
Woodbridge, Ct. (Amity par.) Collec. by the Rev. I. Bird, 18 66
(Bethany par.) collec. by do. 3 27
Woodstock, Ct. Mon. concert, by the Rev. Samuel Backus, 10 00
The Newell Soc. by Miss Eliza Child, Treas. 16 00
Worcester, Ms. A friend to miss. by the Rev. A. B. Hull, 4 00
Worcester co. Ms. Rel. Charita. Soc. by the Rev. Joseph Goffe, Treas. 46 16
Wrentham, Ms. Second Reading Soc. for the Palestine miss. by Lowell Holbrook, 50 00
Zanesville, O. J. Downer, $1, J. Taylor, $1, other individ. $3,50, 5 50
An unknown friend, by the Rev. J. Culbertson, 4 87
Residence unknown.
Dropped into the box at Mr. Armstrong's, 50

Amount of donations acknowledged in the preceding list, $4,709,58.

DONATIONS IN ARTICLES OF CLOTHING, &c.

Ashfield, Ms. 12 copies of Burritt's Arithmetic from a friend, through the Hamp. Chris. Depository.

Barton, Vt. A box.
Boston, Ms. Several articles of bed clothes, by Miss Moody.
Boxford, Ms. A bundle cont. sundry articles from the Ladies' Read. So. 1st parish.
Conway, Ms. A bund. of cloth, &c. from a few pious females, by Mr. Stalham Clary.
Easthampton, Ms. A box, through the Hamp. Ch. Depo. received about the last of August, 1821.
Hartford, Vt. A bundle of cloth and other articles for the Cornwall Sch. by Dea. Nathan Coolidge, 30 00
Keene, N. H. A box of garden seeds, by Mrs. Richardson.
Lime, N. H. Fem. Western Miss. So. by Mrs. Lydia Perry, 79 64
Millbury, Ms. A box of scythes, hoes, axes and several other articles for Elliot, from individuals, by the Rev. Jos. Goffe, 127 69
Do. A box of stationary from Gen. Caleb Burbank, for Elliot, 31 04
Milton, Vt. A box, by Dr. Wm. G. Hooker, for Mayhew.
Northampton, Ms. A bundle of pamphlets and books from Sch. children through the Hamp. Ch. Depository.
Orford, N. H. A box, from females by Mrs. H. Dana, 30 00
Pittsford, Vt. Cloth from several individuals, presented to Mr. Philo P. Stewart, 6 77
Plainfield, Ms. A box, collected by Mr. David Whitton, through the Hamp. Christian Depository, 25 69
Springfield, Vt. A roll of dressed cloth from ladies, by the Rev. R. Smiley, 28 75
Sterling, Ms. Parcels of cloth from Mrs. Abigail Bailey and Miss Abigail Waldron.
Sullivan, N. H. A parcel from L. by the hand of Mr. Nathaniel Willis.
Salem, Ms. An elegant copy of the Missionary Voyage in the ship Duff, with engravings, for the Missionary Library, by Mr. J. B. Lawrence.
Westford, Vt. A box from the inhabitants, by Amos Partridge, 49 21

The following donations in clothing have been sent to the care of Mr. John P. Haven, N. Y. an agent for receiving such donations.

Connecticut-farms, N. J. A package from female friends of missions, by Mr. Ellison Congar, 34 50
Newark, N. J. Do. from females of the 1st. Presb. church, by do. 144 74
Rockaway, N. J. 53 yards woollen blanketing and other articles, from female members of the church.
Springfield-farms, N. J. A package from female friends of missions, by Mr. Ellison Congar, all for the station at Mayhew, 80 00

The following has been committed to Francis A. Perkins, Esq. of Norwich, Ct. an agent of the Board.

Lisbon, Ct. A box from Mrs. Brooks, Hanover Society, 23 02

The following have been committed to Dea. Abijah Thomas, Utica, an agent of the Board.

Augusta, N. Y. A box, 66 61
Marcellus, N. Y. A box from the E. Soc. for Brainerd, 53 18

We are requested to correct the list of donations, published in our last number as follows:

Catskill, N. Y. Mrs. C. $5 instead of Mrs. Hastings, 5 00
Avails of matrass, $4 } instead of "use of va-
Use of books, 2 } rious articles," $6
Received by the Rev. Mr. Bassett, Dona. from Mrs. Sarah Wilson, Amenia, N. Y. 40
" Mrs. Anna Wheeler, do. 1 00
" Miss Sarah Wilson, do. 8
" Masters Henry and Barach Wilson, do. 8
" Mrs. Elizabeth Flint, do. 50
" Miss Sally Brush, do. 13
" Mrs. Hannah Read, Reading, Ct. 50
" Sundry persons, collected by Mrs. Armstrong, Pine Plains, N. Y. 5 50
8 19

Donations at Chatham, N. Y.
From several ladies at Mr. Benedict's, 1 27
Miss P. Babcock, (ribbon,) 12
Miss Lois Benedict, (a book,) 38
Miss L. Benedict, do. 25
Mrs. Benedict, (socks,) 25
Miss Hayden, (mittens, &c.) 75
O. Taylor, (a veil,) 50
Charity box at Mr. Pulsifer's Academy, (cash,) 40
do. at do. (beads, &c.) 25
Mr. Pulsifer, (a watch chain,) 50
Mr. Benedict, (books,) 2 00
Rev. Mr. S. 50
Rev. Mr. D. 50
Milton Osborn, 8
7 75

Our readers will see that the sums were all right. In the first instance, Mrs. Hastings was erroneously copied instead of Mrs. C. as her donation immediately followed that of Mr. Hastings.

The other corrections we insert at the request of the active, and highly respected friend and correspondent, by whom the collections were made and remitted. The only necessity for them originated in our attempt to save room, by abridging the account of small donations.

We printed from recollection, that the same active friend had remitted $700 in the whole; whereas it should have been $600. Another remittance, acknowledged this month, makes $700 in the whole. There was a mistake in printing Mrs. Dunkin for Mrs. Danskin, and, in another case, Mr. for Mrs. None of these errors had any effect on the *total*.

In our next number we propose to offer some thoughts on the best manner of publishing donations.

MISSIONARY FIELDS.

THOSE, who attentively read the list of donations, will be pleased to observe an increase in the productiveness of missionary fields. The offering of farmers in Northampton, acknowledged in the preceding list, is truly exemplary and encouraging. If all the Christian farmers in our country would, in the course of the present month, devote a portion of their land to this purpose, and dispose of its produce, according to the best of their judgment, what a revenue would be secured for the winter and spring of 1823? And yet all this revenue will be needed, as many new openings for missionary enterprise are continually presenting themselves.

In deciding on this point one thing is certain, according to the testimony of many individuals engaged in cultivating missionary fields; viz. that this mode of showing their attachment to the cause of Christ is very delightful in itself; and that the enjoyment from it is in proportion to the sacrifices made.

LETTER FROM BISHOP GRISWOLD.

THE following letter, addressed to the Treasurer of the A. B. C. F. M. breathes an excellent spirit, and highly becomes the character and station of the writer.

Bristol, Jan. 29, 1822.

DEAR SIR,

I have the pleasure of receiving your favor of the 22nd, with the information that several members of St. Paul's Church, Boston, have generously contributed 50 dollars, to constitute me an honorary member of the Board of Commissioners for Foreign Missions. You would confer on me an additional favor, by making it known to those, my generous benefactors, that I have a deep sense of the honor done me. My prayer is, that our Lord will remember them for good; that he will reward their pious liberality; and also bestow his blessing upon all those, who endeavor to extend the Redeemer's kingdom to those heathen nations, who are still sitting in darkness, and in the shadow of death.

I am, dear Sir, your friend and
obliged and humble servant,
ALEXANDER V. GRISWOLD.

MISSION AT THE SANDWICH ISLANDS.

JOINT LETTER OF THE MISSIONARIES.

Woahoo, July 6, 1821.

Rev. and very Dear Sir,

OUR unchanging Benefactor is now kindly offering us another opportunity to communicate with you. The ship Alexander, Capt. Comerford, which left Boston last October, for Columbia River, arrived here yesterday, and will sail for America tomorrow, by the way of Canton. By the last conveyance, Capt. Lewis, of the ship Arab, we wrote you in our joint letter, of the general prosperity of our schools;—of the removal of brother Thurston from Kirooah and settlement at this place;—of the defection and excision of Dr. Holman;—of the erection of our framed house;—and gave some intimation of a contemplated visit to the Society Isles, by the special and gratuitous favor of king Tamoree.

It is now about three months since he began to contemplate that enterprise, and he seems steadily to aim at it, as an object noble and truly desirable. He is disposed to fit and man, and send at his own expense, one of his new fine brigs lying in Wymai bay without employment, in perfect trim for a voyage, and well furnished with the substantial provisions for such a voyage. He wishes to open a friendly correspondence with Pomare—to inquire how he and the missionaries do, and how they live, and to give us the opportunity to see them, that we may be more useful to him and his nation. He wishes also to procure seeds, plants, shrubs, &c. from the variety and exuberance which those isles afford.

Reasons for such a voyage.

We desire to cherish in Tamoree so noble a spirit. We desire to draw in the salutary influence of Pomare at this time, to encourage the rulers of these islands to acknowledge Jehovah as their God, and Jesus Christ as their Savior. We desire to see our missionary brethren there; to make ourselves minutely acquainted with the whole economy of their establishment; to avail ourselves of their personal advice from long experience; to see the state of their schools and church; the modes of instruction and of worship adopted among the people; to learn what laws, customs, arts, &c. they have recommended, or would recommend; to obtain copies of all their elementary books, translations, &c.; to consult them especially respecting the most convenient characters for writing, and printing this language; and to be refreshed by our brethren there, in our distant pilgrimage in this western world. These are facilities for our work which we should hope to obtain, —facilities of which we now feel the most pressing need, and without which we believe many of our plans must be less wisely concerted; many of our measures less decided; and our labors more tedious and unsuccessful, our steps more tardy and hesitating, in many parts of the great work of "laying the foundations broad and lasting" in this new and interesting place,—where the temple of the Lord Jehovah must rise in order and beauty, fitly framed together, holy, and filled with his glory.

Nor can we say, that an ardent desire to rejoice with our brethren there over the late downfall of idols, and the signal triumphs of the cross in those favored isles;—to refresh them with good news from a far land;—and to preach among our fellow-laborers there and the natives converted to Christianity;—has had no influence on our minds, in looking at the question of expediency, as to sending one or more of our number to them at this time.

Remembering the desire of our patrons, that we might enjoy the benefit of a personal interview with those honored servants of the Lord Jesus, should Providence put it in our

power, we have presumed upon their approbation of the intended visit, in view of what we consider to be weighty reasons in its favor, provided no material objections are opposed to it. Now we apprehend *no increase of expense to our patrons*, *no loss of time*, as our schools can be well conducted in the mean while, and the business of acquiring this language will not be retarded; *no loss of influence with this people*, who have heard a good account of the improvements at Otaheite, and desire to see the same here; *no sacrifice of health*, as it is the opinion of those deemed competent to judge, that there would rather be a prospect of promoting health.

Nature of the Voyage.

We have deliberately consulted the opinion of several gentlemen acquainted with the nature of the voyage and with the chiefs of both nations, who advise us to go, and who, from habitual acts of kindness, deserve our confidence as *friends;* such as capt. Davis and others. They tell us that the passage is uniformly pleasant, occupying about 20 days to go, and 15 to return. Tamoree is particularly anxious that one of the brethren from that station should go, and to the mission it appears desirable that one of the missionaries should also go from this station, which Tamoree decidedly approves. It has seemed desirable to us all, that some such expedient should be tried to revive the drooping heart and sinking health of brother Ruggles, for which medicine seems to be applied in vain. He has lately come to this island to make an experiment, to consult on the subject, and to inform us, that Tamoree says his brig is ready to sail; that he has engaged a good man to take charge of her as master; and that he wishes Mr. Bingham to come down with a view to embark shortly.

Resolution to embark.

With such facts, hopes and prospects before us, we have resolved, unanimously, to avail ourselves of the present opportunity of visiting the Society Isands. Brother Bingham is designated as one, and brother Ruggles as the other, should there be, on his return to Atooi, a fair prospect of benefiting his health by the contemplated visit; otherwise brother Whitney would be allowed to go in his stead. Should brother R. go as one, his wife would deem it her indispensable duty to accompany him. Indeed, such is her anxiety for him, and her earnest hopes of seeing him benefited by such a measure, that she has been ready to lead the way, and to smile at the prospect of being allowed to make such an effort to save the valuable life of her husband, and to prolong his important labors among this people. Mrs. Bingham also, to second that effort, and the more perfectly to carry into effect the whole design of the enterprise, is ready, and is approved by the mission family, to accompany her husband, committing her school, meantime, to the care of Mrs. Thurston.

Within eight days the ship Tartar sails to Atooi, in which Mr. and Mrs. Ruggles expect to take passage, and, shortly after, Mr. and Mrs. Bingham will probably follow in the schooner Eagle, capt. Cole; and at Atooi complete the needful preparations, and embark thence shortly, should the Lord permit, and smile on our path. Should he hedge up the way, or materially change the prospect, so as to make it appear unwarrantable, brother Bingham will reside a short time at that station, attending on his appropriate duties, and return to Woahoo as soon as it shall appear to be best.

Difficulties with respect to an unwritten language.

We have now given you a summary of our present views on this interesting subject. You are aware of the very great difficulty which must meet us in the commencement of our work; difficulties in acquiring and printing an unwritten and an almost unknown tongue, without competent instructors, and without any standard of pronunciation; as we have reason to believe, that the youths who left this country at an early age, and have received the rudiments of an education in America, have but a very imperfect knowledge of their own language, and an equally imperfect acquaintance with ours. There are difficulties, also, of fixing on a character in which to write the language, which will enable the learned of Europe to acquire a knowledge of it, and, at the same time, make this language a convenient medium of access to the English language and to the Otaheitan books. Many of our pupils will doubtless wish to become acquainted with both. We have not yet agreed upon the alphabet to be employed. We are strongly inclined to adopt, as the basis, what are termed "*the foreign sounds of the vowels*" in the Roman alphabet, and then use so many of our consonants as this language requires. Thus we should have an alphabet not very unlike that of Otaheite, and so near to that of the English as not greatly to embarrass the young Owhyhean in acquiring the English, or the American in reading this language. But we think an interview with the missionaries at Otaheite would afford great help to us in this respect, as well as in many others.

State of the Mission.

We will now undertake to give you the outline of our history for a few weeks past. We have often heretofore had occasion to speak of the wonderful preservation of our lives and health. The family has lately been afflicted with sickness; though the chastising rod has been laid on us with a gentle hand. The dysentery has threatened almost all the family. Mr. Chamberlain, and Thomas Hopoo have been sick with it, and under the physician's care. Mrs. C. has lately been confined at the same time. An infant orphan taken into the family, bereft of its mother by death, of its nurse also by death, of its father, (a white man,) by desertion,—nourished and cherished especially by Mrs. Loomis,—died last week with a dropsy in the brain, and was decently interred by us.

Yesterday we attended the funeral services of Mr. Lovell, second officer of the American brig Ino, capt. Grimes, who had been several weeks in the mission family, sinking in the last stages of consumption, and who died on the 4th instant. He was the son of Mr. Lovell of Boston, an officer of the customs in that town. From the care of the sick, disturbed rest, and apprehensions of an attack of the common complaint, Mr. Bingham omitted to preach in his turn one Sabbath: the only instance of the kind since our landing.

Through the merciful kindness of our covenant Father, the family are now comfortable; though Mr. Chamberlain is not entirely recovered.

School and School Fund.

But let us with gratitude look upon another part of the proposed outline. During this season of affliction our flourishing school has passed its 4th quarterly examination, to the great satisfaction of the family, of the American consul, and some other gentlemen present. And in our report of the orphan school, patronized by foreigners, we had occasion to acknowledge $707 subscribed, and $527 collected during the last year for the support and education of orphan children; and the subscription has been augmented since to more than $800.

Erection of a Church.

The liberal gentlemen in port, with two of the principal chiefs, have subscribed from $400 to $500, for the purpose of erecting a decent church for the worship of Jehovah, with the full approbation of the king and chiefs. Capt. Brown subscribes for the pulpit; capt. S. turns 1000 feet of lumber, which we bought of him at $50, and places to that subscription; captains Ebbets and Davis subscribe $40 each, and $60 each to the school fund, besides many other favors to the family.

The house for public worship is to be built in the native style, thatched with grass, and lined with mats; but will be furnished with glass windows, good doors, with two rows of long seats separated by an aisle, besides a decent pulpit and appropriate seats for the mission family, and will accommodate about 200 people, for a few years, till a chapel can be erected still more commodious and permanent.

This we consider an important testimony from this government, as well as from the foreigners, in favor of the worship of the true God. And we would call on our patrons and helpers in our native land to help us praise God for these gracious answers to their prayers. Some of the most interesting facts stated above, respecting the subscription for the house of worship, and the decided approbation of the king and chiefs, were communicated to us on the last Monthly Concert, and we were made to rejoice in the gracious promise, "*While they are yet speaking I will hear.*"

The success of the mission may be measured by the faith and fervency in prayer of its friends. We are cheered with the hope, that it will prosper, though we are less than nothing. The work and the glory of it belong to the Heir of all things.

With cordial salutations to you, dear Sir, we are your servants for his sake.

H. BINGHAM,
A. THURSTON,
S. RUGGLES,
D. CHAMBERLAIN,
E. LOOMIS.

Rev. S. Worcester, D.D.

We are sorry that our limits will not permit the insertion of a letter from Mr. Bingham to the Treasurer, giving an account of a visit to the islands by a Russian squadron of discovery in the month of April last. The account is very interesting, and will be inserted in our next.

STRIKING COINCIDENCE.

THE following paragraph is taken from a letter, written to Dr. Worcester, Feb. 21, 1820, by a man, who was then, and is still, desirous of joining the mission, concerning which he writes. We did not hear of the downfall of idolatry in the islands, till June, 1820, nor of the arrival of the Thaddeus till March 21, 1821.

"It has seemed to me, that the hand was almost visible, which has directed the events, which have issued in the mission to the Sandwich Islands. I feel somehow a presentiment, that the brig Thaddeus will arrive in safety, and in good time, with her precious crew at Owhyhee; and that the prayers of thousands will be answered in a prosperous establishment of the mission there. My anticipations are, that the Board will have returns, containing pleasing information concerning the circumstances and future prospects of this mission, in perhaps 12 or 15 months from the time of its sailing, last October, from Boston; and that it will be ascertained, that among those populous islands, the time has come, and the field is prepared, for an extended plan for missionary enterprise. Consequently the Board will have occasion to make future shipments of laborers and property, perhaps in two or three years from the time the Thaddeus sailed."

The coincidence of this letter with subsequent facts is so striking, that we think it proper to say, that the original is on the files of the Corresponding Secretary, and that Dr. Worcester answered it, soon after it was received, which answer is on record.

REINFORCEMENT OF THE MISSION AT THE SANDWICH ISLANDS.

IT is known to our readers, that a reinforcement of considerable magnitude is to be sent, with the leave of Providence, to the mission at the Sandwich Islands, in the course of next summer. Thousands of Christians would be very unwilling that it should be delayed, for a

single month, after the proper season of the year shall have arrived. Yet, it is obvious that an adequate reinforcement cannot be made, without considerable expense. The pecuniary advances for the mission, which sailed two years and a half ago, were more than $10,000; and there is reason to think, that the contemplated reinforcement will cost a still larger sum. At the same time, it is not to be forgotten, that the other missions need to be maintained in their regular course of operations. What remains, then, but for those, who set a just value upon the object, to exert themselves that the proper means be furnished. This is not a private concern; but the concern of all Christians. If private emolument were the object, there would be no lack of adventurers. Can there be a doubt, with respect to the support, which the present design will receive?

Various articles, necessary for the prosperity of the mission, will doubtless be furnished, by persons who manufacture them in their families, or their shops; or by associations of individuals, who will unite their labors for this purpose. Among the articles necessary are the following: viz. an ox cart, a large horse-waggon, two single horse-waggons, two hand-carts, four wheel-barrows, plain articles of cooper work, put up in the most compact manner, all the parts of common chairs and tables ready to be put together;—common bedsteads; a considerable number of hoes, axes, hammers, &c. of the best workmanship; the common articles of kitchen-furniture; and harness for the horse-waggons mentioned above.

Articles of bedding and clothing as follows; viz. a few dozen blankets of moderate thickness—cotton sheeting, matrasses, bed-ticken, and various kinds of thin bed-coverings. Cotton garments for children and adults, of both sexes: stationary of every kind, for the families and schools.

Donations of these various kinds will be given subject to the condition, that if too many of one sort are received, the supernumerary articles may be sent to the stations among the Indians, or exchanged for other articles more needed.

The Committee wish it to be distinctly understood, that the missionaries have nothing to do with commerce, strictly speaking; that no returns of property are ever expected in this country for articles sent out; but that these articles are designed for the use of the mission families and schools, and to be used, in barter with the natives, to procure such things as are necessary for daily consumption, in carrying on the plans of the establishment.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

Mr. Jadownisky, of whom we gave a brief notice in our number for January, has commenced a course of study under the patronage of the American Society for meliorating the condition of the Jews, which was incorporated by the Legislature of New York about two years since. His design is to act as a Christian missionary among his brethren the Jews.—Several very interesting documents, relating to his embassy to this country, have recently been published, and in a future number of the Herald, some further notice will be taken of them.

INDIAN IMPROVEMENT.

A society has lately been formed in Washington, styled, "*The American Society for promoting the civilization and general improvement of the Indian Tribes within the United States.*"—The general and ultimate object of this society is,—the civilization of the Indians. The particular and subsidiary objects are,—to ascertain the intellectual and moral character of the Indians; to examine into their origin, history, memorials, antiquities, traditions, governments, customs, manners, laws, languages, and religions; into their diseases, remedies, and manner of applying them; into the efforts made for their improvement; into the number, names, and residence of the different tribes: the extent, soil, and climate, of their respective territories; the geography, mineralogy, geology, natural history, &c. of the Indian country:—to collect specimens in all these branches of science for a national cabinet;—to select spots among the Indians for experimental farms;—to introduce the best breeds of domestic animals, &c.

Messrs. Adams, Jefferson, and Madison, the late successive Presidents of the United States, are the Patrons of the Society; the Vice President of U. S. is, *ex-officio*, President; the Rev. Jedidiah Morse, D. D. is the Corresponding Secretary; George H. Richards, Esq. of Washington, the first Assistant Secretary; Joseph Nourse, Esq. Treasurer; and the Hon. Wm. Wirt, Chairman of the Board of Directors.—The payment of five dollars constitutes a member of the Society. Members of Congress, General Officers of the Army, Commissioners of the Navy, Presidents and Professors of Colleges and Theological Seminaries, the Clergy of all denominations, Presidents and Secretaries of all Societies embracing Indians among their objects, Commanding Officers of military posts, within, or near, the Indian territories; Superintendants of Indians, and Indian Agents; are, from their office, members.

MADAGASCAR.

The Princes Rataffe and Endrien Semisate have visited Mauritius, (Isle of France,) as ambassadors from Radama, king of the Uvaas, (a powerful nation on the island of Madagascar,) to Governor Farquhar. These brought with them the confirmation of the treaty made for the abolition of the slave trade with Radama, who, as a pledge of his sincerity, has sent with his ambassadors ten children of the first families in his kingdom, to be conveyed to England for their education.

Mr. Jones is employed by the London Missionary Society as a missionary among this people; and as he has the full concurrence of Radama in all his plans and efforts, his pros-

pects of ultimate success are of a truly cheering nature. He has a school in Tananarivoo, the capital of the kingdom, in which are about 16 children, committed to his care by the king, to receive an English education. One of these is heir to the crown; the others are all children of the nobles, possessing bright talents, and quick understanding. They make good improvement.

SOUTH SEA ISLANDS.

WE look with grateful astonishment, on the surprising moral revolutions which have taken place, and which are now taking place, in several of these islands. Pomare, in a voyage undertaken for the purpose, visited *Raivaivai*, or *High Land*, an island about 400 miles S. E. of Taheite, and after procuring peace between two contending parties, left *Para*, a converted Taheitean, to instruct them. Not long after, on a great feast day, the whole island renounced idolatry, removed their idols from their morais, mutilated them, and converted them into stools; built a church, 117 feet long, and 27 broad; and when capt. Henry, son of Mr. Henry the missionary at Taheite, touched there, on the Sabbath, 848 natives were assembled at the church, to hear *Para* perform divine service.—The missionaries at Taheite have concluded to send two more converted natives to help forward the good work.—The church at Taheite, at the latest date, was also actively engaged in fitting out two other native missionaries for *Ruruiu*, another island where Christ had not been preached.—Here are *five* converts from the darkest paganism, probably now employed, as heralds of the cross! What hath God wrought!

OBITUARY.

SOME account of the last sickness and death of Mrs Susan Poor, who died at Tillipally May 7th, 1821. Communicated by the husband of the deceased.

Mrs. Poor's last illness commenced on Monday evening, the 23d of April. On Tuesday evening, Mr. and Mrs. Spaulding came to our assistance, and continued with us. As Mrs. Poor continued ill, and medical advice appeared necessary, we sent, on Wednesday morning, for Dr. Scudder. On his arrival, he found that her symptoms were in some degree alarming. Powerful remedies were used for several days without any favorable issue. During this time she was affected with severe pain. Her mind, as appeared from the frequent recital of passages of Scripture, and of parts of hymns adapted to her suffering state, was turned to God and divine subjects.

On Thursday, A.M. in consequence of some unusual sensations of body, and more especially of some peculiar exercises of her mind that morning, she apprehended that the time of her departure was at hand. Under this impression, she began to address me. Having freely spoken of the strong consolations God had given her, she stated to me the views and feelings she had recently had, concerning the family and station.

"I have been enabled," said she, "this morning, to make a formal and an entire surrender of husband, and children, and of all the affairs of the station into the hands of God. The strong desires, which I have heretofore had, for continuing a few years longer, have been so entirely taken away, that even my beloved husband and children cease to be ties that bind me to the earth. Every cord is now broken. This is a victory that I have scarcely dared to hope for, and it is, to my mind, a sure indication that I shall not long be continued with you."

She then spoke of our past intercourse with each other,—and of God's gracious dealings with us since we were united; especially in the work of the mission; and expressed a confident belief, that God would be with me, and comfort me, in my solitary state, and bless my labors among the heathen. She appeared to take firm hold of the promises respecting the children of believers. She expressed strong confidence in the belief, that, though her children were left motherless in a land of idolaters, God would be their Protector, and would raise up such friends as were necessary to watch over them. She urged the propriety of this belief, from the views she entertained of that covenant, which is well ordered in all things and sure, and which she thought had been established with our house.

She expressed her thoughts concerning God's designs of mercy towards the heathen. The substance of her remarks on this subject was, that in view of what he had already done, and of the present indications of his Providence, she believed he would soon come down by his Spirit *like rain upon the mown grass*, and gather a people to the praise of the glory of his grace.

The earnest and confident manner, in which she spoke on the two last mentioned subjects, was new and unexpected. Formerly, the idea of leaving her children, in this land of moral darkness, was extremely painful to her. Although she had been abundant in her labors and fervent in her prayers to promote the salvation of the heathen, she was ever fearful and doubtful, as to what God would do for those of the present generation; but now her language was that of triumphant hope, and joyful anticipation.

As we assured her, that she had no reason to apprehend an immediate departure, she did not proceed to particulars; but observed, that what she had to say or do must be done before the hour of death came, as she could not expect then to be able to say any thing. It was rather unpleasant to her to know, that *she only* was of the opinion that the hour of death was near.

She continued in a quiet state of mind, speaking often of the great goodness of God, in entirely weaning her affections from her family, and in giving her strong desires to depart and be with Christ.

"For some weeks past," said she, "I have dwelt with much interest upon the word IMMANUEL, as applied to Christ. But within a few days my thoughts have turned to him with peculiar delight, as bearing the name

Jesus." She many times quoted the passage, *And his name shall be called Jesus; for he shall save his people from their sins.*

On reviewing her conduct for several months previous to her late illness, I now discover many reasons for believing that the Lord was, in a special manner, preparing her by his grace for this season of trial. One of the many circumstances to which I here refer, was, that several weeks before her death, she proposed that we should regard every Friday, as a season of special prayer.

As I stood by her bed side with a Bible in my hand, while she lay in a suffering state, she took the Bible, and directed me to the 118th Psalm, 14th verse and onward, as expressing her feelings. Many times, in the course of the day, she required those present to unite in prayer and thanksgiving to God on her account. In the afternoon we were happy to welcome Mr. Richards and Mrs. Scudder.

Friday, P. M. we continued the active use of powerful medicines with much hope of her recovery. Her corporeal sufferings were great, arising from spasms of the stomach. Her mind was tranquil, and she had a strong desire to hear appropriate portions of Scripture. Most of the — chapter* of Doddridge's Rise and Progress, was read to her. It afforded her much pleasure, as it accorded with her own experience. About 4 o'clock, an unfavorable change took place, which she considered a sure indication of the approach of death, and a special call to her to set her house in order.

At this time, Dr. Scudder was absent, having been called to Manepy to attend Mr. Woodward. Mr. Richards, though in some degree alarmed by the change to which I have here referred, did not express to us his fears. Mrs. Poor, after speaking of the quietude and peace of mind she felt, began to address me as from the borders of the eternal state. She repeated, with some additions, the same sentiments she had expressed on the morning of the preceding day. She commended me to the kindness of the brethren and sisters in the mission, and to God,—and rejoiced in the prospect of our being soon united in the mansions above.

She then spoke of her own life and conduct; of her numerous offences; how unfaithfully she had served her God and Savior; and how undeserving she was of the numerous blessings he had bestowed upon her; but that, notwithstanding her guilt and unworthiness, she indulged confident hopes of pardon and acceptance with God, through the blood of Christ. She expressed a lively sense of God's goodness in manifesting himself to her in a special manner, at this hour of extremity; in his taking away the sting of death; in giving her peace of mind; and in filling her soul with precious foretastes of the joys of heaven. It did indeed appear, from her observations, especially from the manner in which they were made, that her fellowship was with the Father and with the Son Jesus Christ. She begged us to be faithful with her in that critical hour, if we perceived that she was in danger of deceiving herself.

After a short interval, she spoke of those dear babes she was about to leave. She adverted, with expressions of gratitude, to the exercises of her mind concerning them, on the preceding day; and observed, that she had committed them into the hands of God, and had no desire to see them again. She then pointed out the good and bad qualities of each of them; commended them to the kind care of the sisters present; and intreated them to bear with their defects, and to watch over them while they continued in this heathen land, adding, "God will reward you for all you do for them." She told with what feelings she had desired a son, and what were her hopes concerning him; viz. that he might perpetuate his father's name; that he might early become a child of God, a preacher of the Gospel, and a helper in the mission.

She then addressed the brethren and sisters present, and sent messages to some who were absent. She observed, that she had a good hope that they were all the dear children of God; that she had a love for them all; and left them with the expectation of being united with them in the world to come. She pointed out some particulars wherein she thought, that, as a body of missionaries, or a church of Christ, we had all been deficient in duty towards each other. She advised to the use of some special means for watching over each other's souls, and for promoting the growth of divine grace in the heart. She urged the importance of our making it one *distinct object of pursuit*, to grow in the knowledge of the word of God. This she did, in view of what she considered to be her own neglect of this duty, and of her present convictions of its importance.

She then spoke of her father, brothers, and sisters, and of many dear friends in America, to several of whom she sent particular messages, and requested me to write to them.

I observed to her, that, as some of her friends were opposed to her engaging in the work of the mission, they might wish to know how she viewed the subject at the last. "What they said by way of opposing," she observed, "was mere talk. Their objections arose principally from their unwillingness to part with me." Shortly after she said, "But in answer to what you have suggested, you well know, that I have no enthusiastic notions on the subject. I had no expectations of doing great things. On the contrary, my expectations were low, though I wished to do what I could. I think the opportunities for a female's usefulness here should be considered as on a level with those enjoyed in America. Many females there move in a more important sphere than they could in a heathen land. I never should have thought that I had any duty to do among the heathen, had you not invited me to come. I am satisfied with the course I pursued." For several years past she has often expressed the idea, that she did not originally expect to do more, or to see more accomplished in furtherance of the object of this mission, than she had already witnessed. Several months ago when we were endeavoring to establish Tuesday

* *The chapter was inadvertently left blank. It was probably the 29th or 30th.* Ed.

schools for females, in villages near the station, and when it was in contemplation to admit several persons, the first fruits from the heathen in this place, to the ordinance of baptism and the Lord's supper, she observed, "that if she saw those two objects accomplished, she should be ready to say with Simeon, *Now lettest thou*, &c. She witnessed the latter the day before her last sickness commenced. The schools had been previously established.

During the time of her remarks on the subjects abovementioned, she was more free from pain, than she had been for several days before. Her mind was composed and active as usual; though on account of her weakness of body, she was obliged often to desist from speaking and take cordials.

After lying quiet for some time, she requested me to bring from her writing desk, her covenant, which she wished to have read. This paper I discovered, for the first time, a few weeks previous to her last illness. It contains a formal dedication of herself to God, and an enumeration of the blessings she wished him to bestow upon her. Having read the covenant, she observed, "The Lord has been faithful on his part: he has done all things well; but I have been unfaithful; I have many times broken my engagements: I have forfeited all claim to the blessings of the covenant; yet it is a covenant *well ordered in all things and sure*." "Yes," said she, (repeating the words of the covenant,) "He does look down with pity upon his languishing, dying child; he does embrace me in his everlasting arms, &c." The date of this paper is Salem, Jan. 11th, 1811.

Towards evening Dr. Scudder returned from Manepy, in company with Mrs. Winslow. The brethren Scudder and Richards thought it their duty to inform us, that they could indulge little or no hope of her recovery. She received this information with a smile, observing, "that it was a confirmation of her own opinion." A new excitement appeared to be given to her mind. "Now," said she, "I think I can see my children once more; where are they?" After they were called in, she gave each of them a parting embrace and kiss, and made some observations similar to those already related. She then commended them to God, in a fervent prayer, beginning with "Lord Jesus, receive these Lambs," &c. In this prayer, she expressed much confidence in the belief that God would not forsake them.

She then expressed a wish to have the servants called around her. As this occasioned some alarm, the native boys and girls connected with the family hastily entered, and filled the room. Addressing the servants in their own language, she told them that she should soon leave them. She reminded them of what she had often said to them, concerning their souls, and exhorted them to prepare for death, by turning from their idols, and by repentance and faith in Christ the only Savior. She spoke to the native school girls to the same effect. Then taking Nicholas, my native assistant, by the hand, she addressed him as a brother of the church;—pointed out his duty and obligations to the heathen, and exhorted him to do what he could to aid me in the work of the mission. Afterwards she took Niles and Jordan by the hand, (two native boys who joined the church on the preceding Sabbath.) and addressed them in Tamul as her children, and as babes in Christ; solemnly warned them against drawing back; encouraged them to persevere; and expressed a hope that she should meet them at the right hand of Christ. Both of them were deeply affected. The other boys appeared desirous of taking her hand; but as she was then quite exhausted, she told Nicholas, to go and address them in her name. She again expressed her belief, in strong terms, that God would soon visit the heathen in mercy. She prayed fervently for their salvation and for the prosperity of Zion.

Soon after, in the course of the evening, she gave many directions concerning the temporal affairs of the family and station. Her mind continued to be in a sweet and heavenly frame. Frequently she would abruptly exclaim, "What a wonder, what a wonder, what a wonder! that even I should have such joy and peace in this hour. It is more than I prayed for. I can say with brother Warren, 'Is this death?' Yes, this is death. O that was a good exhortation which he sent to us. 'Be ye faithful unto death.' But I do not see the kind angel, whom he saw. Yet I can trust in Jesus." *(To be continued.)*

LAST NOTICES:—*Palestine Mission.*

LETTERS have recently been received from Messrs. Parsons and Fisk, dated in November.

When Mr. Parsons wrote, in the early part of that month, he was still at Syra, where he had been afflicted with a severe fit of sickness, during which, for a considerable time, his life was in imminent danger. At the time of writing, he was nearly restored; for which gracious interposition of Providence his numerous friends, and the friends of the cause, will give thanks.

The letter of Mr. Fisk was dated at Smyrna, Nov. 27th. He had heard from Mr. Parsons at Scio, on his way to Smyrna, three days before. On meeting they would fix upon a plan of operations for the winter. Particulars hereafter.

THE ENGRAVING OF DR. WORCESTER,

WHICH we mentioned at the close of our last number, is now published. We are happy to say, that the likeness is pronounced to be good, by those to whom the countenance of the deceased was familiar. It is sufficient to repeat, that the price is *one dollar*, and that the *whole avails* are applied to the benefit of a deserving family, to whom the Christian public are under peculiar obligations.

As the copies are sold by booksellers, and other agents, without any charge or compensation, all orders for the engraving should be accompanied with the money.

The above is for sale at Mr. Armstrong's bookstore, Boston;—at the office of John Punchard, Esq. Salem;—and at various other places, where they are deposited by Mr. Punchard, who has kindly undertaken the superintendence of this business.

THE

MISSIONARY HERALD.

VOL. XVIII. APRIL, 1822. No. 4.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

REPORT OF THE PRUDENTIAL COMMITTEE.

(*Continued from p.* 71.)

RECEIPTS AND EXPENDITURES.

DURING the year, which closed Aug. 31, 1821, the amount of donations received by the Treasurer in money was $46,397 68, and from income of stock, &c. $1,572 47, making the whole pecuniary receipts $47,970 15. Donations in articles of clothing, furniture, &c. for the various missions, principally those among the Indians of our own continent, have also been received to a very generous amount. Of 245 boxes, and packages, received by the Treasurer, or reported to him, by agents of the Board, since Sept. 20, 1820, an hundred and twenty six, were estimated by the donors respectively to contain articles worth $7,388 74. If the remaining one hundred and nineteen boxes and packages be valued at the same rate, their contents will be $6,978 26. Probably, however, these last were not, on an average, so valuable as those which were estimated by the donors; but as a considerable number of boxes, of which no intelligence was communicated to the Treasurer by the donors, were received at the mission stations, there is no danger of an extravagant estimate, if we suppose the value of all the donations in these articles to exceed, in a small degree, the amount of the two sums last mentioned. To this amount is to be added the articles of clothing and provisions, contributed principally in Ohio, and shipped by the mission boat from Marietta, valued at $1,431 77, making an aggregate of $15,798 76 in clothing, provisions, and a great variety of useful articles, almost the whole of which were for missions among the American Indians. There is no doubt that these donations, taking into account the expense of transportation, are worth at least the sum here estimated. The receipts of the year may therefore be stated, in round numbers, at $48,000 in money, and 16,000 in various articles; $64,000 in the whole.

The payments from the Treasury, within the same period, were $46,771 61; the particulars of which will appear in the Treasurer's account herewith presented. The amount of these payments is more than $10,000 less than the estimate, as laid before the public in the Report of last year. This reduction of contemplated expenditures was made from necessity; as the receipts during the former part of the year were very small, compared with the drafts upon the Treasury; and the operations of the Board suffered great embarrassment, and were threatened with still severer calamities. The missions among the Indians, and especially that in the Choctaw nation, suffered most. It was disappointed in its expected resources from the government, in regard to the supplies to be purchased at the north, and in the delay experienced in obtaining the articles of clothing, &c. as well as by having its drafts on the Treasury curtailed. These disappointments were felt the more deeply, as contracts had been made for carrying forward the buildings at Mayhew; and the expectations of the natives, that a school would be opened speedily, could not be restrained without difficulty and hazard. The anxiety felt by Mr. Kingsbury and his associates, amidst all their multiplied labors and responsibilities, naturally excites deep regret. The life of a faithful missionary must of course be a continuation of strenuous activity. It should be the part of his fellow Christians at home, while in possession of all the enjoyments of well-regulated society, to see that he is not compelled to lose any portion of his strength for the want of requisite supplies.

It is with lively satisfaction, that the Committee have it in their power to acknowledge the relief which the Treasury experienced during the latter part of the year. In doing this, they would humbly ascribe all the favor to the Lord of missions. The means, which he condescended to bless, were frank and repeated disclosures of the necessities of the several missions, aided by appeals from the missionaries themselves, in behalf of the perishing heathens around them. The spirit, which was excited in many different places, seems to warrant the firm persuasion, that the Christian public of this country will not

suffer the missionary cause to languish. Many individuals, who have regularly patronized this cause, are beginning greatly to enlarge their benefactions. The importance of the object is continually increasing in their eyes. They are willing to labor hard, and to practice rigorous economy, that they may be able to give considerable sums for the diffusion of the Gospel. If the same disposition should be extended to the members of our churches generally, most abundant resources would be furnished for sending heralds of salvation into every heathen country; while the flourishing state of religion would indicate, that the only sure way of obtaining happiness, is by laboring to communicate it to others.

The Committee have had repeated occasion, in preceding Reports, to acknowledge the fruits of female benevolence. These fruits have recently been exhibited, to a very pleasing extent, in the provision which has been made, and is making to furnish articles of clothing, furniture, stationary, &c. for the different missions and schools. From the collections of this kind now preparing, and which are not included in the preceding estimate, very considerable shipments will be made, it is hoped, during the ensuing autumn. The Board and the Christian public are apprized, that the articles forwarded in consequence of these collections, can be sold to the natives, when not required for the comfort of the mission families and schools; and that this sale, or rather exchange, of valuable property for labor, or articles of food, is highly beneficial to both parties.

While recounting the exertions, made within a few months past, to increase the resources of the Board, it seems proper to mention the meetings held in Boston for this purpose, under the auspices of the Foreign Mission Society of Boston and the Vicinity. At these meetings several gentlemen of respectability, who had resided at Calcutta, for commercial purposes, bore most decided testimony to the good effects of missions, in that great capital, which is perhaps the most important city of the pagan world. The result of these meetings is not to be estimated by the subscriptions, which they occasioned, to the amount of about *two thousand dollars*, but rather by the more general interest, which was excited, and the favor which was obtained for the missionary cause.

CONCLUDING REMARKS.

After thus directing the attention of the Board to the missions under its care; to the various means of meliorating the condition of the heathen world; and to many topics of gatitude and encouragement which the history of the past furnishes; the Committee would close their Report with the following considerations.

The Christian church is urgently invited to enter vigorously upon the work of missions by the fact, hitherto unparalleled, that many pagan countries are now soliciting missionaries, and anxiously desiring their arrival. Not only are the inhabitants of these countries in perishing want of evangelical instruction; but they are in some degree sensible of their ignorance and their wretchedness. They stretch out their imploring hands to those, who are blessed with the true religion, and ask that this greatest of blessings may be imparted to them. Thus, while the fields already occupied imperiously demand more laborers, other fields of still greater extent spread themselves before the eye, and are ripe for the sickle. How painful is it, that the gathering of this spiritual harvest should be delayed. No disciple of Christ should consent to a delay in this momentous concern of a world's recovery; unless, after a diligent examination of the subject, it shall appear that a delay is unavoidable.

There are laborers enough.

In conducting such an examination, it is important to bear in mind, that, so far as our own country is concerned, there are young men and women, in sufficient numbers, and of the requisite qualifications, to fill every department of missionary labor. By sufficient numbers the Committee intend such an accession to those who are already employed, as would strengthen every mission, and make new establishments with every returning year. If this regular increase were made, and the work were to proceed abroad in geometrical progression, we need not be apprehensive lest the churches should languish at home. The thought is not to be entertained for a moment, that obedience to the great injunction of our Savior, which was given, immediately before his ascension, would diminish our spiritual privileges, or bring upon our Christian community his displeasure. In regard to the past, the matter of fact is apparent. Never before were half so many young men in a course of education for the ministry among ourselves, as at the present time; and it may be safely asserted, that hundreds of these young men were first led to think of becoming preachers of the Gospel, by the interest which they felt in missions to the heathen, and by the effect of these missions in exposing the wants and miseries of the greater part of the world, dead in sin, without God and without hope. Facts of a similar character have recently existed in Great Britain, and on the continent of Europe. The at-

tempt to send salvation to remote pagans has proved as life from the dead to many slumbering churches; and from the very nature of Christianity, the same results must be expected, till there shall be no ignorance abroad to be enlightened, and no lukewarmness at home from which professed Christians are to be aroused. Let it ever remain, then, fixed and settled in the mind, that there are in our country young men enough to carry forward the work of missions to an indefinite extent; young men of undoubted piety, qualified to rank high in their several callings, as evangelists, pastors, founders of rising churches, translators of the Bible, directors of the press, physicians, magistrates of colonies in their incipient state, teachers of children and youth, husbandmen, mechanics of every useful occupation, and seamen of every class, from the experienced navigator, who can guide his gallant ship in unknown seas, to the hardy sailor, who is willing to buffet the waves of every ocean, and run the hazard of every climate. Persons of all these descriptions stand ready, and wait only for the word from our churches to go forth into all lands, and proclaim the unsearchable riches of Christ to the ends of the world.

There is ability to support them.

If the inquiry be made, whether the people of the United States are able to send forth such a number of missionaries, as the heathen nations seem to demand from us, the answer must be in the affirmative. We profess, as a people, to receive Christianity; and it is not common to hear infidelity openly avowed. A great multitude scattered throughout our extensive empire, profess to have evidence of a personal interest in the promises of the Gospel; and this multitude embraces many individuals of great wealth, a more numerous class who possess competent fortunes, and a class still more numerous, composed of persons, who, in consequence of their activity and industry, are capable of imparting a continual and powerful impulse to any beneficent exertions, in which they should be generally and heartily engaged. Could not such a Christian community achieve wonders in the work of benevolence, compared with which all that the world has yet witnessed would appear small and unworthy of the cause? There are many ways of estimating our ability as a people, in all of which no man can avoid coming to the same result; viz. that the process of enlightening mankind by the Gospel, could be carried on by us to an extent, which should leave all present exertions out of comparison and out of remembrance. When it is considered how much a nation will cheerfully pay, through a long series of years, to support a war, and to discharge a debt imposed by war; when the millions annually wasted in the consumption of spirituous liquors are computed; and when the numerous other millions, expended in the thousand modifications of extravagance, are taken into the estimate, to what an astonishing sum would the whole amount; and how would it change the moral face of the world, if brought by the willing hands, and accompanied by the fervent prayers, and applied by the collected wisdom, of such a community? If we take as a rule what is known to be paid to this great object, by a few individuals of enlarged benevolence, and suppose the same disposition were graciously imparted to the mass of professed Christians, we arrive at a similar conclusion. What an awful picture does it give of mankind, to reflect, that, even in Christian countries, it should be thought impossible to spend as much for the salvation of our fellow creatures, as is freely spent to effectuate their destruction. How strange that it should be deemed chimerical even to desire, that one tenth part as much should be appropriated, to send the Bible and preachers of righteousness among the ignorant and destitute, as is actually spent to bring intemperance, misery, and pauperism among ourselves.

Effects of Christianity on converted pagans.

One of the first effects of the prevalence of Christianity among a people, who had hitherto been pagans, is, that they make great sacrifices to send the Gospel to other pagans. Having lately escaped from the bondage of Satan, they feel the greatness of their deliverance, and gladly aid in breaking off the manacles by which any of their fellow men are held. If the highly favored Christians of this country were to make sacrifices, in proportion to their numbers, and property, as the newly converted South sea islanders have done; —or the Esquimaux on the Labrador coast; —or the Hottentots of south Africa;—or the negroes of Sierra Leone;—a revenue would be furnished corresponding with the magnitude of the cause, and the claims which it has on the best affections of the heart. But is the enlightened Christian of Europe or America under less obligation to spread the Gospel, than the converted Esquimaux, or Otaheitan? And why should he wish to be excused from a service, which is their glory, and their joy? a service more dignified in its nature, more beneficent in its aspect on mankind, and more acceptable to God, than any other service performed by men, since the creation of the world.

Large funds easily managed.

If it should be suggested, that so vast an increase of funds, as is here supposed, would render the concerns of the Bible and Missionary Societies unwieldy and unmanageable, on account of their magnitude; let it be considered, that in the conduct of worldly affairs, whenever the hearts of millions are set upon the accomplishment of any object, the work does not stop for want of agents. The immense revenues, which are collected for war, do not fail of application from this cause. The opulent merchant can find factors to manage his hundreds of thousands annually, at the extremity of the globe. And shall it be said, that a vast Christian community, embracing in its limits so many gentlemen of tried character, of liberal education, of professional eminence, of practical knowledge, of unquestioned piety, cannot bring into concentrated operation, wisdom, and experience, and Christian integrity sufficient to make a faithful and judicious application of the resources placed at their disposal? We would not for a moment forget, that no missionary work can prosper, whatever may be the talents and attainments of its conductors, unless it enjoy the favor of God. But is it not as easy for God to provide faithful and competent agents at home, as to send faithful missionaries abroad?

The men to be selected for responsible stations in religious charitable societies.

And here the Committee would earnestly solicit the prayers of the members of this Board, and of all who contribute to its funds, or desire its success, and of all who love our Lord Jesus Christ in sincerity, that the persons who shall be designated at this meeting, or at any future time, to manage its growing concerns, may be qualified for this responsible station by eminent piety, zeal, industry, activity, and disinterestedness. Nor do we deem it out of place to suggest, as a subject of continual prayer among all friends to the promulgation of the Gospel, that the Lord of the harvest would select such laborers as HE will approve; and especially, that the higher and more responsible stations, in all our charitable societies of a religious nature, may be held by men of God, designated with the full and hearty approbation of their brethren; men who seek not the offices, directly nor indirectly, but are sought for the offices; men, whom the Savior will honor, by making them the successful instruments of his mercy, and who shall secure, not for their own gratification or distinction, but for the success of the great cause in which they are embarked, the unhesitating, uninterrupted confidence of the churches, and of the world around them. Whether the Committee, who make the present Report, shall have any further agency in this divine work, and what that agency shall be, is submitted to the disposal of Providence. The work itself must proceed, however, with accelerated steps, long after their feeble labors on earth shall have ceased. If any good shall have been effected by their instrumentality, to God would they unfeignedly ascribe all the praise; and most sincerely would they pray, that all who succeed them in this office, may greatly surpass them in every requisite qualification, and receive continual tokens of the divine presence and blessing.

Standard of Christian exertion.

It is to be always remembered, that the standard of Christian exertion is not to be taken from what the church has ever done, except in the apostolic age, nor from what is now doing in any part of Christendom; but from what the church is able to do; what the plainest dictates of benevolence require; and what the express command of Christ enjoins. In reference to this subject, as well as many others, we are not to *count ourselves to have attained*, but are bound rather to *press forward*. Glorious will be the days, and greatly are they to be desired, when all who profess to be disciples of the Savior, shall put forth their full and united powers, to extend that spiritual kingdom, which shall at length become universal.

Obligations of different classes, in relation to this work.

The design of converting the world has for several years been distinctly before the church. The indispensable duty of promoting this design has been clearly proved, in many different ways, and with irresistible force. The proof must have been brought home to many consciences, and taken hold of many hearts. At such a period, ignorance cannot be pleaded in extenuation of indifference. No person in a Christian country, endowed with common intelligence, can with propriety be ignorant of what God is doing for his people, and of what he has promised to do. Every person must therefore be responsible for the part he takes, or neglects to take, in this great business. But upon those who possess influence in the church, and in the community, a peculiar weight of responsibility rests.

Ministers of the Gospel have it in their power to do more than any other class of

persons, in aid of this cause; the same cause indeed, to which they have, in a peculiar sense, devoted their talents and their lives. If the clergy do not kindle into animated and zealous exertions, at the prospect of bringing new trophies to the feet of the cross, how can it be expected that their people shall become possessed of missionary ardor? What can be more consonant with the office of faithful preachers, than a systematic and vigorous course of labors, to send forth men of like faithfulness, into every land? What can more clearly show the benign tendency of the religion which is preached, than well directed efforts to make its blessings co-extensive with the human race? What can operate more powerfully to raise the tone of piety and the standard of Christian charity, than the united and concentrated action of those, who are set for the defence of the Gospel, and who apply to the promulgation of the Gospel, all the advantages, which God has put into their hands?

No truth is more forcibly exhibited in Scripture, than our strict accountability for all the talents committed to us; and for the use of no talent can men be more responsible, than for the influence which they may be capable of exerting, in consequence of occupying a public station, to which Divine Providence may have called them for the highest and noblest purposes. How cheering the thought, that while a minister in a Christian land is preparing for heaven the immortal beings committed to his charge, he may be exciting them to aid in conferring spiritual blessings upon other immortals, the inhabitants of a distant continent or island; thus putting in operation a series of beneficent causes, the effects of which shall never have an end; and thus laying a foundation for eternal gratitude and praise, that they were the voluntary, though feeble and unworthy, instruments of contributing to so glorious a consummation. How delightful the anticipation of meeting, in the New Jerusalem, redeemed sinners from different and remote parts of the world, proclaiming their obligation to the same benevolent agency, which was not only the means of eternal life to many within the sphere of its direct operation, but was extended to many others, of whom nothing was known but their need of the Gospel.

While a peculiar and most delightful agency is assigned to the clergy, in the great work to which they are here called, all other persons of influence in the church are also urged, by the most powerful considerations, to co-operate for the promotion of the same glorious design. Let those, who, by a long life of consistent Christian examples, have obtained the reputation of fathers and mothers in Israel, take peculiar pleasure in giving their dying testimony and their last labors to this cause. Thus will their setting sun go down with a mild and heavenly radiance, and cast its vivifying beams upon the generation that is to follow. The young Christian, whose heart is set upon the greatest, the most desirable, and the most permanent objects, has a path of true glory open before him. Can his ardent and vigorous mind need an exhortation? Will he not anticipate more than the occasion would permit to be said? Let him consult his Bible, his conscience, and cast his eye forward to the judgment day, and he will not linger or hesitate.

With a devout acknowledgment of the kindness and faithfulness of God, the members of this Board will cheerfully trust in his promises, and leave themselves and their humble ministration, to his disposal.

By order of the Prudential Committee,
JEREMIAH EVARTS, Clerk *pro tem.*
Springfield, Sept. 19, 1821.

PECUNIARY ACCOUNTS OF THE BOARD.

The American Board of Commissioners for Foreign Missions, in account current with Jeremiah Evarts, Treasurer.

To cash paid from Sept. 1, 1820, to Aug. 31, 1821, in conformity to orders of the Board, and of the Prudential Committee, from No. 577 to No. 680, both inclusive; viz. as classed summarily under the following heads, viz.

FOR THE MISSION IN BOMBAY AND THE VICINITY.

Salaries of the missionaries, schools, rent, and other general expenses of the mission,	$7,721 00	
Expen. of remittance,	70 99	
Books for the mission library,	17 07	—7,809 06

FOR THE MISSION IN THE ISLAND OF CEYLON.

Salaries of the missionaries, schools, rent, repairs, and other general expenses of the mission,	11,350 00	
Expen. of remittance,	94 05	
Books for the mission library,	13 08	
Types for the printing establishment,	22 65	—11,479 78

FOR THE PALESTINE MISSION.

Drafts of the missionaries, paid at Boston,	800 00	
Furniture for use on voyage,	7 00	
Books for the mission library,	17 43	—824 43

CHEROKEE MISSION.

Remitted from the treasury, for the gen-		
Carried forward,		$20,113 27

PACIFIC SCHOOL

Brought forward,		$20,113 27
eral expenses of the mission,	2,976 07	
Drafts of the missionaries, paid at Boston,	3,592 29	
Donations, &c. received at Brainerd,	780 87	
Outfits, and travelling expenses, of the missionaries and assistants,	587 43	
Books, and Lancasterian lessons,	38 95	
Medicines,	58 05	
Transportation, freight, and clothing,	128 20	—8,162 31

CHOCTAW MISSION.

Remitted from the Treasury, for the general expenses of the mission,	425 45	
Drafts of the missionaries paid at Boston,	540 00	
Donations received at Elliot,	205 50	
Purchases at Marietta, O. and the vicinity,	700 00	
Travelling expenses of missionaries and assistants to Elliot and Mayhew,	1,387 89	
Books for the school and mission library,	26 40	
Cost of transportation, &c.	13 94	—3,299 18

ARKANSAW MISSION.

Remitted from the Treasury, for the general expenses of the mission,	130 00	
Drafts of the missionaries, paid at Boston,	5,200 00	
Purchases at Marietta and the vicinity, for the use of the mission,	952 30	
Travelling expenses of missionaries and assistants, on their way to Dwight,	525 00	—6,807 30

INDIAN MISSIONS GENERALLY.

Freight, &c. of articles sent to the several stations,	63 63	
Books for the several stations,	14 11	——77 74

MISSION TO THE SANDWICH ISLANDS.

Passage of George Sandwich to the islands, and articles for use on his voyage,	96 86	
Books and paper for the mission,	2 00	
Articles purchased in Boston, and shipped to the islands,	570 84	——669 70
Carried forward,		$39,129 50

Brought forward,		$38,129 50

FOREIGN MISSION SCHOOL.

Remitted from the Treasury, for the general expenses of the school,	2,575 00	
Donations received at Cornwall, including $212 from the Baron de Campagne,	495 35	
Books for use of the school,	8 25	
Travelling expenses of boys in going to Cornwall, and board previously to their going,	57 38	—3,135 63

GENERAL CONTINGENCIES.

Trav. expenses of the members of the Board, in attending the ann. meeting,	181 50	
Travelling expenses of the Secretary and Treasurer, on the business of the Board,	19 50	
Expense of meetings of the Prud. Committee,	9 00	
Services of agents employed to collect general funds, 194 28		
Trav. expen. of do. 50 28		—244 56
Expenses of Messrs. Temple and Goodell in attending medical lectures,	38 10	
Printing: viz. the Missionary Herald for Aux. Societies, sent to missionary stations, and to distinguished benefactors, for the year 1820, $854 32		
Eleventh annual Report, 417 25		
Missionary tract, 207 50		—1,479 07
Salary of the Corresponding Secretary,	375 00	
Expense in the Cor. Sec. department, viz. postage, 19 30		
Supply. his pulpit 5 Sabbaths while in the service of the Board, 50 00		——69 30
Salary of the Treasurer for the year preceding,	600 00	
Reimbursement of monies actually expended by the Treasurer in the discharge of his office, principally for clerk hire, as ascertained by a committee appointed by the Board, *	750 00	
Carried forward,		$41,265 13

* *The members of this Committee are Samuel H. Walley, Esq. the Rev. Sereno E. Dwight, and Henry Gray, Esq.*

Brought forward,		$41,265 18
Paid by the Treasurer for postage,	163 84	
Printed, and other stationary, depository, and furniture,	65 14	
Freight, transport. and directing the Miss. Herald,	39 52	
Collecting drafts,	7 69—276 19	
Counterfeit bank notes,	40 00	
Discount on bank notes, some of which were much depreciated,	279 14	
Periodical works, for mis. stations, and sent in exchange to foreign Societies, &c.	115 62	
Expense of an extra clerk,	14 30—4,491 28	
		$46,756 41
Correction of an error occasioned by the same sum having been reported twice to the Treasury through mistake,		15 00
Carried to the credit of the Board in new account, Sept. 1, 1821,		$34,248 52
		$81,019 93

The Board, Cr.

By balance brought to the credit of the Board in new account, Sept 1, 1820,		$33,049 98
By cash received in donations within a year past, as published in the Missionary Herald and in the Appendix to this Report,		46,397 48
Avails of Cherokee poney sold,		63 14
Gain on exchange, and avails of publications sold,		88 78
Interest on money, and income of stock,		1,420 55
		$81,019 93

AUDITOR'S CERTIFICATE.

This certifies, that I have examined the accounts of Jeremiah Evarts, Esq. Treasurer of the American Board of Commissioners for Foreign Missions, for the year ending August 31st, 1821, and find them, as heretofore, well vouched and accurately kept, and a balance remaining in his hands, of thirty-four thousand, two hundred forty eight dollars, fifty-two cents, as per trial balance.

A. ADAMS, *Auditor.*

MISSION AMONG THE CHOCTAWS.

EXTRACTS FROM THE JOURNAL KEPT AT MAYHEW.

(*Continued from p.* 83.)

Oct. 1, 1821. A general council, which has been sitting since the 27th ult. closed their session this day. They have organized, in the North East District, a small company of 10 men, to act as a patrol, for the purpose of punishing offenders, collecting debts, &c. This is the first instance of the organization of a civil power among the Choctaws to execute the laws. Provision was made in the late treaty, by which they are to receive $20 annually per man.

Nov. 13. We have now a house finished, 17 feet by 22, with a brick chimney, for the accommodation of travellers. We have suffered much inconvenience from not having sufficient room for them; fifteen or twenty sometimes calling at once, to tarry over night.

Last evening enjoyed a pleasant season of conversation, singing, and prayer with several guests from Mississippi and Pennsylvania.

Circular from the War Department.

Received by mail from the War Department, by order of the Secretary of War, the Lancasterian Sytem of Education with improvements. It was accompanied by a circular, recommending the adoption of the system in the schools established for the instruction of Indian children. The parental care which the General Government exercises over these schools, demands our liveliest gratitude.

Sabbath, 18. Three or four of the natives attended public worship. After the exercises were closed, we attempted to converse with them by means of our boys. They can interpret but very imperfectly on religious subjects. We anticipate the time with much interest, when the two youths at the Cornwall school will return to their nation, and act as interpreters at these establishments.

[Though so many travellers call at this station, they are, by donations, and in other ways, a source of profit to the mission.]

29. Four young gentlemen tarried with us last night and a part of this day. Three of them are from New York, and are professors of religion. Their visit has been very pleasant. They are teachers of penmanship. They made a donation of $10 to the school.

Dec. 3. A pious gentleman of the Methodist denomination from Tennessee, visited us to-day. He left $5 for the school. In the evening united in the monthly concert of prayer.

6. This evening received, to our great joy, the letter from Mr. Slocomb, containing the donation of $100 from Gen. Putnam, which we supposed was lost. The letter was mailed in July last.

[That the Indians should be ignorant of the Sabbath, is not surprising. But that they are in general wholly ignorant of God, may to some seem doubtful, so frequently do they use the phrases, the *Great Spirit*, the *Great Father above*, &c. That, however, they have little, or no idea of God, as a Spirit, might be easily shewn. That they generally know nothing about him, is asserted below. See also, vol. xvii, p. 342.]

Sab. 9. Not knowing when the Sabbath comes, the Choctaws frequently bring articles for sale on that day. In such cases, we give them the privilege of storing their articles till Monday. This evening two Choctaw men and one woman came from a village about 15 miles distant with potatoes. Through our friend Capt. Folsom, providentially with us to-day, we held a talk with them. They stated, that there are four families in the neighborhood in which they reside; that they have concluded to work; that they do not purchase whiskey and bring it into their neighborhood, as many other Choctaws do; that their head-man, called the *Red Switch*, never drinks to intoxication; and that he advises them to bring what they have to sell to the missionaries, to purchase clothes with.

The moral condition of this people is truly deplorable, and must cause every benevolent heart to weep. Surely darkness hath covered the land, and gross darkness the people. They say, that "the Choctaws talk about the great Father above. But they do not know who he is, or what he wishes them to do. They think, that if missionaries should come among them, and talk with them, it would do good." We have never visited that part of the country in which they reside.

10. We have now completed three double brick chimneys accommodating 6 rooms, and one single chimney. Our bricklayer left us to-day to go to Elliot, to build a large chimney there.

Arduous labors.

12. Started a five horse waggon for Elliot. It takes over a quantity of lime and tar for that establishment, and will bring back flour, and some articles of clothing. Those who have had no experience in a similar situation, can form no just conception of the extent and variety of labor in these establishments. In almost every neighborhood in New England, furniture, farming tools, blacksmithing, shoe-making, &c. can be obtained, by going a short distance, at a reasonable price. Those who wish to build, can be supplied with boards, shingles, and other materials at any time, and to any extent necessary. Here, we must saw our plank by hand, and either make our shingles, or transport them a great distance, burn our own lime, and make our own brick. In short, we should be embarrassed continually, if we could not do the work of a blacksmith, carpenter, cabinet-maker, mill-wright, wheelwright, shoe-maker, tailor, saddler, harness-maker, &c. We have oakum to pick, boats to cover, caulk and pitch, and our supplies to convey from distant places, both by land and water. This shows that business must advance slowly, unless we are well supplied with mechanics and other help, and with money.

The hauling of provisions and other supplies from Elliot, and of lumber for buildings, in addition to our farming business, obliges us to keep heavy teams of oxen and horses; and we find it very difficult in this country to obtain experienced and faithful teamsters.

Excessive cold.

15. After two days of sunshine, the ice is still hanging to the trees and bushes, and even to the grass and weeds in the open prairie, which froze on them during a rain, 48 hours ago. The thermometer, at sunrise this morning, stood at 11°.

17. Hired a man and his wife this morning, from the settlements in Alabama, for one year. He is an industrious farmer, and his wife a good seamstress.

24. Our waggon arrived from Elliot with flour, clothing, &c., and brought letters from several of the brethren there.

26. The weather is excessively cold for this climate. Thermometer this morning at sunrise stood at 8°, which is three degrees lower than it had been since we have been in this nation.

29. In the evening brother Williams arrived, accompanied by the Rev. G. Hollenbeck.

Sab. Dec. 30. Our dear brother Hollenbeck preached unto us the words of eternal life. Text: *I am the light of the world.* With his exercises we were much instructed and refreshed. The Lord reward him for his labors of love. He is a

licentiate from the Presbytery of Albany, N. Y. Was last from Natchitoches, Louisiana, and is on his way to Tennessee; in feeble health, having suffered much from remittent and intermittent fevers.

Closing reflections.

31. Thus, through the tender mercy of our God, we are brought to the conclusion of another year of our short lives, and of our labors. With devout gratitude and praise we are constrained to say, *Hitherto hath the Lord helped us.*

MISSION AMONG THE CHEROKEES.

EXTRACTS FROM THE JOURNAL KEPT AT BRAINERD.

(Continued from p. 16.)

A refractory scholar.

Nov. 15, 1821. An adult scholar, a half breed, went out of school without leave.

16. The scholar above mentioned attended school to-day. When his class took their places to read, he reluctantly sat down with them and read; but would not spell, though repeatedly required to do so. Mr. Chamberlain conversed with him respecting his conduct. He wept, and soon left the house. Mr. Chamberlain followed him to his cabin, went with him to father Hoyt's room, and spent some time in conversation with him alone. He did not appear angry, but much distressed. He said he wished to leave this country, and go to war against the Osages. Mr. Chamlain inquired why he violated the rules of the school, by going out as he did,—why he did not ask permission: He said he thought of it, but his heart was so bad he could not. Mr. Chamberlain, after pointing out the danger of attempting to run away from God, told him he might go or stay, as he chose.

17. The scholar mentioned yesterday told us this morning he had made up his mind to leave the school, and go to the Arkansas. When Mr. Chamberlain gave him his clothes, he said he wished to ask forgiveness for his conduct. When Mr. C. replied that he would freely forgive him, he immediately burst into tears, and wept sometime, and went away much affected. He is now gone, and our opportunities for instructing him are probably for ever past. After leaving us, he met brother Butler, and told him he was very sorry he had left the school, and would go back, but feared he could not be received. As brother Butler knew not what he might have done to occasion his leaving the school, he did not urge him to return.

Death of John Rackley.

18. This evening John Rackley, a scholar of about 14 years of age, was taken with a pain in his head, and vomiting.

20. The sick boy was removed into the mission house for his comfort, and our convenience in attending him. Before night he became delirious. Some of the others are unwell. They are generally taken with a severe headache and vomiting.

21. Last night the sick boy was in extreme pain, and a continued state of derangement. About 4 o'clock we sent for his grandmother, 20 miles distant, who is his only surviving near relative in this part of the country, except a sister four or five years of age. But we sent too late to give her an opportunity of seeing him alive. A little after sun-rise he died. This dear child was almost the only hope of an aged grandmother, whose earthly friends have fled to the world of spirits, a d left her gray hairs to go down with sorrow to the grave. This is the first instance of mortality among the scholars, since the commencement of this school. The old lady above mentioned, arrived about sun-set, inexpressibly borne down with grief.

22. The remains of the deceased child were committed to the tomb.

Arrival of Local Missionaries.

24. Brother and sister Ellsworth, and sister Harriet Ellsworth, arrived in good health, after a long, though prosperous journey of eight weeks and four days. We rejoice in the goodness of God to them and us, and especially to the children and people of our charge, in continuing to furnish them with the means of literary and religious instruction.

Sickness of Mr. Hoyt.

29. Last night father Hoyt was seized with a pulmonary complaint, and was in extreme pain through the night.

30. Father Hoyt continues in great distress, and considering his former weakness, we consider his situation very precarious.

Death of a white man.

Dec. 1. Brother Butrick went to Mr. Coodey's to visit a white man, sick with a consumption. As the sick man said he thought he should die this night, and the family wished brother Butrick to spend the night there, he concluded to stay. This man, though repeatedly warned of his dan-

ger, and entreated to prepare for death, told sister Coodey, but two or three days ago, that he had not thought much of dying; and would not even now, when sensible of the near approach of death, say he was sorry for all his sins. About 9 o'clock he expired.

2. The corpse of the man who died yesterday, was brought to this place, and conveyed to its last earthly home.

Providential escape.

3. Last night, as Mr. Chamberlain was at the well, a large dog that has been here some time, and appeared strangely for a few days past, came by him, so near as almost or quite to touch his clothes, went into the hall, and discovered evident marks of madness. Mr. Chamberlain, through the kind Providence of God, escaped. After a short time, the dog howled, and ran. Peculiar gratitude is due to God for this deliverance.

4. The mad dog was this morning killed. We know not what, if any creatures have been bitten by him.

Temporary absence of Mr. Vail.

Brother Vail left us for New Jersey. We should regret his undertaking so long a journey at this season of the year, especially as his labors are so much needed here, were it not that parental duty so evidently requires his absence for a time.

8. Mr. Little from Philadelphia called, on his way to Huntsville. Father Hoyt is still confined to his bed, but is, we trust, recovering. This morning Mr. Little left us to pursue his journey. He seems truly interested in missions. His stay has been short; but his company and conversation have been refreshing to our hearts. On his departure, he expressed his good wishes, and his desires to promote the Redeemer's kingdom among the heathen, by a donation of twenty dollars.

11. Through the kind Providence of God, father Hoyt is so far recovered, as to sleep last night without a watcher. We trust, that, through the Divine blessing on the means used, he will soon be enabled to discharge the important duties of his station.

Visit of Samuel J. Mills and others.

15. Brother Samuel J. Mills and David Brainerd's father, whose English name we learn is Fields, arrived. The latter brought two girls, one of which has not before attended school. Brother Potter also arrived from Creek-Path. He brings favorable tidings concerning the church and people there. Since he was here before, he has baptized one of his beloved charge.

16. We had the privilege of coming again to the Lord's table. Here the master and the servant are alike; the rich and the poor meet together, and the Lord is the helper of them all. We lament the continued debility of our dear father Hoyt, and some of the sisters, which keeps them from the house of God.

17. Meeting for business. Resolved, that three volumes of the Christian Observer, two volumes of the Panoplist, Williams's Sermons, Henry on Prayer, Baxter's Saints' Rest, and the Rise and Progress of religion in the soul, be assigned to the school at Creek-Path.

Arrival of Mr. Parker.

19. Brother Parker arrived. He came by water to Nashville, and from thence to Winchester in a hired waggon. At Winchester he left his family, and came here on foot, about 60 miles, for a waggon to convey his family to this place. Although he has found some trouble since he landed at Nashville, yet generally he has been prospered; and we have great cause to rejoice in the goodness of God, in bringing him in safety to the scene of his future labors; and we trust he will be able to do much toward building the house of God in this benighted land.

24. Brother Parker left us to go to his family, having been detained here by rain and high water, a number of days. This evening, through the kindness and mercy of God, our dear father Hoyt was able to be present at our meeting for business, after an absence of four weeks.

Having brought this journal to the close of the year, our limits constrain us to make a pause. In the remaining parts of the journal, which we have received, there are some interesting notices; but we must postpone their insertion.

Mr. Parker arrived, with his family, at Brainerd, on the 8th of January; and left that place for Taloney, where he is to labor, on the 23d.—He brought with him to Brainerd a box of clothing from his neighbors and friends in Ohio, and another from Meadville, Penn., which had been for some time at Nashville. The articles were all safe and in good order.

On the 25th of Jan. twelve boxes of clothing were received at Brainerd, by way of Augusta. They are acknowledged as

coming from the following places: Otsego County, Sangerfield, Turin, E. Hebron, Cooperstown, and Bath, in New York; Benson, Vermont; Danbury and adjacent towns, and Southington, Connecticut; Long Meadow, Massachusetts; and one from place unknown.—This is precisely the number of boxes, which was shipped, at different times, by Mr. Sayre at New York, for Savannah; and though the names of some of the towns, do not compare with those in our possession; we have no doubt that the boxes are precisely the same. In repacking the boxes, and putting the contents of several into one, the bills contained in them are easily mislaid. It may be important to mention, that articles from the following towns in New York, were forwarded in the above mentioned shipments;—Lansingburgh, Paris, Granville, and Bainbridge.

MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

ANNUAL REPORT TO THE SECRETARY OF WAR.

A copy of this Report, which was made out about the close of September, has recently been forwarded to us. As it is the first of the kind from this station, and contains a brief view of the mission, we shall give it almost entire.

In compliance with the directions contained in the Circular from the Department of War, dated Sept. 3, 1819, the undersigned, missionaries under the patronage and direction of the American Board of Commissioners for Foreign Missions, have the honor to make the following statement.

The establishment, which they have had the pleasure of commencing for the benefit of that division of the Cherokee Indians, which has migrated west of the Mississippi, and settled upon the Arkansaw river, is located about four miles north of the river; two hundred miles above the Arkansaw Post; and about one hundred miles below the present military post at Fort Smith. It is not much short of five hundred miles up the Arkansaw, following the course of the river. The scite selected is on the west side of a creek called Illinois, which is lined, on each bank, with good bottom land. The creek empties into the Arkansaw from the north, and is navigable for keel-boats as far as our establishment. about one half the year.

The name Dwight has been given to this station in affectionate remembrance of the late Timothy Dwight, D. D. President of Yale College, who was a warm and devoted friend to missions, a distinguished and active member of the Board, and the first who died from that body after its incorporation.

After saying, that they spent some time at Brainerd and Elliot, in order to learn the best manner of conducting schools among the Indians; and, in the first instance, went up the Arkansaw without their families, to make preparations for settlement; having been joined at the Arkansaw Post, by Messrs. Hitchcock and Orr; the Report proceeds:

We all arrived in this country in the month of July, 1820. Sickness, however, with which we were all affected, prevented our entering immediately on the work in view, and has greatly retarded our operations since their commencement. The scite selected was a wilderness. The first tree was felled on the 25th of August. Since that time, we have cleared, and enclosed with a substantial fence, about 20 acres, most of which is improved the present season. We have also erected four cabins of hewed logs for dwelling houses; two of which are 20 feet square, with piazzas on two sides, and two are 18 feet by 22, with piazzas on one side. A school house, 24 feet by 36, is nearly completed, constructed on the Lancasterian plan, and designed to accommodate 100 children. A considerable part of the work is done for a dining hall and kitchen in one building, 24 feet by 68, with piazzas on both sides, and a cellar under it, 24 by 40 feet. Aside from what has been mentioned, we have built a corn-crib and stable, and have cleared and fenced a garden, yards, &c.

The property at present belonging to the establishment, consists principally of stock and farming utensils;—three horses, two yoke of oxen, ten cows and calves, between 30 and 40 head of swine, two waggons, one cart, ploughs, &c.

We have not yet made sufficient progress to enable us to open a school for the instruction of heathen children; but hope to do so in about two months. The number, which will be admitted to enjoy the privileges of instruction, cannot at present be named, as no limits will be set to the extent of benevolent action, except what is involved in the want of means.

The plan, upon which the school will be

conducted, is similar to that of the schools at Brainerd and Elliot, with which the Executive is in some measure acquainted, and which has already received its approbation. The plan requires, that all the children taken into the school, be received also into our family, that they may be constantly under our care and direction. By taking them before their habits are formed, placing them in a Christian family, and teaching them, not only the common branches of human learning, but the various kinds of labor on the farm, and in the work-shop; and thereby inuring them to habits of industry, temperance, and sobriety, there will be a foundation laid for their future usefulness, and reason to hope, so far as the influence of such an education extends, that the condition of our aborigines will be essentially improved. This plan of education, embracing a practical knowledge of agriculture, and such of the arts as are suited to the condition of the Indians, on the part of the boys; and spinning, weaving, sewing, and the various kinds of labor in a well regulated family, on the part of the girls; is that which we design to introduce into the school, about to be commenced. We fully accord with the views of Government, so far as they are known to us, as to the high importance of teaching Indian children to labor; and not only how to do this to good advantage, but also to feel sensible of the necessity and utility of it in their own case; and to prepare their minds gradually to be pleased with industrious habits and active life. But for the accomplishment of the object contemplated, time, perseverance, exertion, and no small expense, will be requisite.

Messrs. Finney and Washburn then state, that in order to make the establishment permanent and highly beneficial, additional buildings must be erected, mechanics brought on the ground, a large plantation cleared and put into a productive form, and great additions made to the stock and farming utensils. Among the buildings, are a saw-mill and grist-mill, which are important not only for the natives, but for diminishing the expenses of the school.

The actual performance of all this, will require greater means, than we can at present expect, unless the benevolent aid and fostering hand of Government be extended to us. To this we look with humble confidence, for at least a part of our resources for carrying on the great and highly important work of civilizing a part at least of our long neglected aborigines. To this work we have devoted ourselves for life, desiring and expecting no other earthly reward, than what is experienced in benevolent exertion, and having a full conviction of its entire practicability.

EXTRACT OF A LETTER FROM MR. FINNEY TO THE TREASURER.

Dwight, Ark. Ter. Nov. 28, 1821.

Dear Sir,

Respecting the mission with which we are connected, nothing of interest can at present be communicated. We occupy a field, however, which, although hitherto a barren wild, and hard of cultivation, is not to be neglected. The Lord can, and will in his own time, have, even here, a harvest of souls to the praise and glory of his grace. We may see no fruit even to the end of our course; but the assurance that our labor in the Lord shall not be in vain, and that we may be the humble instruments of preparing the way of the Lord in this part of the wilderness, encourages us to labor patiently and perseveringly, and to occupy till he come.

Our missionary trials are spoken of as peculiarly severe; but pain, sickness, and exposure to premature death, are some of the lightest trials of a missionary life, and are nothing compared with what some have experienced who have gone before us, or when viewed in connexion with the heavenly nature of the object we seek. It has often been a question in my own mind, whether missionaries ought to communicate any thing of the kind to the Christian public, lest they appear desirous of self-exaltation. But when we consider the fact, that the missionary enterprise is becoming in some measure popular, and that the number of those who offer themselves as candidates for the sacred service is increasing, there is perceived to be danger, that some will enter the lists, without counting the cost, or with minds unprepared for the rugged course on which they enter. It seems proper, therefore, to present, in some measure at least, the dark side of the missionary life, which may operate as a barrier against a hasty, inconsiderate, unhallowed entering upon a work, which requires stability, decision, faith, patience, perseverance, and a holy, enduring zeal.

These remarks are very sensible, and deserve, especially the concluding sentences, the attention of all who think of applying for the holy, but arduous employment of missionaries among the benighted pagans.

Here we take occasion to remark to all,

who think of applying for employment among the heathen,—that no one should consider himself as having come to an enlightened decision, till, by much reading and reflection, he has ascertained the nature of a missionary life. Reflection, without reading, gives the enterprise a romantic air; and a little of both, has often no better effect;—while the fact always proves to be, on trial, that nothing is a more sober reality, than a missionary life. After a little while, when the novelty of the situation has passed away, the adventurer—for we can call him by no better name, who goes forth without duly counting the cost,—wakes to a just view of the undertaking. He expected many trying things, but not such as these; many things grievous to the flesh and the spirit, but they were of a different nature. His situation, the work, the heathen, are all unlike what he had conceived and loved, when in his native land. Now arise the pains of disappointment, and the spirit of enterprise is broken.—The only sure way of avoiding these evils, is to acquire, by reading and reflection, a just conception of the nature of the work; and to supplicate daily the God of all grace, for large communications of that divine Spirit, which gives strength and inflexibility to benevolent purposes, and raises the soul above the vicissitudes and disappointments of this world. As a motive to seek earnestly this spirit, we assert, without fear of contradiction from those who have made the trial,—that he, whose piety is habitually languid, before engaging in a mission, will not probably find, that a change of country, and circumstances, and work, will warm his cold affections, and give him a "holy, enduring zeal."

PALESTINE MISSION.

LETTER FROM MR. PARSONS TO MR. CYRUS BYINGTON, DATED JERUSALEM, MAY 5, 1821.

My dear Brother,

Just as I left Smyrna, I wrote a hasty letter in reply to yours of August 18th, enough to express my gratitude for the favor, and my wish to stand among the few, who are to receive many of your letters.

After a residence of about three months in this sacred city, I can say, that in one respect it differs from any other place I ever visited:—there is no such thing as being satiated by viewing objects every where presented to the eye. The sight of Smyrna, of Pergamos, of Patmos, awakened the tenderest sensibilities; but the feelings were in a measure momentary. It is not so with Jerusalem.

I now go to Mount Calvary,—walk in the Garden of Gethsemane,—stand upon the heights of Zion,—ascend the Mount of Olives,—drink of the waters of Siloam, with greater pleasure, than I did on the first day of my arrival. Indeed there are so many subjects presented to the mind, such as the devout anthems of David; the dedicatory prayer of Solomon when he kneeled, and spread out his hands to God, and consecrated a temple, which became the glory of the church, the wonder of the world; the exalted strains of Isaiah, when he saw the day of Christ and rejoiced; the zeal, patriotism, and piety of Ezra and Nehemiah when they reared the tabernacle of David amid the opposition of a world; and what is infinitely more, the benevolence, sufferings, death, resurrection, and ascension of our divine Redeemer,—that the pleasure must be increased upon every examination.

But what is rather remarkable, this view of the subject destroys all curiosity to see *particular objects* venerated by the ignorant multitude. You are here shown the pillar, to which our Savior was bound to be scourged; the arch upon which Pilate cried, "Behold the man!" The very door, at which Peter knocked, when the angel led him from the prison; and a thousand other places of great veneration. Now all this is folly, and calculated to disgust enlightened travellers, and give strength to infidelity.

But, that this city was for many ages the great capital of the church of the living God; that it has been honored by the presence of David, of the Prophets, of Gabriel, and of God himself in human flesh: that the Gospel has been preached here with power, and with wonderful success, and a multitude from this city conducted to the heavenly world,—is *truth*, upon which the mind may rest without the possibility of deception. And this is enough to satisfy the most enlarged and benevolent minds.

You speak of the *trials* of missionaries. Perhaps now you can speak of them by experience. If so, you have found them, I doubt not, much as we contemplated them, when examining the question relative to missions. It is one thing, however, to make mention of the trials of a missionary, and quite another thing to experience them. We often said, we must languish under a burning sun; wander solitary and forsaken without a smile to cheer, or a

heart to feel for us; be hated by many, flattered by a few, and loved by none; and have life always given over unto death.

These, it is true, are *afflictions*, but not worthy to be mentioned in comparison with others, which prey more deeply on the heart. To be obliged to be silent when God is dishonored, and souls deceived and destroyed by the craft of men; to be left in doubt what measure to pursue, what course to take, what counsel to give; to be counteracted in every good design by a power which cannot be evaded, and to urge a spiritual religion upon those who have no ears to hear, no eyes to perceive, and yet who *know* that heaven is secure,—is an affliction which makes the heart bleed.

I have never been more sensible of the duty of praying for missionaries, than of late. In my solitary room I often find comfort from this reflection; that I may do good to my brethren who are afar off, even if I can do no good to those who are near. It is a comfort to pray for missionaries by name, and thus employ a day in looking over the Christian world. I think I can say, that my assurance of the conversion of the world to Christ was never so firm as at the present time: and never, surely, were the obstacles and difficulties more affectingly magnified.

My brother, we need not fear, we may dismiss all solicitude,—go forward,—turn not to the right or to the left. God will overturn and overturn, till He, whose right it is, shall take the kingdom.

I trust that your body and soul prosper. If you write to any of our fellow laborers give them Christian salutations. Wide is the field, but the reward is great. My last wish, as I bid you farewell, is, that we may sit together in heavenly places.

LEVI PARSONS.

EXTRACTS OF A LETTER FROM MR. FISK TO THE CORRESPONDING SECRETARY.

Smyrna, Nov. 22, 1821.

Dear Sir,

I have already given you some account of the village of Sedicui, and a visit which I made to it last winter. I have just returned from a residence of a month there with the families of the Messrs. Vanlenneps. We went out Oct. 20th. The five Sabbaths which I spent there, I preached in French to a congregation of about 20 persons, from the following texts:—"Search the Scriptures." "The law of the Lord is perfect." "When thy judgments are in the earth, the inhabitants of the world learn righteousness." "There remaineth, therefore, a rest for the people of God." These were sermons, which I had previously written in English, and translated into French. I spent a little time daily in reading the Scriptures in English, Greek, and French, with six children of the Messrs. V., and devoted most of my remaining hours to study. I sold three Greek Testaments for about one third the first cost, gave away four others, and distributed, and left for distribution, 100 Greek tracts of different kinds. I also visited the Greek priests frequently, for the purpose of reading the Scriptures with them. After reading our Savior's discourse to Nicodemus, I asked, "What is regeneration?" The head priest replied, "Baptism," I asked, "Is it water baptism merely, or does it imply also the renovation of the heart by the Holy Spirit?" "It certainly implies the latter," said he. I replied, "Suppose a man has been baptized, but his heart remains unholy, and he has no true faith; can he be saved?" "Certainly not," was the reply. I then entered into conversation to shew the nature and necessity of the renewing influences of the Holy Spirit. To all that I said, he readily assented.

A little way from Sedicui, there is a spring called "St. John's Fountain," to which the Greeks attribute a kind of miraculous power. The water is slightly impregnated with iron. The sick resort to this fountain, taste the water, make the sign of the cross, offer a short prayer, and then tie a small rag to the bushes which surround the spring, and, according to public opinion, depart materially benefitted. Hundreds of rags are hanging on the bushes, having been left there by invalids, who came to be healed. Similar springs are found, it is said, in the neighborhood of many Greek villages.

Smyrna, with its vicinity, continues to be a theatre of the most tragical and bloody scenes. Three or four days ago, a quarrel took place between some Turks, and some Slavonians and Ragusians who are Austrian subjects. A few individuals were killed on both sides. This excited the anger of the Turks generally to the highest pitch of phrenzy, and they wreaked their vengeance on the poor Greeks, shooting and stabbing them in the streets, and even breaking open houses to glut their fury, and gratify their lusts. I have heard the number of assassinations committed in the course of two or three days, variously estimated at from 100 to 300.

Mr. F. states, that firmans had been repeatedly received, ordering all peaceable Greeks to be protected, and that Turks who molested them should be severely punished. The effect of these firmans was usually a short period of tranquillity, which,

however, was repeatedly interrupted by a report of some victory gained, or some outrage committed, by the Greeks.

My own situation is such, that I entertain very little apprehension as to my personal safety. Yet scarcely a week has passed, for eight months, in which I have not witnessed, or heard of events of the most revolting and distressing kind. The occurrences of this year have made the most horrid things recorded in ancient history seem familiar,—seem like *facts;* and not like the imaginations of a tragic muse. These exhibitions of lust, of cold blooded cruelty, furnish dreadful testimony of the corruption of human nature. O that from these impressive and instructive lessons, I may learn practical wisdom.

After some suggestions, as to the effect of the disturbances in that country on the present operations of the mission, Mr. F. proceeds:

Be the result of the war, however, what it may, I entertain very little apprehension, that it will be seriously unfavorable to our cause; and possibly it may open a wide door, for the circulation of the Scriptures, the establishment of schools, and the diffusion of evangelical truth. Our general plans should be laid, not with a view to present occurrences merely, but principally with reference to the general state of the country.

Under date of Nov. 27th, Mr. Fisk thus notices the sickness of Mr. Parsons, concerning which we barely hinted in our last number:—"It is now a month, since I received a letter from brother Parsons, giving me the painful intelligence, that he had been dangerously sick; but thanks to a kind Providence, the same letter informed me, that he had nearly recovered his health. Had I known of his sickness sooner, I should, if possible, have gone to him; for I fear he suffered much from the want of proper attentions. He was sick, nigh unto death; but God had mercy on him, and not on him only, but on me also."

EXTRACT OF A LETTER FROM MR. PARSONS TO THE TREASURER.

Sira, Nov. 7, 1821.

Dear Sir,

From the 5th of Sept. to the 1st of Oct. I have no correct recollection of any thing which was said to me, or of any thing which was administered for my recovery. My mind was greatly confused, and for some days remained in a state of the most distressing derangement. Three physicians visited me every day, and the result of one of their consultations was, that my life must terminate within 24 hours. About the first of Oct. the fever abated, and I awoke as from a long dream. It was not the dream of death. I opened my eyes, but it was not in eternity. The solemn moment of exchanging worlds, had not arrived. I yet tabernacle in the flesh;—and if it may be to contribute a little for the promotion of the Gospel among the heathen; if it may be for the everlasting happiness of one sinner; what occasion shall I have to rejoice!

For a month past I have been gaining strength, though, in consequence of frequent colds, I am still confined to my room.

If my health will permit, I design to sail for Smyrna by the first opportunity. Vessels are frequently passing from Smyrna to Cyprus, or Jaffa. I am not without a strong hope of arriving at Jerusalem before Christmas. The time from Christmas to the Passover affords high advantages for obtaining and diffusing religious information.

Three days previous to the last date of Mr. Fisk's letter, (Nov. 27,) he had heard from Mr. Parsons at Scio, on his way to Smyrna.

MISSION AT THE SANDWICH ISLANDS.

LETTER FROM MR. BINGHAM TO THE TREASURER, RESPECTING THE VISIT OF THE RUSSIAN SHIPS OF DISCOVERY.

Woahóo, July 7, 1821.

Dear Sir,

I have often allowed myself the pleasure of writing you, and have indulged the utmost freedom on a variety of subjects; and I am persuaded that you will excuse it, if I give you a brief account of the visit of the Russians to this place.—On the 2nd of April, two ships of discovery entered this port, the "Otkutic," Commodore Vaseclieff, Lieut. Avenoff, Zelinoie, and Boyle; and the "Blagenamerennoy," Capt. Schishmareff, and Lieut. Lazareff. They sailed from St. Petersburg in 1819, where their Emperor went on board, examined their preparations, wished them success, and took an affectionate leave of them.

They touched at the Cape of Good Hope, Port Jackson, Kamtschatka, Hatzebuis Sound, Norfolk Sound, California, and came thence to the Sandwich Islands.

April 4. The Russian officers came on shore and were introduced to the king. But as he had no place on shore, where he could politely ask them to sit down, or give them comfortable seats, he took them to the elegant dining-room of the Cleopatra's Barge, where they were well accommodated, and politely served with a glass of wine, when they rose, and drank to his Majesty's health. They were welcomed on board, also, with a salute of 8 or 10 guns. When they had made known their business, obtained permission to receive supplies, to make astronomical surveys, to survey the harbor and examine the country; I had the pleasure of conducting them to the missionary establishment, and of introducing them to the brethren and sisters of the mission family. We were all happy to see so many of the subjects of Alexander at our house, as friends and neighbors. They were generally dressed in the uniform of their Navy officers, with their side arms girded on. A priest of the Greek Church, 73 years old, in a large black cloak, having a cross suspended from his neck; two physicians, a naturalist, and an astronomer, attended the Commodore. Two of the gentlemen, (Lieutenants) speak English with some facility; some speak Latin, some Spanish, and all Russian. The Commodore inquired with interest, whether we were supported by the American Government; how long we had been here; and how long we intended to stay. He appeared satisfied with our answers, pleased with our enterprise, and said all nations would approve of it.

6. According to previous request, they visited our school, and favored us with their company at tea. They appeared to be pleased with the state of the school, and with the improvement of the pupils, the marks of genius they exhibited, and with our general prospects. The Commodore spoke of the superiority of our system over the Catholics at California, as we were attempting to promote learning, as well as Christianity. The papists there, he says, make slaves of those, whom they attempt to proselyte.

8. We had divine service at our house, preaching from the text, "We glory in tribulations also," followed by Melton-Mowbrey*. One of the Russian officers, who was present, finding that Mrs. B. was unwell, kindly offered to bring one of their physicians; who soon came and gave his advice. We notice the kind providence, which sends us such seasonable advice; and would acknowledge the blessing attending it.

9. The king and queen dined on board the Commodore's ship, sleeping an hour before dinner in the cabin. As I had gone on board to obtain the medicine prepared for Mrs. B. I was requested to dine, and to ask a blessing at table. The Commodore said to the king, "We acknowledge God as the giver of our food." We hope the interview enjoyed by the king, with these gentlemen, will be useful to him.

12. The family dined on board the Commodore's ship, agreeably to a polite invitation previously given;—and received much kind attention. They were shown many interesting curiosities, collected from different tribes and nations; as well as the accommodations of the ship.

Beside the Russian seamen, we were gratified to see two Kamtschadales, and one Siberian, who were said to have become excellent sailors, with little practice.

14. We were invited on board the other ship. Both ships are well fitted out for the purposes of discovery. All the sea Captains, in port, dined to day,—a sumptuous dinner of 8 or 10 courses;—one dish of soup put up in London 1819; also milk put up at the same time and place, and preserved good, for coffee. These were curiosities.—They enlivened the natives for several successive evenings with the exhibition of fireworks.

16. At their request, I gave the Commodore a written communication, respecting the state of this nation, and committed to his care a letter addressed to the Governor of Kamtschatka, and, with their approbation, a copy of the Memoirs of Obookiah, for Prince Galitzin. They sailed on the 18th.

From what we have seen of these gentlemen, they appear to be well educated; attached to the Emperor, whose full length portrait accompanies them wherever they go. They appear exceedingly happy in each other's society, fond of cheerful conversation, and kindly disposed toward all men, especially to us, the American Missionaries.

We hope this enterprise of discovery will be the means of promoting science and civilization, facilitating commerce, and other arts of peace; and of hastening the general diffusion of the Gospel. We shall rejoice in the reign of Alexander, the patron of benevolent institutions, while his influence favors the increase of Evangelical light, and the enjoyment of universal liberty and peace.

I am, Dear Sir, truly yours,

H. BINGHAM.

* A favorite piece of music.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

from Feb. 19th to March 18th inclusive.

Alfred, Me. Mon. con. by the Rev. N. Douglas, - - - $4 51
Rev. N. Douglas, by Mr. N. Willis, 49
Amherst, N. H. Mr. Ainsworth E. Blunt, - - - - 82 40
Amherst, Ms. Avails of a miss. field cultivated by students of the academy, by Mr. W. K. Talbot, 6 00
Bergen, N. Y. Wm. Munger, by the Rev. H. Halsey, - - 1 00
Beverly, Ms. Miss C. T. - - - 1 00
Booth-bay, Me. Mon. con. by the Rev. I. Weston, - - - 15 15
A few female friends of missions, 3 00
Reading and Sewing So. avails of their work, - - - 9 93
One tenth of a legacy, - - - 1 70
A marriage fee, - - - 3 00
Charity box, - - - - 1 22
Boston, Ms. A few fem. members of the Old S. Church, first semi-ann. payt. for child in Mr. Kingsbury's family, to be named WILLIAM JENKS, by Mrs. E. Clap, 15 00
Mrs. S. P. B-n, for the Sand. Isl. miss. - - - - 5 00
Members of a school for the sch. at Brainerd, - - - 1 10
United mon con. - - - 76 25
A coll. at Park street church, after a sermon preached by the Rev. Mr Bardwell, - - 73 06
A friend of miss. for a child at Mayhew, under care of Mr. Wm. Hooper, to be named GARDINER GREENE, 1st payt. - 30 00
A coll. by Miss Tucker in a primary school, - - - - 1 62
Fem. Benev. So. 4th payt. for SERENO E. DWIGHT, by Miss O. Woodman, - - - 12 00
Second payt. for EDW. D. GRIFFIN, 12 00
Bradford, Ms. east par. Male So. for hea. chil. by Mr. D. Stickney, 12 00
Fem. So. for do by Miss C. Balch, 8 65
Fem. Juv. So. for Elliot, - - 2 35
W. par. So of students in the Acad. for the Inds. by Calvin French, Tr. - - - 3 25
Brainerd, Cher. Na. Charles Hicks, by Dr. Butler, - - 10 00
Mr. Ellsworth, the amt. of his travelling expenses, - - 86 83
Mr. Henry Parker, - 25 82
Do. received for services on his passage, - - - - 3 25
Bridgeton, Me. Fem. Miss. So. by Miss H. Church, Tr. - 22 00
Byron, N. Y. L. Fisk, by the Rev. H. Halsey, - - - 3 00
Canandaigua, N. Y. N. W. H. for the Sand. Isl. mis. - - 10 00
Carlisle, Ms. Hea. Sch. So. by Dr. J. Nelson, - - - 8 97
A coll. in the Cong. So. by Dea. J. Green, - - - 11 66
Catskill, N. Y. By a lady endeavoring to collect $1000, (former remittances $700;) viz. from Polly Johnson in work, - - 25
Do. Mrs. Hollingworth, Elkton, Md. forwarded by Mrs. L. M. Gilbert, 5 00
Do. Mrs. Susan Sherman, a needle-book, &c - - - 63
Do. Miss C. Sherman, - - 2 00
Do. Mrs. W. S. $1 50, Miss B. R. $1 - - - - - 2 50
Coll'd by Mrs. White, and remitted by Mrs. L. M. Gilbert, Wil. Del. 6 50
Do. by Mrs. Elisha Jenkins, Hudson, N. Y. - - - 1 37
Do. Miss Mary Bebee, Wallingford, Ct. - - - 2 00
Do. Miss Louisa M. Lewis, Newburgh, N. Y. - - 10 00
Do. Mr. T. W. Tilford, Huntsville, Alabama, - - 20 00
Coll. and don. from Miss Polly Fowler, Guilford, Ct. - - 2 00
Received from the Rev. Elisha Wise, a new year's miss. present from the village of Deposit, N. Y. - - - 10 00
Char. box of a young lady in Catskill, $4,25, another char. box, 33 cts. - - - 4 58
Rev. Mr. Patterson, Baltimore, a marriage fee, - - 10 00
Articles presented by Miss S. P. 75
Avails of ear-rings and breast-pin by two young ladies at Walton, N.Y. 88
A tithe-offering, - - 19 54
A piece of Owhyhean cloth, by John Newton Schultz, Lebanon, N. J. 2 00
Cazenovia, N. Y. Aux. Miss. So. by Mr. L. Burnell, - - 12 00
Mr. Luther Burnell, - - 4 00
Mrs. Bula Burnell, 4th ann. payt. for CHARLOTTE BURNELL, in Ceylon, - - - 12 00
Juv. Retrenchment So. semi-ann. payt. for a child in Ceylon to be named JOHN BROWN, by Mrs. B. Burnell, - - 6 00
Charity box, by the Rev. John Brown, 3 00
Charleston, S. C. From the Rev. Dr. B. M. Palmer, coll. by the exhibition of a wooden idol, remitted by Mr. A. G. Phelps, 100 00
Charlestown, Ms. A friend of miss. by the Rev. Mr. Fay, - 2 00
Charlestown, Indiana, A contribution, 10 00
Chester, Ct. Miss. Agricul. So. by R. Ely, Tr. - - - 23 17
Cincinnati, O. Mrs. H. Kinney, by Mr. Goodell, - - - 5 00
Rev. W. Woodbridge, - 3 00
J. Brown, J. Mahard, S. Wheeler, J. Rice, J. E. Hulse, R. Boal, and Dr. Morehead $1 each, 7 00
Other individuals, - - 2 80
A coll. - - - 31 37
Clarence, N. Y. Mr. Lathrop Storrs, a balance after paying for the Herald, 50
Colchester, Ct. Muslin Band, 3d ann. payt. for ASA BIGELOW, Ceylon, by Miss M. E. Coggshall, 12 00
Coventry, Ct. First par. Avails of a miss. field, by Mr. David Hale, 20 00

Do. of a small miss. field, 2 62
Deerfield, Ms. First par. Miss. So. by Mr. G. Wells, Sec'y. 12 00
De-kalb, N. Y. Mon. con. by the Rev. T. Kerman, 2 00
Dracut, Ms. First par. Mon. con. by the Rev. J. Merrill, 6 00
Durham, Ct. A coll. by Dea. T. Stone for hea. sch. at Bombay and Ceylon, 33 00
A coll. by the Rev. Mr. Bird, 9 0
A lady, for the For. Miss. sch. 94
Durham, N. Y. Fem. Cent So. by the Rev. S. Williston, 36 70
Dea. B. Chapman, 5 00
Thos. Gray, a child, 3 00
Char. box kept by Mabel Baldwin, 50
An old friend of missions, 5 00
East Genoa, N. Y. Mon. con. by the Rev. S. Parker, 4 75
East Haven, Ct. Fem. Cent So. by Miss Farnum, Tr. 9 00
Fairfield, Ct. Ladies' For. Mis. So. by T. Dwight, Esq. 21 00
Farmington, Ct. A coll. in the first chh. after the first communion in the year, by Dea. E. Porter, 53 00
A friend of missions, 2 00
Fitchburg, Ms. A young man, the avails of a small piece of ground, 76
Small chil. in Miss Lincoln's school, for hea. children, 34
Fitzwilliam, N. H. Individuals, by the Rev. J. Sabin, for Indian missions, 16 42
Frankfort, Ky. Cent Soc. by E. J. Humphrey, 1st ann. payt. for a child to be named Eli Smith, 12 00
Hadley, Ms. Avails of miss. fields, by Dr. W. Porter, 150 00
Mr. W. K. Talbot, 1 00
Hanover, N. H. A thank-offering from a mother, by the Rev. J. H. Church, 5 00
Hanover, Indiana. J. McClane, by Mr. Goodell, 1 10
Martha Doke, $1; children of Wm. Dunn, $1, 2 00
Other individuals, 13 00
Hardwick, Ms. Mon. con. by the Rev. W. B. Wesson, for the sch. at Elliot, 15 00
Hartford, Ct. Young Ladies' Sewing So. by A. P. for Nathan Strong, 20 00
Do. for general purposes, 5 00
Hatfield and Whately, Ms. Coll. at a prayer meeting, by J. Guild, thro' the Hamp. Chris. Depos. 1 63
Hingham, Ms. Avails of a small piece of potatoe ground, 62
Holden, Ms. Mon. con. by E. Davis, Esq. 12 00
Hornellsville, N. Y. Judge Hurlbut, by G. Hornell, 3 00
Rev. Robt. Hubbard, 1 31
Monthly concert, 1 69
Huntington, Ct. (N. Stratford.) A coll. by the Rev. I. Bird, 28 52
Keene, N. H. Mon. con. by the Rev. Z. S. Barstow, 8 00
Keene, N. Y. Mrs. Brooks, a widow lady, by J. Steel, Esq. 1 00
Kingsborough, N. Y. Mon. con. for Jan. and Feb. by Dea. S. Giles, Tr. 10 00
Lenox, Ms. Avails of miss. fields, cloth, &c. by J. W. Robbins, Esq. 129 00
Miss Maria Robbins, 5 00
A char. box, kept by Miss Mary Walker, 2 00
Lisbon, Ct. Hanover par. Proceeds of a mis. field, by S. A. Perkins, Esq. 11 54
Litchfield co. Ct. For. Mis. So. including $30 a contrib. from Mr. F. Deming of Litchfield, to constitute the Rev. Dr. Beecher a life member of said Society, by the Hon. B. Tallmadge, Tr. 1,600 00
Do. a donation from the Hon. B. Tallmadge and lady, 50 00
Longmeadow, Ms. Fem. Benev. Soc. by Miss L. Booth, 40 00
Avails of miss. fields, by W. Woodworth, 40 00
Mon. con. by the Rev. G. Burt, 5 46
Lyme, Ct. Fem. Mis. So. by Mrs. M. Green, Tr. 5 32
Madison, Indiana. Buhler and Brachman, I. Sering, N. B. Palmer, a friend, I. Sheets, W. H. Lodge, T. Brandt, $1 each, by Mr. Goodell, 7 00
Other individuals, 8 27
Marblehead, Ms. The So. in the Rev. Mr. Dana's par. for hea. chil. by the Rev. Mr. Dana, 23 00
Ladies in do. ann. paymt. for Samuel Dana, India, 12 00
Mon. con. 12 00
Marcellus, N. Y. Fem. Char. Soc. by the Rev. Levi Parsons, 8 00
The Rev. Levi Parsons, 1 00
Maysville, Ky. The Rev. I. T. Edgar, and W. Huston, $5 each, by Mr. Goodell, 10 00
Other individuals, 30 00
Middleborough, Ms. A friend of miss. by the Rev. A. Bingham, 2 00
Middlebury, Vt. A friend of miss. a mite offering, by Dr. Hooker, 50
Middletown, Ct. A coll. in the Rev. Mr. C.'s cong. by the Rev. I. Bird, 66 25
Montreal, L. C. A miss. box kept by Mrs. E Lyman, 3 00
Morristown, N. J. Mrs. Alden and Miss Woodruff, by the Rev. Dr. Richards, 10 00
Murfreesborough, W. Ten. Dea. W. Beard, 5 00
Another gentleman, 5 00
Nashville, Ten. Several persons, at the instance of the Rev. A. D. Campbell, 13 00
Newark, N. J. Mon. con. in the 1st Presb. chh. 6 months, by the Rev. Dr. Richards, 65 80
Mrs. Harriet G. Vanderpool, for the mission at Mayhew, 2 00
New Haven, Ct. A lady, by T. Dwight, Esq. 5 00
Fem. Juv. Mite So. for a hea. youth in India, to be named Samuel Merwin, 20 00
New Haven, N. Y. Mon. con. by the Rev. W. Williams, 3 00
New York, Messrs. T. W. and E. S. Bloomfield, 3d paymt. for S. Bloomfield, Ceylon, 12 00
Northampton, Ms. School children, by Mr. Doaty, thro' the Hamp. Chris. Depos. 42
Julius Phelps, avails of a small miss. field, 2 05

Northford, Ct. A friend of miss. avails of a small piece of land, 5 00
Norwich, Ct. Mrs. Hannah Lathrop, an ann. paymt. by S. Hubbard, Esq. 12 00
Orange, N. J. A coll. in the cong. by the Rev. Dr. Hillyer, for the miss. at Mayhew, 32 00
Pelham, N. H. By the Rev. J. H. Church, for STEPHEN CHURCH, in Ceylon, 12 00
A member of the church, 1 00
Philadelphia, Pa. John D. Little, by Dr. Rutler, 20 00
Pittsfield, Ms. Mon. con. by the Rev. H. Humphrey, 5 00
Plainfield, Ms. Washington So. by Mr. D. Whitton, thro' the Hamp. Chr. Depos. 10 00
Portsmouth, N. H. Enclosed in an anonymous letter, 3 00
Princeton, N. J. M. for Ind. miss. 5 00
Randolph, Vt. Fem. Cent So. by Mariam Edson, Sec. 18 26
Remsen, N. J. H. Ferry, Esq. 1 50
Rockbridge, Ky. John A. Douglas, balance of a remittance for the Herald, 50
Roxbury, Ms. A friend of missions, 10 00
Salem, Ms. Mon. con. at the south meeting house, after Mr. Bardwell's miss. sermon, 68 07
Salisbury, Vt. Mr. Joseph Cheny, by Mr. J. P. Haven, 1 00
Shutesbury, Ms. Mr. Asa Adams, by Mr. W. K. Talbot, 2 00
Southbridge, Ms. Mon. con. by the Rev. J. Park, 5 00
Springfield, Ms. C. R. H. the avails of her industry, for the Pal. miss. 4 00
Stockholm, N.Y. Rev. Moses Parmelee, 1 00
Mr. Preston Tambling, 1 00
Sumner, Me. Individuals, for the Cher. miss. by S. Barrett, jun. Esq. 4 00
Taunton, Ms. Fem. Benev. So. for ALVAN COBB, at Brainerd, by Mrs. M. Cobb, Tr. 30 00
Townsend, Ms. A friend of miss. 1 00
Trumbull, Ct. A coll. by the Rev. I. Bird, 7 26
Utica, N. Y. Mrs. Susanna Williams, by A. Seward, Esq. for the Brainerd mission, 30 00
Ladies, for BETHUEL DODD, in Ceylon, 12 00
A Seward, Esq. for SALLY ABBOT, in Mr. Loomis's family, 35 00
Thos. W. Seward, various savings, for the Sand. Isl. mis. 4 00
Vernon, Ct. Mon. con. by the Rev. W. Ely, 4 39
Rev. W. Ely, 94
Wareham, Ms. Two mite boxes, kept by Messrs. Prince Ruggles, and Israel Searing, 2 00
A branch of the Hea. Friend So. for hea. chil. by Mrs. T. Burges, Tr. 16 00
Washington, Ky. D Morrison, and D. V. Rannells, $3 each, by Mr. Goodell, 6 00
I. Baldwin, E. Harris, D. Wood, and R. Barbour, $2 each, 8 00
W. Ritchey, R. Wilson, Mary Morrison, Jane Whitington, S. Boyd, W. Tinker, J. H. Hudnut, H. Bayless, C. Owens, E. Perry, G. Morton, jun. W. Taliaferro, Elizabeth Ellis, Sarah Rannells, and Eliza Wilson, $1 each, 15 00
Other individuals, 2 93
Westfield, Ms. A coll. for the Sand. Isl. including $1, from a ch. box kept by Mary Ann Collins for hea. chil. 40 00
So. for Ed. Hea. Youth, for the sch. fund, by Miss I. Phelps, Tr. 15 50
A little boy, the avails of a small mis. garden, 1 50
A little girl, a birth day present, by the Rev. I. Knapp, 50
West Hampton, Ms. H. & A. S. thro' the Hamp. Chr. Depos. 8 00
Wethersfield, Ct. A lady $1, another lady, 50 cents, 1 50
Whately, Ms. See Hatfield, Ms.
Windsor, Ct. Mon. con. in the first chh. and cong. by the Rev. H. A. Rowland, 31 00
Fem. Praying Circle, by Miss E. G. Gillet, 16 00
Wilmington, Del. Mrs. T. Bradford & Mrs. Bass, $1 each, by Miss Battelle, 2 00
Rev. Mr. Gilbert, and Mrs. Stevenson, $2, each, 4 00
Five individuals, Philad. 1 75
Other donations, 50
Sale of Jay's Remarks, 3 00
Do. and three "Views of Missions," by Mrs. Booth, Philad. 3 37
A Theo. student, 4 37
Mrs. L. M. Gilbert, a thank-offering for the out-pouring of the Spirit, 10 00
Miss Margaretta Monro, Mrs. Fanny Tilton, Mr. Geo. Jones and Mr. T. A. Sterratt, $1, each, 4 00
Other individuals in sums less than $1, 5 50
Dr. James Tilton, 8 50
Fem. Praying So. a thank-offering, 10 00
Juv. Mite So. a thank-offering for the hopeful conver. of a number of its members, 5 00
Mrs. Elizabeth Robinson, Newport, Del. 4 00
Mrs. Wilson, Mr. Page and Miss S. L. Thomas, $1 each, Mrs. J. J. T. 50 cents, 3 50
Other individuals, 3 00
Winchester, Va. Lewis Hoff, Esq. by the Rev. Dr. Hill, 50 00
Fem. Benev. So. for WM. HILL at Elliot, 15 00
Unknown. A balance from an agent of the Herald, 50

Amount of donations in money, acknowledged in the preceding list, $4,294,40.

DONATIONS IN ARTICLES OF CLOTHING.

Blandford, Ms. A box for Elliot.
Bridgeton, Me. A box, 45 78
Carlisle, Ms. do. from the Hea. Sch. So. by Dr. J. Nelson, 11 75
Granby, Ms. Two linen shirts for the Corn. Sch. thro' the Hamp. Chr. Depos.

Ludlow, Vt. A box from Mrs. Margaret Fletcher, for Arkansaw, 70 45
Rushville, N. Y. A box from the Fem. Rea. So. by the Rev. D. Page, for Elliot, 55 00
Southbridge, Ms. A. box from the Fem. So. by the Rev. J. Park, 22 00
Unknown Two linen shirts, from a friend, for the Rev. P. Fisk, thro' the Hamp. Chr. Depos.

The following donations in clothing have been sent to Mr. John P. Haven, N. Y. an agent of the Board, to whose care donations of this kind may be committed.
Bergen and Riga, N. Y. A box from ladies and other individuals, for Elliot, 78 28
Fishkill, N. Y. A box, by Dr. Annin, for Elliot.
Mendham, N. J. A box from people of the Rev. P. C. Hayes' congreg. for Elliot, 135 25
Newark, N. J. A tierce, barrel, and box, from an Asso. of Females, for Mayhew.

The $5 published in our last number, as a collection in the S. parish of Branford, Con. was a donation from the Rev. Mr. Gillet.

The thoughts on the best manner of publishing donations, promised the last month, must be postponed to a future number.

CONSECRATION TO THE SERVICE OF CHRIST.

THE following paragraph describes the process, by which a young candidate for the ministry was convinced, that he ought to offer himself for the service of Christ as a missionary. He made the offer, and was accepted, to be sent forth by the American Board of Commissioners for Foreign Missions.

The reasoning is well worthy of attention, in regard to its bearing upon others, as well as the person immediately concerned. If the command of Christ obliges young ministers to offer themselves as missionaries to the heathen, it obliges professed Christians to furnish the means of sending them forth.

"IT may be suitable, that I should briefly exhibit the train of reflections, which, in their result and bearing on myself, fully satisfied me, I ought, if God permitted, to be a missionary. The view which I took of the subject, and which I still take, is extremely simple. It is this. I am satisfied, that the last injunction of Jesus Christ binds all Christians to expend their resources and exhaust their powers, in humble efforts to extend the limits of the church. As a *Christian*, these obligations thus *bind me*. The injunction in question has a most manifest and direct bearing on Christian *ministers*. I am satisfied, for various reasons which I might mention, that I ought to engage in the work of the ministry. This injunction, then, has a most manifest and direct bearing on *me*. From a view of the world, I am most fully convinced, that a proper proportion of Christian ministers have not engaged in missionary labors. I am bound to the extent of my influence, to labor to supply this deficiency. As no insurmountable obstacle is thrown in my way, I ought to labor to supply this deficiency by a personal consecration of myself to this service; for who can go better than myself? I am bound then, if God permit, to go among the heathen, as an ambassador of Christ. The work of a Christian missionary I often view with delightful interest, and habitually with complacency. I am conscious of much cause for self distrust and trembling diffidence in my own qualifications for such a work: but think I can confide in Christ for grace and strength to discharge the duties even of *such* a trust."

JOURNEY OF DR. WORCESTER FROM NEW ORLEANS TO RUSSELVILLE.

THE following letter gives an affecting account of some of the last days of that great and good man, who, but a little while since, was one of the principal directors of American missions. The letter is addressed to the Treasurer, and was written by Dr. William W. Pride, who, it will be remembered, accompanied Dr. Worcester from New Orleans to Russelville.

Elliot, Jan. 23, 1822.

Dear Sir,

Having much business of the mission to attend to, while with Dr. Worcester at New Orleans, I did not commit to writing so many circumstances, as I have since thought would have been desirable; but many of them are still remembered with painful, yet pleasing emotions. At Natchez I saw, in the Boston Recorder, the notice of Dr. Worcester's intended visit to the southern country. This was the first intimation I had of his being in New Orleans.

I arrived in that city on the 13th of Feb. and called immediately on Mrs. Walton, whose house clergymen had been accustomed to frequent. Dr. Worcester had applied for lodgings there; but at that time she had her complement of boarders. He therefore hired a room, in another part of the city, and walked, when able, a quarter of a mile to dine at Mrs. Hearsey's.

A servant shewed me the door of his room. It was some time after knocking before the door was opened. Upon entering the room, what was my surprise to behold a figure resting upon a cane, his limbs swollen, and bent through weakness. This, I thought, could not be the man I had seen but two years since in Boston, in the bloom of vigorous health. I should not have recognized Dr. Worcester, had I met him unexpectedly in any other place. He did not, at first, recollect my countenance; but when I made myself known, surprise and pleasure brought tears into his eyes. After a few moments silence, he said,

"Sir; it is interesting to see you at this time. I need not say much; you can at once see my situation. I consider it a kind Providence that has sent you here;" and other expressions of the kind. The arrangement was soon made, that I should remove my baggage to his room, and dine in the family with him.

On inquiry I found his health had suffered materially during the voyage. He was able to walk very little without assistance. All his unfavorable symptoms were greatly aggravated by the uncomfortable weather of that season. The month of February was unusually cold and damp. During his continuance at New Orleans, there were but few days favorable for exercise. He frequently rode in a carriage, but returned without receiving benefit from the exercise. Under all these discouraging circumstances, a peculiar calmness of mind never forsook him. And though, when in conversation respecting the peculiarity of his situation, the mention of "home" was made with an excitement of the tenderest feelings; yet the most cheerful submission to the will of God was always manifested. Often was I surprised at his peace of mind, when earthly hopes and comforts appeared just ready to forsake him.

That intensity of zeal in the service of Christ, which had brought him to his present debilitated state, was not readily yielded; and although his physicians and friends repeatedly urged him to relax in his industrious attention to the great object of his delight, the sacrifice was made with great reluctance. His time was much occupied with the subject; and often when there had been interruptions by company, during the day, the loss, as he called it, was made up by labor in the evening.

During the first fortnight, his health did not materially change. After that, it in some respects improved. But he was soon reduced again; and in this state left New Orleans for Natchez. Several friends, gentlemen and ladies, accompanied him to the steam-boat, to bid a last farewell to the man whom they loved and esteemed. From many he had received the kindest attentions during his stay; and now, with prayers and tears, they commended him to God. From the officers of the steamboat he received the kindest attentions, during his passage; but the voyage was distressing to him. Had he been in health, he said, he should have derived high enjoyment from the many interesting and delightful prospects along the banks of the Mississippi. But, during most of the time, he was confined to his cabin.

After four days, he stopped at Natchez. An intimation of his arrival soon brought Mr. Postlethwaite to the boat, who welcomed him, in the most cordial and liberal manner, to the comforts and attentions of his family. For a few days, the kindness of friends and the soft and pleasant air of March, revived the drooping traveller; and hopes were entertained, that his health would soon be materially improved. But a sudden change of weather produced a renewal of his unfavorable symptoms. With regret on the part of his friends, he determined to commence his journey through the wilderness. A pair of horses were accordingly purchased, and on the 27th of March, accompanied by Mr. Byington and myself, he bade adieu to the hospitality of the warmest friends, to enter on the hardships of an uncultivated country.

Few can know the trials endured by the good man on this part of his journey. But the kindness of God was conspicuous in lifting him above the disheartening occurrences in the way; and our minds were led, by his example and exhortations, to look only to that rest, which remains for the people of God.

Most of the journey from Natchez to the Pigeon-Roost, was made in pain; and not a little anxiety was entertained, lest he should not be able to reach that place. After 16 days travel, we stopped at Capt. Folsom's. We concluded, that had we good roads, and comfortable accommodations, the riding would have been of great service to him. As it was, while travelling, the exercise appeared to have a happy effect.

The interesting services performed by Dr. Worcester, while at Mayhew, have already been made known to our readers.

With his health improved, in many respects, he left Mayhew, on the 9th of May, for Brainerd. It was for some time a question, whether he ought to undertake the journey with only one attendant. He, however, overruled all our suggestions, confidently leaving himself in the hands of the same kind Providence, which had thus far brought him on his journey. After leaving the Tombigbee river the country, through which the military road runs to the Tennessee river, is very hilly and stony; and the road, having been worked upon, and travelled with carriages, but little since it was opened, is a very uncomfortable route. The first day we rode 13 miles, and at evening Dr. Worcester found himself refreshed, rather than fatigued. The second day's travel fatigued him much; but after the use of the cold bath, he laid himself upon the bed, and got some rest. The third day we rode only nine miles. Making the best improvement of our time, we were able to resume our journey in such season, that the next day we travelled 24 miles. Thus far the Lord had kindly smiled upon us, and favored us with pleasant weather, and encouraging prospects. The fifth day, (Saturday) we rode 19 miles through a heavy rain, and over a mountainous country; and at night we were much wearied. This change of weather brought on distressing symptoms, which deprived him of rest through the night. Sabbath was an afflictive day; but towards evening he found some relief. On Monday we started for Russelville. About the middle of the day I was seized with the usual symptoms of the intermittent fever, and was obliged to stop till the raging of the fever abated. We reached Russelville before sunset. I now felt encouraged, that as the most unpleasant part of the road was passed, a few day's rest would refresh the weary traveller, and enable him to go on his way rejoicing.

The detention of Dr. Pride, by the sickness of which he speaks, and the manner in which the excellent man,—an affectionate

narrative of whose travels we have now presented to our readers,—proceeded onward to Brainerd, where he ended his painful journeyings, and his earthly career;—have all been related in a former number.

BRITISH AND FOREIGN BIBLE SOCIETY.

EXTRACT OF A LETTER TO A GENTLEMAN IN KATSKILL, N. Y. DATED BRIT. AND FOR. BIB. SOCIETY'S HOUSE, JAN. 2, 1822.

AFTER stating, that 500 Spanish Bibles and as many New Testaments of Father Scio's version, had been despatched to Lima, and that 100 Bibles and 200 New Testaments of the same version would be forwarded, by the first opportunity, to Valparaiso, the writer proceeds:—

"On the subject of the general progress of our Institution, I am happy to be able to say, that it continues to be great, and attended with many blessings both at home and abroad. Auxiliaries, and Branches, and Associations, are constantly forming in every direction, while those which existed previously, continue in zeal and activity. Two of our agents are engaged on a tour into Persia; and Dr. Pinkerton, now at St. Petersburgh, superintends, among the rest, the translation of a New Testament into the *Mandjur* Chinese language, and of the Old Testament into the Persic, to complete, with Martyn's Version of the New Testament, the whole Bible in this language. The Tartar Turkish Bible is printing at Astrachan, as well as the Tartar New Testament; in the mean time the whole Bible in the Turkish language is going forward at Paris, as also the New Testament in the Carshoun and Syriac, in opposite columns. The latter work is superintended by the first Orientalists in Europe. In India the work of translation goes forward, and our Committee, only very recently, voted 2000*l.* for the New Testament in four new dialects of that vast continent. At Otaheite and the neighboring islands, the gospels printed by the Missionaries, meet with most eager readers; and as the translation is going on, we hope soon to see the greater part of the New Testament printed in this new language. The effect produced by the reading of the gospel, is indeed astonishing.

A version of the New Testament in the Greenland language is now in the press; and soon, that in the Esquimaux will be completed; the Apocalypse only not yet being finally revised. Madagascar too, will soon open a field for our Society's operations; the King having solicited missionaries, and abolished the slave-trade.

"The perturbed state of Greece has for a time suspended our works at Constantinople; and the blind adherents of the Papal hierarchy become daily more violent in their opposition against the torrent of light that breaks in upon their dark domains by means of the distribution of Catholic versions of the Scriptures. Nor is infidelity looking quietly at the revival of the genuine Biblical Doctrine, or hypocrisy, under the garb of orthodoxy, inactive to undermine an Institution, which unites the most extensive liberality of sentiment with the most implicit faith in the divine origin, and binding authority of the Holy Scriptures. Thus, like every work of God, the Society's object must suffer to be treated in a variety of ways, and its members pass through evil report and good report, while wisdom must be justified by her children.

I have the honor to be, Dear Sir,
Your obedient humble servant,
(Signed) E. F. RONNEBERG,
Foreign Assistant Secretary.

CHURCH MISSIONARY SOCIETY.

TWENTY-FIRST REPORT.

THIS Report, which was presented at the annual meeting in London, May 1, 1821, has not yet reached us. We find, however, a brief summary of it, in the London Missionary Register for November.

After detailing the exertions of the Society's friends, the formation and contributions of Associations, the collections by individuals, and the legacies of the year; and urging the increase of Associations, as the most sure and practicable means of increasing the Society's funds: the Committee suggests, that presents of standard books, would aid the Society, without any sensible inconvenience to the benefactor. "Good copies of standard works on the following subjects would be thankfully received:"

The Scriptures in all Languages—Commentaries on the Scriptures—Biblical Literature and Criticism—Divinity—Ecclesiastical and Civil History—Biography—Geography, and Voyages and Travels—Natural History—Natural Philosophy—Greek and Latin Classics—Standard Dictionaries, Lexicons, and Encyclopedias—all Works connected with the Languages of Asia.

The net income of the Society for the year, was 31,076*l.* 15*s.* 11*d.*; or about 138,000 dollars. They have in their employ, at the different stations, upward of 200 laborers; and more than 10,000 children under instruction. Printing-presses have been established in various places; churches have been erected; many thousands hear the word of God; and many hundred devout communicants attest, that the God of all grace has blessed the labors of his servants.

In the conclusion of the Report, they express much joy at the success of the missionary cause; and derive encouragement from the efforts of the American churches, and from the spirit which has recently appeared on the continent of Europe.

AMERICAN JEWS SOCIETY.

THIS Society was incorporated about two years since, by the Legislature of New York,

by the name of the *American Society for meliorating the condition of the Jews;* and the venerable BOUDINOT was chosen to be its President. With a man at the head of it, whose love for the afflicted descendants of Jacob was known to bear no common character, there were persons, in this part of the country, who manifested much concern at hearing no more of its operations. It now appears, however, that the Board of Directors have not been idle; but have been opening a correspondence, and preparing the way for future successes. By means of some printed documents, sent to Germany by the Rev. Mr. Frey, the existence of the Society, and its intention of establishing a colony of Jews somewhere in the United States, became known in that country, where a sympathy in favor of the Jews has become quite prevalent. In consequence of that intelligence, Adelbert, Count von der Recke, a German nobleman, of only 27 years of age, who had conceived, and in part executed the design of establishing, near the Rhine, a colony of Christian Jews, commissioned David Christian Bernhard Jadownisky, a converted Rabbi, five years younger than himself, to visit this country for the purpose of obtaining the co-operation and assistance of the American Society. The arrival of this promising young man, concerning whom we gave a very brief notice in our January number, may be regarded as highly favorable to the cause of the Jews in this country. We hope and believe he will be the occasion of an augmented interest in their behalf. Already some documents of a truly interesting nature have appeared in the American Missionary Register, which, if our limits would permit, we should extract entire. All we can do, is to give the two letters from Count von der Recke, and a few brief extracts and notices of the addresses of the Count and Jadownisky to the Jews Society at New York.

COUNT VON DER RECKE TO THE REV. MR. FREY.

Beloved Brother in Christ,

The deep and sacred concern of my heart for the salvation of Israel, has induced me to send to you my beloved brother Jadownisky, who is of the house of Israel, and has been translated from darkness into the marvellous light of the Gospel.

Oh! I beseech you most cordially, for Christ's sake, receive him in love; be unto him, dear friend in the Lord, counsellor and friend: please to conduct and direct the important concern of his mission, which he will lay before you.

Oh! assist by exertion and by prayer, that it may be accomplished to the honor and praise of the dear Redeemer, and the salvation of this poor, persecuted and forsaken people.

May the blood and sufferings of Jesus, by which we are healed, intercede for me; and through the same I feel myself cordially united,

And remain, &c. &c.

Your friend and brother,

ADELBERDT, COUNT VON DER RECKE,
von Vollmarstein.

COUNT VON DER RECKE TO THE HON. ELIAS BOUDINOT.

Beloved Brother in Christ,

With the deepest emotions of heart I have read of your love to the dear Redeemer, manifested in your benevolence to the people of Israel; and you will perceive by my address to your Society, that through the grace of Christ my heart is also warmly affected towards this great and sacred cause.

Oh! I beseech you, for Christ's sake, do not reject my humble application. Let not, dear Sir, my solicitation from a far country, for help, be in vain.

Please to receive affectionately my faithful brother and messenger, Jadownisky, and gladden his heart by the prospect, that, through your assistance, my faith will be strengthened, and the work already commenced, advanced.

The Lord reward your labor of love, and comfort you with the same consolation you may show to me.

May the abundant grace of our Lord and Savior Jesus Christ strengthen us to persevere in love, and to work by faith, till we shall see him as he is.

I have the honor to be,

Yours, &c. &c.

ADELBERDT, COUNT VON DER RECKE,
von Vollmarstein.

The address to the Board of Directors by the Count, translated by the Rev. Mr. Shaeffer, is replete with good sense, and pious feeling. After expressing his joy and gratitude, on learning the object and attempts of the American Society, he observes:—"For some years past I have also been constrained by the love of Christ, to labor among the Jews, and, though not without obstacles and afflictive experiences, the scorn and obloquy of the world, yet, thank God! not entirely without success."

One difficulty, however, was always in his way. "Cast out by Jews, and not received by Christians, how shall we support ourselves after our conversion?" This appalling prospect deterred many, who were secretly inclined to forsake Judaism, from openly professing Christianity. A situation, so full of danger, where the inquiring Jews could little avail themselves of the Christian means of grace, called into action the tenderest sympathies of the young nobleman; and he determined, as he informs us, "to found a sort of Colony, in which Agriculture and Manufactures should assist each other; connected with this, there should be an Institution for the education of both sexes of Israelitic children, a catechetical school, or school of instruction in the Christian evangelical doctrines of faith, for those adult Jews who might join the Colony; as well as a regular school for instruction in various kinds of workmanship, so that the Jews might no longer be exposed to their pursuit of traffic and concomitant corruption, but be trained unto a life of industry."

He accordingly purchased, at an expense of $20,000, a tract of land of about 40 acres, with buildings formerly used as a Monastery,

the whole encompassed by a wall; and devoted, and commenced preparing it, for such a station.

This work called into requisition all his pecuniary powers. And as "in great undertakings in Germany, much must be done, before patronage can be induced;" and as many Jews, familiar with arts and trades, had embraced Christianity, and were filled with ardent desires to enter into his plans; he turned for help to the American Jews Society. At his own expense, he had sent Mr. Jadownisky to become perfectly acquainted with the plans and exertions of that Society, and to solicit a co-operation.

We can do little more than merely notice the address of Jadownisky to the same Society. It does much credit to the judgment of the young gentleman.—His principal object is to shew;—

1. That the founding of a Christian Hebrew Colony in America, is the most effectual measure that can be devised to promote the eternal welfare of that people, and to lay the foundation of their national conversion.

2. That in order to prevent serious injury from befalling the American Colony at its commencement, there should be a preparatory station in Europe, which shall serve as a telegraph to the Jews in that quarter, and in which inquirers into truth, as well as those who have embraced the truth, shall, by previous and all manner of instruction, as well as trial of their character, be prepared for emigration to America.

3. That there are such important advantages connected with the station contemplated, or rather established, by the Count in the vicinity of the Rhine, as will render it the most eligible to answer the great purposes in view.

The propositions are supported with ability; and the facts and arguments adduced by Mr. Jadownisky, will, we doubt not, receive from the Society, to which they are addressed, all proper attention. A systematic, and somewhat extended course, is laid open, which, if pursued, must, from its novelty, as well as from its intrinsic character, excite much attention among the Jews. The union and co-operation of German and American Christians, strikes us as a feature of peculiar interest in the plan.—On its feasibility, or expediency, we purposely avoid giving an opinion. The subject is fully before an able Board, who will take into view its relations, and tendencies, and probable results.

DOMESTIC MISSIONS.

TWENTY-THIRD REPORT OF THE MISSIONARY SOCIETY OF CONNECTICUT.

THIS Report was presented to the Board of Trustees, at Hartford, January 9, 1822.—The Society is composed of the General Association of Clergymen, in that state; was formed in the year 1798; and the Board of Trustees, composed of six ministers of the Gospel, and six civilians, was incorporated by the Legislature of the State, in 1802.

Some idea may be formed of the respectability, energy, and efficiency of the Society, from the fact that, during the last year, it employed 42 missionaries, in no less than nine different states,—Vermont, New York, Pennsylvania, Ohio, Virginia, Kentucky, Indiana, Illinois, and Missouri. The Report gives a very interesting detail of their labors;—and the result of the whole most evidently is—that there is much missionary work to be performed in this country, and great encouragement to prosecute it with unwearied zeal and activity. There is no necessity, that an attention to foreign missions should weaken the ardor of any in domestic missions. The God of Heaven, when he commanded the WORLD to be evangelized, never designed that the part of the world nearest our homes, should be neglected. The true spirit of foreign missions leads to no such course of procedure. Foreign and domestic missions were intended to co-operate with, and aid each other. They do so in fact. Generally, those who take the deepest and most enlightened interest in the one, are the most forward in aiding the other. This is as it should be—as it must be,—as it always will be. "All are but parts of one stupendous whole;"—tending to the same result, and that result is the consummation of millennial glory.

REVIVALS OF RELIGION.

IN North Yarmouth, Me. there has, for some months, been a revival of religion. In Portland, also, are pleasing appearances. There are revivals in Thetford, Randolph, Montpelier, and some other towns in Vermont; and in Wareham, Sutton, and in a majority of towns, in Berkshire County, Mass. The people of that county have the greatest occasion to be grateful, for the peculiar blessings they have received from the Great Head of the Church, the year past. Many hundreds, there, it is hoped, have, in this period, been gathered into the fold of Christ.

In Suffield, Con. a revival has commenced; and that in New-Haven has recently assumed a new aspect. The College is again visited with the presence of the Lord; some have already expressed a hope of forgiveness; and *many* are seriously inquiring, "What shall we do to be saved?" We cannot but express peculiar joy at the conversion of those youth, who are to fill public stations; and we wish Christians were far more importunate in their prayers, for our Colleges and Academies. How are we to supply our own increasing population with ministers of the Gospel; and how scatter the darkness of paganism, unless from year to year, new heralds of the cross come forward in great numbers? A letter from Wilmington, Del. mentions an extensive revival of religion in that place. We hear too of some revivals in N. Carolina, Virginia, Ohio, and N. York. The Lord is surely building up his church, and giving his people new encouragement to persevere in their efforts to bring the world to an acknowledgment of the truth, as it is in Jesus.

OBITUARY.

Some account of the last sickness and death of Mrs. Susan Poor, who died at Tillipally May 7th, 1821. Communicated by the husband of the deceased.

(*Continued from p.* 96.)

On being raised up in bed to take some refreshing drink; "My Master," said she, "in his last extremity, had gall and vinegar to drink; he was forsaken by his friends, and even by his heavenly Father; but I have every comfort, am surrounded by beloved brethren and sisters," [Here she embraced them,] "and have the light of God's countenance. Oh, he graciously smooths the way through the dark valley."

She was more free from pain during the night, and had more quiet sleep than she had enjoyed for four days previously. Whenever she awoke from a short season of repose, she spoke as one very near the heavenly state. She often repeated some parts of "The dying Christian." Once on waking she whispered with much emphasis, "Lend, lend your wings."

At midnight we thought her departing, and called the brethren and sisters to witness the solemn scene. Her pulse nearly ceased to beat. She however revived, and appeared to have a little more strength.

During the night she had an unusual degree of tenderness and sweetness of spirit. She continually expressed a lively sense of gratitude towards every one who rendered her the least assistance, and toward God for providing for her such friends. She was also tenderly alive to the danger of sinning. When she suddenly moved herself in bed, or declined any thing that was offered her, she would often say, "I hope this is not sin; tell me when I am in danger of doing wrong; help me to keep from sinning."

On Saturday morning about 10 o'clock, Mr. Chater, Baptist missionary from Columbo, who has kindly favored us with a visit of several weeks at our stations,—came to Tillipally. Immediately on his arrival, she requested, as was her practice when Christian friends came, to unite with him in prayer and thanksgiving. As Mr. Chater was about to lead in prayer, she requested us to sing the hymn,

"Jesus with all thy saints above, &c."

in the tune of Arlington. At this time many of the natives, having heard of her dangerous illness, had assembled around the house. After we had sung a part of the first verse, Mrs. P., to the astonishment of all, joined with much elevation of spirit in singing. Though her voice was tremulous and weak, it was as loud as usual, and to our ears much more melodious. It appeared that every strain must be the last effort she could possibly make. She, however, continued through the hymn, and sung the last verse with more animation than the preceding. The last line of the hymn is,

"Or saints to feel his grace."

Her mind appeared to fasten upon the last word, which she protracted a little in singing, and then exclaimed. "O to grace how great a debtor,"—do sing." But here she sunk down, being quite exhausted. We, who commenced the singing, were so deeply affected by the scene before us, that several times no voice of the company was heard but that of Mrs. Poor.

The circumstance of our singing, induced the natives to crowd into the house, and about the windows. They also were deeply affected, and it was a season of weeping to all present. We, who knew her case, wept for joy; others, many of them no doubt, by the power of sympathy, and in consequence of the strangeness of the scene. As we were about to kneel down by her bed side, Mr. Chater observed, "Let us not *pray* but *praise.*" He then gave most hearty thanks to God, for the special manifestations of his grace to his dying child, in which she evidently joined with great delight. When he gave thanks to God for giving her the victory, she interrupted him, saying, "I have *much* for which to praise him, but the victory is not yet complete. I am still on the enemy's ground, and we must watch unto prayer." Afterward, when he gave thanks that Christ appeared to be present to take his handmaid home, she, with much feeling and many tears said, "But I can't see him; is he here? Why then do I not see him?" Several times afterward she observed, "I can't see him," meaning that she could not see Christ with her bodily eyes. On being told, that she could not expect to have such a view of him. She quickly replied, "But do you not believe that our dear brother Warren saw Christ, when he said," "O thou kind angel, conduct me, conduct me." "We cannot say," said brother Richards, "that he saw any thing with his mortal eyes." "O yes," said she, "he did, I fully believe it." After a little reflection, she seemed to doubt the propriety of expecting any thing like a vision. Though she seemed to triumph in hope, she several times complained that the tempter was present, and that he suggested evil thoughts to her mind, against which she frequently called upon the brethren to pray.

Previously to Mr. Chater's arrival, (as I should have before mentioned,) Mr. Winslow came. When Mrs. Poor requested him to pray, she said, she had petitions for him to offer on her account; one of which was, that she might have an easy departure; the other that God would leave a blessing behind her. She afterwards requested him to find and read to her the psalm, which contains the words. "Yet in the midst of grief and death." [See Psalm 103, L. M. first part.]

About eleven o'clock, Mr. Meigs, and Mr. Knight, Church Missionary from Nellore, came to see us. After leading in prayer, at her request, we sung the hymn,

"And let this feeble body fail,
"And let it faint and die," &c.

in the tune of *St. Paul's*. Mrs. Poor's feelings strongly prompted her to join in singing, which she several times attempted to do, but

her strength would not permit. At twelve o'clock we thought her departing; but she again revived, and at four o'clock P. M. her symptoms, in a most important respect, became more favorable. We had a gleam of hope that she would be spared to us. When she understood that this was her case, she expressed by her countenance much disappointment, and regret; but soon observed, that she had given herself to the Lord, and would endeavor to be resigned to his will. She did not, however, herself believe, that she should be brought back again to the world.

In the evening our kind friend, Mr. Mooyart, came, to whom she made several remarks expressive of the joyful state of her mind, in prospect of a speedy departure.

In order to prevent repetition, and to give some just idea of Mrs. Poor's case, it may be observed that, during almost the whole season of her illness, her bodily sufferings were great. It rarely happens that a sick person requires so great and constant attention as she required. Four watchers, besides native attendants, were requisite every night. Two were needed at a time, but could not, without much inconvenience to themselves, sit more than five or six hours at once. It also rarely happens, that it is practicable for a sick person to be so constantly attended by so many beloved brethren and sisters, as were with her on this occasion. The means of contributing to her comfort were in proportion to her wants. Two skilful physicians belonging to our own mission were almost constantly with her; and many articles of bedding and clothing, which were greatly needed, were furnished from our several stations. Nor were her spiritual necessities less numerous, or less abundantly supplied. She needed to be fed almost constantly with the milk of the Word,—with the bread and water of life. She very frequently spoke to herself, to those around her, and to God, in psalms and hymns and spiritual songs,—and requested those present to read to her select portions of the word of God, to which she directed. Her mind never appeared to be more active and energetic. She spoke freely on a great variety of subjects, and her remarks, though often in a whisper, were emphatic and impressive.

On Sabbath morn she observed, "This is a delightful day. I think I shall go to day, and that my everlasting Sabbath will begin." After lying some time in a low and sinking state, she exclaimed, with much expression of feeling, "Now I see my Jesus." Do you see him, said I? "O yes,—all bright and glorious;" and then repeated, "*all bright* and *glorious*." She then covered her eyes and said, "O keep me from beholding these earthly things. I wish to see only spiritual objects." After a little repose, "Perfect love," said she "casteth out fear. I have not perfect love, and yet fear is *almost*, and sometimes *quite* cast out."

In the course of the forenoon, she spoke Tamul with the native female servants around her, and said, "I am now going, I am very happy, I am going to be with Jesus. You also must prepare to die. If you would die happy, you must receive Jesus." Other remarks she made of a similar nature.

Shortly after this, on hearing a clap of thunder, she observed, "sweet sound." Soon after, being a little agitated in mind, "O, that day;"—then appeared to be in pain to express something, but said, faintly "can't think,—can't take in the idea." But immediately exclaimed, "*Glory, glory*, I see him;——his chariot wheels, how bright they are." She was quiet a few minutes, and then repeated several times, with a low tone of voice, but with much emphasis, "How bright and glorious." A few hours after, having watched for a favorable opportunity, I asked what she saw, when she uttered the expressions which I have here noticed. She replied, that she had a distinct view of a part of the train of the Son of God, coming in the clouds of heaven to judge the world, agreeably to the description of that event in the word of God.

After being a little refreshed by taking some wine, she repeated, or rather adopted as her own, most of the Apostle's prayer in Ephesians iii, 16. &c. *Strengthen me with might, by thy Spirit, &c. &c.* then forcibly added, "Strengthen me, O Lord, by thy word,—thine own precious word,—that *blessed word*, which this people despise, but in which thou hast caused thy servant to hope." On her waking from sleep, I asked her, whether she still kept her hold on Jesus? "O yes," said she, "I have a sweet frame. I think it will be continued to the end. It appears but a very little way across the river." In the afternoon she expressed some fears, lest the servants, and the people around her, would not distinguish between her cries occasioned by bodily distress, and her singing, which was expressive of the joys of her mind. She requested me to call them and explain the subject, and to give them a word of exhortation, such as the occasion suggested. Soon after, eight or ten women, with whom she had been much acquainted, came to see her. She often expressed the gratification she felt on being able to converse with the natives who visited her, in their own language. They expressed much surprise, that we were so quiet and cheerful. It is their practice on such occasions, to roll, beat themselves, and scream aloud. The reasons of our being peaceful and quiet in such trials were fully explained by Mr. Chater, who preached in the church from 1 Thess. iv, 13. *But I would not have you to be ignorant, &c.*

As we hourly expected the coming of the Lord to take his handmaid home, we had special prayer several times in the day, that while present, on such an occasion, he would scatter some spiritual blessings around, and thus leave abiding evidence, that he had been in a special manner with us. In the evening, Mr. Mooyart came into the room, and asked her if she still trusted in Christ. "I am resting," said she, "in his arms.—Some sinful thoughts;—much bodily distress." Several times, in the course of the day and evening, she observed faintly, "Why this lingering—why this lingering,—hush—patience, patience."

Her corporal sufferings greatly increased. She seemed, however, to have remarkably clear and lively views of divine truth. About 12 o'clock at night, while lying in a state of

extreme suffering, almost insensible to every thing around her, she broke out with a loud voice in a long prayer. She began by praying that the Lord would show her wherefore he contended with her. "Has not Jesus suffered enough? Why then should I thus suffer? O Lord, look down upon thy languishing, dying child. But if it be necessary for me to be conformed to my suffering Savior, O Lord, grant me patience to endure it. I fly to thee, O my beloved. 'Other refuge have I none.' I *seek* no other. I have sought no other. Thou art my beloved. O take me from this suffering state. Receive me to those mansions of peace, and joy, where the Father dwelleth; where the Son dwelleth; where the Holy Ghost dwelleth; where the four and twenty elders dwell; where with united heart and voice they sing, "*Unto him that loved us, and washed us in his own blood*, &c." These were but a part of her expressions.

As this prayer, which was heard in every apartment of the house, was evidently occasioned by great bodily distress, and was the language of an overcoming faith and triumphant hope, it produced impressions upon our minds unusually solemn, that God was present, both to afflict and to console. Soon after, she was almost entirely relieved from her distress, and slept quietly till morning.

Monday. She lay in a weak and languishing state, having a desire to depart. It appeared from her occasional remarks, and quotations from Scripture, that her thoughts were directed with interest to divine subjects, particularly to the doctrine of the resurrection. Several times, during her sickness, she repeated the verse,

"Corruption, earth, and worms
Shall but refine this flesh,
Till my triumphant spirit comes
To put it on afresh."

About one o'clock P. M. she roused from a slumbering state, and appeared to have an unusual degree of vigor, both of body and mind. She requested me to read to her from the Word of God. I told her, she doubtless recollected the rich provision for passing Jordan, which Mrs. Graham made, and that I would read those extracts from Scripture, which are contained in her life. She was pleased with the proposal; and as I read and paused at short intervals, she made many short but striking comments upon the passages read. Her remarks at this time, were indicative of a mind exquisitely alive to perceive the moral beauty, and to feel the supreme importance, of divine truth. Those passages which most clearly brought to view the atoning sacrifice for sin, by the blood of Christ, attracted her attention with the deepest interest. She regarded them as the foundation stones of that building, in which she had taken refuge, and in which she could quietly rest, even in view of the great day of the wrath of the Lamb.

In the course of this reading and conversation, which continued some hours, "We all are, I think," said she, "deficient in our thanksgiving to God, in not particularly remembering those exhibitions of his character, which were made in his devising and commencing the wonderful plan of redemption. We appear to regard it as a thing of course; and to have our thoughts occupied mainly with *the consequences of the plan.*" From her remarks on this subject, it would seem, that in her reflections she carried her mind back to that awfully interesting period, when God displayed his justice in the everlasting destruction of the fallen angels, and then started the question, What shall be done to the rebellious race of man? The proceedings of Jehovah at that time ought to be particularly remembered, she thought, in our seasons of praise and thanksgiving. She repeatedly requested us to sing.

After I had read nearly all the extracts from Scripture, which Mrs. Graham made, Mrs. Poor observed, "Brethren, do again examine me. For is it not possible that I may be under a mistake? I wish you to repeat what you consider real evidences of grace, or proper qualifications for heaven." As she and I had recently read Dr. Dwight's Sermons on the evidences of regeneration, I followed nearly his order, in bringing to her view the evidences she wished to hear stated. As they were proposed to her one by one, she with great discrimination, as in the light of eternity, and tremblingly alive to the danger of being deceived, applied them to herself, and drew the conclusion, often with confidence, in her own favor. The following is a specimen of the manner, in which she treated this subject:

'Love to the brethren,' said I, 'is another evidence much insisted on by the inspired writers.' "Here" said she, "I must think.—I cannot say, that I have loved *all* who are in reality the disciples of Christ. I can conceive that the image of Christ may often be obscured in a real Christian; or owing, it may be, to some fault in us, perhaps for the want of proper knowledge or intercourse, we may not clearly see the image which really exists. But examining myself on this point, I can with confidence say, that I have considered the saints to be *the excellent of the earth;* and that in them has been all my delight; and that those in whom I have seen the brightest evidences of piety, have been the friends dearest to my heart."

I then asked her, whether she could adopt the language of the Psalmist, *Whom have I in heaven but thee*, &c. "Here," said she, "I cannot doubt." She then repeated those words in the form of an address, or rather as an appeal to God. It may be considered some proof of her sincerity to observe, that several times during her sickness, when perfectly quiet, both in body and mind, she observed, "Much as I have loved, and do still love my dear husband and children, I wish to remain with them no longer." As I was removing her from one bed to another, she gave me a kiss, and observed with an affectionate but solemn tone of voice, "I wish to be in your arms no more, but to rest in the arms of my Savior." Her mind often turned with much interest to the subject of our being reunited in the worship and service of God above.

After remaining quiet for a short time, she said, "I have a great degree of calmness and

peace of mind, but no ecstacies. Did he promise to give ecstacies in this hour? I feel that I am near heaven." She many times observed, with expressions of gratitude, that God had abundantly answered the many prayers which had been offered on her account; that he had relieved her from her bodily distress; and had given her joy and peace in believing.

In the evening, George Kock, a young man from Jaffna, who had formerly resided in the family for some years, came to see Mrs. Poor. She gave him her hand, and expressed some pleasure on seeing him. He said, that he wished to improve the opportunity of expressing his obligations to her, for all she did for him while residing in the family; and said that he now indulged the hope, that he knew something of the preciousness of that Savior whom she so often and earnestly urged him to seek. She then exhorted him to beware of self-deception,—to be watchful, humble, and persevering. When he expressed his many obligations to her, she replied, "If you think you owe me any thing, pay it to the heathen;" and then said, with more emphasis, "If any think they owe me any thing, let them pay it to the heathen."

Between nine and ten o'clock, both Mrs. P. and all present, thought she was about to depart. Her whole deportment was that of a person held between this and the heavenly state. "Last Sabbath," she observed, (meaning the Sabbath preceding the last, when the first fruits from the heathen in this place were received into the church,) "With desire I desired to eat the passover once more, and God permitted me to do it. I thought it would be the last time. I wish now to have a glass of wine with you, and to take my leave of you all." As she repeatedly made this request, we improved the first favorable opportunity. The brethren and sisters present, being seven in number, besides myself, stood around her bed, and brother Richards invoked a blessing. Being then raised up, by several persons, she took the glass, and said, "This wine, emblematical of that blood which was shed for the remission of sins, even my sins, I now share with you for the last time, till we meet in our Father's kingdom." After her, each of the brethren and sisters drank, and exchanged with her the parting kiss. As she embraced us, she invoked a blessing upon each, or made some pertinent remark by way of exhortation. Perceiving that she was failing, we were obliged to hasten. Her last words at this time, and which we thought would be the last she would utter, were "thanks for all,—thanks for all." She then lay for some time unable to speak. Soon after she revived a little, and it being between twelve and one o'clock, most of the company retired to rest. Mrs. Poor became more wakeful, and was much inclined to converse. Her conversation and whole deportment were unusually interesting. On seeing some one eating grapes, she asked, whether she might be permitted to taste one. A cluster was then brought, from which she took some. "Do you know," we inquired, "of what you should be reminded by these clusters?" "O yes," she replied, nodding her head and smiling. "Well of what?" said Mr. Richards. After a short pause, she said, "May the Lord give you the spirit of Caleb and Joshua.—It is your business to search out the goodly land, to bring back the clusters, to hold them up to the view of the people, and allure them forward to Canaan." "And so give them a taste for the fruit?" "That you can't do," said she, "that is God's work."

This question concerning the grapes, was asked in reference to the habit of mind, which in a remarkable manner attended her during her sickness, of making use of the objects around her to bring to remembrance divine truths. The following are specimens of this:—

On being raised up in the night to take medicine in front of a window which was open, "Surely," said she, with much solemnity, "there is outer darkness, but I think I shall not dwell there." On seeing the dry leaves fall from a tree near the house, "That tree, whose leaves are for the healing of the nations, shall never wither." She was greatly delighted with the frequent small showers of rain that fell, as she felt confident that the Lord, ere long would come in like manner, by his Spirit. On hearing a dog howl in the night, as she lay apparently asleep, "Without," said she, "are dogs, and sorcerers," &c. On bathing her feet in water, "Soon I shall bathe in the pure fountain." On drinking water, "Shortly, I shall not need this,—there will be in me a well of water springing up into everlasting life." At another time, "He giveth the water of life." Many times, on receiving wine, or other drink, "These are not the cordials that I shall soon have." "He will give me more refreshing cordials," &c. Allusions of this nature were numerous.

I had no desire for sleep, but sat with her during the night. She slept at short intervals. Her mind, when she was awake, was very active, both on temporal and spiritual subjects. She conversed with great particularity respecting persons and things, and gave many directions on various subjects. "I think," said she, "I ought to do every thing I possibly can do, that may, in any way, tend to promote friendship—the welfare of the mission,—or the future comfort of my dear husband." She whispered several things to me relative to the state of my affairs, after her departure. Several times during the night, after settling some small matters, she composed herself to rest, saying, "That is all. I have now done with this world; I have done with it." "I have nothing more to say." But after laying a few moments, "I have one other thought. I have one or two things more which I must mention, then I have done." Thus she continued speaking on a variety of subjects, during the greater part of the night. Once, on waking, she repeated the verse,

"This life's a dream, an empty show," &c.

and then added, "I am now *dreaming*, but soon I shall see realities."

About four o'clock, (Tuesday,) her pulse nearly ceased to beat, and we were again alarmed. A few hours after, being a little revived, she expressed some surprise on finding herself here on earth, with a prospect of

continuing even another day. She referred to the parting embrace she gave us the preceding evening, and observed, "I thought life would go out, before I could take leave of all."

At morning prayers, we sung the hymn founded on the words of Simeon, *Now lettest thou thy servant depart*, &c. She joined in singing a part of several verses. As I sat by her bed side, and was not careful to suppress the rising tear, she gave me a look of surprise, and said, "But will you faint now? Having witnessed how bountifully the Lord has dealt with me, and having yourself experienced such a special support!" She then observed to brother Richards, that as I had had no sleep during the night, my nerves were weak, and that I needed some refreshment, which she requested me to take. She appeared so deeply to feel that her services were no longer necessary, either for the station or for her family, and she had such confidence that God would supply every deficiency, that she thought the occasion called only for thanksgiving and praise. She continued better through the day, and we began to indulge hopes of her recovery. I think she observed to me, "The Lord continues my life a little, that I may arrange some affairs which will contribute to your comfort." At another time, referring to the same subject. "Hezekiah had fifteen years added to his life, that he might settle the affairs of his kingdom. Perhaps fifteen days will be added to my life, that I may settle my small affairs." She continued quiet through the night, and the physicians were active in the use of means, with increasing hopes of her restoration.

On Wednesday morning she requested us to read the cxvith Psalm, as being expressive of her feelings in view of God's dealings with her. "I can say," said she, "that in reference to my sufferings on Sabbath eve, and at some other seasons, the pains of hell gat hold upon me; but the Lord was very gracious to my soul." As she appeared to be better, most of the brethren and sisters left us. At one o'clock, it being our stated season for prayer, she requested us to read some of the predictions relative to the rising glory of the church; saying, that her thoughts had been much turned to that subject. We read the 60th chapter of Isaiah, in which she appeared to be deeply interested.

In the afternoon, she was very weak,—her mind a little disturbed. Some indications of delirium excited our fears. She, however, had a quiet night, and was in a happy state of mind, though she said but little.

On Thursday morning, her mind was again turned, with deep interest, to the promises relative to the church. We read, at her request, the 52nd chapter of Isaiah, and sung the 23d Psalm, L. M. But little alteration appeared in her case during the day. At night she was very restless, and most of the time exercised with acute pain.

Friday morning I was waked from sleep by her singing. Perceiving something peculiar in her voice and manner, I rose up hastily, and was deeply affected on learning that her singing was the affect of delirium. About nine o'clock she was relieved from her distress, and was in a most joyful state of mind. The very name of Jesus was truly transporting to her soul. He was indeed in her view *the Chief among ten thousand, and altogether lovely.* She requested me to read some hymns to her, and directed me to those beginning with the following lines, and some others.

God, my Redeemer lives, &c.
Father, I long, I faint to see, &c.
He lives, the great Redeemer lives, &c.
My God, my life, my love, &c.
My God, my portion, and my all, &c.

Afterward she fell into a drowsy state, and thus continued, through the day.

On Saturday morning she had some alarming symptoms. But as she was free from pain, and had a little strength, she set about settling some small affairs, agreeably to the directions she gave when she thought herself departing. During her sickness, a silver urn, designed for a sacramental vessel, was brought home in an unfinished state. She called for that, and gave particular directions how she would have it finished. She then told what had induced her to set apart money to purchase such an article. "I have often thought," said she, "that if we could furnish our own tables as we do, it is wrong that the table of the Lord should appear so mean. I wished to have it furnished in a manner suitable for the King. I hope he will not despise my offering." The price of the urn will be about $25. She expressed a wish to attend to several other matters, particularly to explain some things relative to the accounts of the family and station, that her books might appear fair and intelligible; but her want of strength would not permit her to do more till Monday.

P. M. "To-morrow," said she, "will be the Sabbath; you must now leave me, and prepare to meet the people. See that you provide for them things new and old." During the night she was in some respects more unwell. Toward morning she had some peculiarly elevated views of divine things. It was a source of uneasiness to her, that she could not keep herself fully awake, to enjoy these heavenly views, which, without any effort on her part, appeared to break in upon her soul. She spoke with much animation of its being a joyful Sabbath,—that it very aptly represented that everlasting Sabbath of rest, which she expected to enjoy in the New Jerusalem. Her mind was much directed to the state of the mission, and to the peculiar duties of the brethren and sisters as missionaries. "Though I feel myself," said she, "to be a weak woman, I have strong desires to speak freely with the brethren on the importance of diligence and fidelity in the service of Christ among the heathen. I can now lay aside every feeling of restraint, and say all that is in my heart."

She spoke freely with those who were present, and expressed a wish to see others who were absent. The substance of her conversation was to point out in what manner she thought the different talents of individuals might be improved to the best advantage in the mission,—and in what respect she thought

we were in danger of not doing all that might be done.

As our arrangements had been unexpectedly made for brother Spaulding to preach in the church, I thought to spend the day with Mrs. Poor. But after the conversation to which I have referred, "I think," said she, "that no one who has a heart and tongue to speak for Christ, should be idle on the Sabbath, and I cannot consent to your remaining at home with me." Perceiving how she felt on the subject, I went out and preached from house to house. On my return, between twelve and one o'clock, she inquired with much earnestness, "Have you preached the word in faith? You can have no success without faith." She made similar observations to brother Spaulding when he came from the church. She then told me how great her joys had been;—that she never had such a Sabbath before. "I can say with brother Warren, I have had as great joys as this weak frame could endure. I can now understand what Brainerd means by his strong expressions of devotion to God in all circumstances, whether in life or death." Soon after she said, "I wish you this afternoon to take a pen and ink, and I will dictate a few lines to my dear Harriet,* that she may know how bountifully the Lord hath dealt with me at the last, in this dark land." Some time before this she observed, "Draw near, ye that fear the Lord, and I will declare what he hath done for my soul." She several times spoke of two bright views, which she had in the forenoon, and which she wished me to relate.

At this time, i. e. on Sabbath noon, our hopes of her recovery were stronger than they had been for nine days previously. The tone of her stomach, the disordered state of which had been one principal cause of her sufferings, was so far restored to its natural state, that she ate with good relish a piece of roasted mutton.

I am here reminded of some observations she made after we began to indulge more favorable hopes concerning her. "I think," said she, "I may have occasion to say *Benoni*, before I depart; and the Lord appears to be saying, "Arise and eat, because the journey is too great for thee." (See Gen. xxxv, 18, and 1 Kings xix, 4—8.)

As brother Richards was about to take leave of us, some unfavorable symptoms appeared in Mrs. P.'s case. It was soon evident that our fears were well founded. Such was the nature of her case, that we were obliged to consider her present symptoms a sure prelude to a speedy departure. On being told, that she could expect to continue but a few hours, it was evident the information afforded her much pleasure. She appeared to gird on anew the *armor of God*, and to put herself in a waiting posture for the coming of her Lord. At intervals she conversed with freedom. In her observations she manifested a great degree of tenderness and affection for those around her. When speaking with me of the many worldly cares in which I might be involved after her decease, she quieted herself by saying, "But I think you will not be called to leave the preaching of the Gospel to serve tables. The Lord will, I trust, raise up some *deacon* to relieve you." As she had made it one principal object of her life, to stand between me and those cares which did not immediately relate to giving instruction to the people, she well knew how great was the burden which would devolve upon me in consequence of her departure. The success of the Gospel among the heathen was a subject which continued to engage her attention with much interest. She several times observed, that as she had something further to say, which might affect our mission, she hoped to continue another day. She expressed a wish to see the brethren and sisters once more, especially some of those, who had not been able to be with her during her sickness. Her whole appearance was very different from what it had been before on such occasions.

About nine o'clock, the brethren, Scudder and Winslow, came. Between one and two o'clock on Monday morn, after Mrs. Poor had slept a short time, we made several unsuccessful attempts to arouse her. From her manner of breathing, we thought she must soon sleep the sleep of death. After we succeeded in awaking her, she appeared to have something of great importance to communicate to us. She spoke, as nearly as can be recollected, in the following manner:—"Brother Richards, you have been very near the eternal world; but not so near as I have. I know things which none of you know. I *do* think I shall not depart till I have been permitted to relate what I have seen. Mr. Tennent was permitted to do this. The Apostle Paul also; whether in the body or out I know not. Who are present to be the witnesses of what I relate?" She then requested us to call over the names of those present. She at the same time noticed how many there were, and wished to know who of our number were absent. It appeared from some of her remarks at this time, that her mind was in a wandering state. When however, she was by any means diverted from this subject, she would immediately return to it again with interest. She several times requested, that we would bring a pen and ink; but we assured her we could well remember all she had to say. After speaking for some time on the subject in an incoherent manner, respecting some things before mentioned, she observed with much emphasis,—"but I must go on to relate:—and first, there *is* an immortal state!" She repeated this several times; but appearing to find it extremely difficult to confine her thoughts to any subject, she soon fell asleep.

A few hours after this she was more wakeful, more restless in body, and less in possession of her reason. She had, however, several short seasons of quietude, in which she expressed her confidence in Christ, and requested to join with us in prayer.

As we stood watching her symptoms,—"a steward," said she, "should be just in small matters, as well as in those of more importance." She then called for some cloth which had been recently purchased, and told what part she had charged to the boarding school,

* *Mrs. Putnam, wife of the Rev. J. W. Putnam of Portsmouth.*

and what to the family. She also made a present of cloth to a native female servant, who had faithfully attended her in her sickness.

As she lay quietly upon her bed, she suddenly exclaimed, "The tempter is here! I feel that he is here!" I told her we would unite in prayer, and that he would flee at the name of Jesus. Many times during her sickness she spoke of the importance of praying against the intrusion of the tempter; not that she feared being overcome by him; but because he suggested sinful thoughts to her mind.

While we were engaged in prayer at this time, she broke out with a triumphant tone of voice, "Glory be to God the Father,—to God—the Father,—to God the Holy Ghost!" She then lay quiet for some minutes and said again, "the tempter is here!" We again united in prayer, but soon found that she was unable to speak or to hear what we said to her. She breathed shorter and shorter, and in the course of fifteen minutes quietly fell asleep in Jesus. This event took place on the 7th of May a few minutes before seven o'clock A. M.

At six o'clock in the evening we interred her remains in a spot of ground near the church. The missionaries in the district, who had assembled at Batticotta to observe the monthly prayer meeting, were present at the funeral. On the following Monday evening, brother Chater preached an occasional sermon at Jaffna, in the Wesleyan Chapel, from Psalm cxvi, 15. *Precious in the sight of the Lord is the death of his saints.*

My feelings powerfully prompt me to pen some of the many reflections which crowd upon my mind, while contemplatiug the life and death of the deceased. But I shall only observe, (and I would make the observation to the praise of God's grace, as a testimony to the truth of the exceeding great and precious promises given unto us,) that so deeply is my mind penetrated with a sense of God's distinguishing mercies towards my dear partner,—so elevated and impressive were the views of divine things which I obtained, while accompanying her to the gates of the City,—and such are the lively hopes which I now indulge of a joyful resurrection, and a glorious immortality,—that I have been more inclined, since my bereavement, to the delightful duties of praise and thanksgiving, than to weeping and mourning. I do, however, occasionally feel, that should I lose sight of these glorious objects, I could not sustain the grievous stroke with which I have been smitten.

I do therefore, earnestly entreat the friends of missions to pray, that the Savior may be with me, agreeably to his last promise; and especially that the scenes, which have been recently witnessed in this place, may be made instrumental in the conversion of many of those heathen, for whom the deceased labored and prayed, and in whose presence she died, bearing testimony to the truth as it is in Jesus.

P. S. On perusing what I have written, it is proper to remark, that although I have protracted this account to a much greater length than I intended, I have been obliged to omit many circumstances and observations, which would doubtless be interesting to friends. During Mrs. Poor's illness I made short notices of her case from day to day in my journal. It would be highly gratifying to me, were I able to communicate in her own language the ideas she expressed on several of the important subjects above mentioned. But finding it difficult to recollect her words with precision, I have, in most instances, collected the substance merely of her observations. In some cases, in which I have attempted to give her words, it is very probable that I may have been in some degree, though unintentionally, incorrect. Certain it is, that in many particulars, in which I am confident of having related precisely her own words, her remarks appear now, when written, to be but of little importance compared with the impression made upon our minds by the manner and circumstances in which they were made.

I cannot satisfactorily close this account, without making an additional remark, although it may appear to be out of place:

Mrs. Poor, after a short season of faintness and distress, addressed me with much solemnity and said, "Be sure that you warn my *children*, my *friends*, and *others*, not to put off the preparation for death till sickness comes. Even if they make it their great business while in health, to prepare for heaven, it will be quite enough in this hour to contend with the pains of death, and to summon the evidences, that their title to everlasting rest is secure and valid." I too would add, by way of contrast to what I witnessed, how inexpressibly great must be the misery of him, who in his last sickness, for the first time alarmed, seriously thinks of escaping from the bondage of satan, and of seeking that Savior, who till then had been disregarded and despised. O my soul, come not thou into such secrets.

LAST NOTICES.

MISSION AT BOMBAY.

Several communications have been received from the missionaries at Bombay. The principal part of them will appear in our next number. At present we can give only an extract from Mr. Hall's letter, dated August 28th, 1821. The employment of native teachers, and the extensive circulation of religious tracts, will appear to every one, to be objects of no small importance.

"With our reduced number, we feel more desirous than ever, of employing the agency of natives, to help forward the work of Christianization. We see how much could be done. Additional schools are called for in great numbers. We could soon establish them far and near, visit them occasionally ourselves, and employ assistants to aid us in the work of superintendence. In this way much knowledge of Christianity might be disseminated, and Christian books widely dispersed.—We might soon print a great number and variety of *tracts*, and Gospels, and employ men to scatter them throughout the Mahratta empire. To many parts of that empire we cannot go ourselves, and there is no prospect of any missionaries going to those places, while the present generation is on the stage of probation. Therefore the only prospect, that any,

out of millions of Mahrattas now on the stage, will hear of the name of Jesus, is from the distribution of tracts, &c. among them. As an individual, I greatly desire that such means —the only ones which at present offer, and means which, for aught we know, may be blessed,—should be adopted, and carried to their full extent. But these means cannot be employed without money; and we have no money, and we have had none for many months past, except what we have borrowed on the credit of the mission. The debt thus incurred, is large. We are distressed about it, and have felt ourselves obliged *to dissolve ten of our promising schools;* which has been a very painful measure to us. Other useful operations have been dropped, for the same reason. To see important openings for promising exertions, and to be kept back from improving them, is a severe trial.

"But blessed be the God of all grace, who keeps us from desponding. I never felt more encouraged to prophesy to the dry bones of the valley, than I now do; and I cannot but hope, that ere long the spirit the Lord will breathe upon them, cause life to enter into them, and at least some of them to stand up to the everlasting glory of Him, who died that they might live. The Lord hasten it in his time.

"The period has now arrived, in which I begin to feel desirous of seeing an edition of the New Testament printed off at our press, in the Mahratta language. I earnestly hope, that communications from the American Bible Society are on their way to us, to authorize us to execute this great work under the patronage of that revered Society.

"I hope, also, that American Tract Societies will authorize the printing of some tracts for the benefit of the many thousands of many languages,—though principally Mahratta,—in this region. Never did I wait for communications from our beloved patrons, with so much anxiety."

The pecuniary embarrassments, which were so distressing at the time this letter was written, were owing, in some measure, to a want of suitable and seasonable opportunities for a safe remittance of money; but principally to the very embarrassed state, in which the funds of the Board had been, for some time previous. Several of our stations suffered much. Mr. Kingsbury found himself suddenly checked in his career; the prospects of Messrs. Finney and Washburn were clouded; and now it appears, that, at Bombay, the missionaries were constrained to suspend ten of their schools, which had been established and supported by much labor and expense; and to send back to ignorance and heathenism, nearly 500 boys, some of whom might have been made eminent Christians, and teachers of their countrymen.

MISSION AT THE SANDWICH ISLANDS.

It is highly important that a physician, possessing much scientific knowledge, and a good share of practical skill, go out with the contemplated reinforcement to the Sandwich Islands. This notice will probably be read by many such, whose hearts have been renewed by the grace of God, and who owe their hopes of heaven to that same boundless love, which the Board is striving to make known to the benighted islanders of the Pacific.

The man to be preferred, is one who, with the amiable, excellent spirit of the Gospel, unites that familiarity with the theory and practice of his profession, which is acquired by much study under good advantages for improvement, and a considerable practice for some length of time. One of high qualifications is needed,—who will not only be very useful among the natives, and prompt and judicious in all the diseases to which the mission family will be liable; but who will render himself much respected and sought after, by the many foreigners from different nations, who yearly visit the islands. Especially ought he to be skilled in all the variety of surgical cases, and of course well versed in the anatomy of the human system.

The station in the mission, which one of this description would be expected ultimately to fill, is the same that is now held by Dr. Scudder in Ceylon. At a suitable time, and after due preparation, he would probably receive ordination. Thus combining the office of a preacher of the Gospel, with that of a physician, he might hope to occupy a wide field of usefulness.

Just as this sheet was going to the press, we received letters from the mission at Dwight, informing us, that Mr. Hitchcock, Miss Stetson, and Miss Brown, arrived there in safety, on the 22d of December.

MISSIONARY NOTICE.

The health of the Treasurer having required that he should visit the South, he accordingly embarked, in the ship Rasselas, for Savannah, on the 3d of March.

This measure was adopted with the entire approbation of the Prudential Committee, and of all his friends acquainted with the case, and in compliance with medical advice, on which the fullest reliance was placed.

Should the voyage and a change of climate, at this inclement season, have a restoring effect, as is strongly hoped, Mr. Evarts will probably visit Brainerd, and perhaps Mayhew and Elliot, where the presence of an officer of the Board will be of essential service.

The Committee will feel a peculiar obligation to devote much personal attention to the concerns of the Board, during the present exigency. By this attention, and by calling in such other assistance as may be necessary, they will see that the various executive duties of the Board are faithfully discharged. They have appointed Samuel Hubbard, Esq. of Boston, Treasurer *pro tempore*, and the property of the Board has been delivered to him. The public may be assured, that the business of this office will be transacted, as heretofore, with diligence and fidelity.

Letters on all subjects connected with the missions of the Board, may continue to be addressed, as usual, to Jeremiah Evarts, Esq. Missionary Rooms, No. 69, Market Street.

A letter has been received from Mr. Evarts, dated the 12th inst. at the mouth of Savannah river, from which we are happy to learn, that his health was improved by the voyage. The friends of Zion will offer up many prayers for his complete recovery.

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MISSION AT BOMBAY.

JOINT LETTER OF THE MISSIONARIES.

Bombay, July 1, 1821.

Rev. and Dear Sir,

It becomes our duty and our privilege to address you, another half year having elapsed since our last joint letter. We are sorry to say, that, since that time, we have not had the pleasure of receiving any communications from you. The last which we have received, is that of March 6th, 1820, sent by Mr. Garrett.

Our last joint letter to you was sent by way of England, about the first of January; and a duplicate, with some additions, was committed to Mr. Bardwell, to go by way of Bengal.

A letter was, about the same time, despatched to our brethren in Ceylon, requesting, that if their arrangements would possibly admit of it, they would send, without delay, Mr. Garrett to take charge of our printing establishment. After Mr. Bardwell's departure, Mr. Newell gave up the house he then occupied, and removed to the house, which Mr. Bardwell had vacated, where the printing office was most commodiously situated. From that time, Mr. Newell devoted himself entirely to that department, and though he experienced many difficulties, from his limited knowledge of the business, the work went on quite well.

Arrival of Mr. Garrett.

About the last of February, we received a letter from Ceylon, which announced that Mr. Garrett was devoted to the service of our mission, and that we might expect him as soon as arrangements could be made for his passage to Bombay. On the 9th of May we were truly rejoiced to receive Mr. Garrett as a brother and fellow-laborer.

Sickness and death of Mr. Newell.

The sickness and departure of brother Bardwell was to us all a deep affliction. This providence made a dismal blank in our circle. But, O dear Sir, what shall we now say? Our dear brother Newell is no more! On the 30th of May, at one o'clock, A. M. he breathed out his soul, we trust, in the arms of his Savior. His disease was the epidemic, spasmodic cholera, which has raged awfully in this region, for some time past. This dreadful disease has, within four years, swept over India, Burmah, and the Asiatic Islands, and hurried millions to the tomb. On Monday evening, Mr. Newell was somewhat indisposed, and his rest was disturbed that night. He was worse on Tuesday morning, but it was not till 9 or 10 o'clock, that there was any apprehension that it was the cholera. Dr. Taylor and other friends were called in. At that time the disease had made so much progress, that no medical treatment could avail. The victory of the disease was so rapid and so complete, that his last hours were quiet, and he sunk into the arms of death, without a struggle or a groan. The Rev. Messrs. Hall and Kenney, (Church missionaries,) Horner and Fletcher, (Wesleyan missionaries,) Mr. Garrett and Dr. Taylor, were with him in all the closing scene. We feel it to be our duty to mention this instance of faithful attention on the part of Dr. Taylor. With the utmost promptness and assiduity, he has given his attention on all occasions to us in sickness. Brother Newell's remains were deposited in the English burying ground, on the afternoon of Wednesday. In his last sickness his head was early affected. He made but a single remark, by which it appears that he knew what his disease was. A stupor had so seized him, that it was with difficulty he was persuaded to take the prescribed remedy. When asked by his agonized wife, if he could not bid her farewell, he answered by shaking his head, and affectionately pressing her hand. Mr. Newell generally enjoyed good health. He was perhaps, as little affected by the climate as any of our number. Just a week before his death, he visited Mr. and Mrs. Nichols at Tannah, spent five days with them, and seemed unusually cheerful. While at Tannah, he visited, with Mr. Nichols, a great number of the sick and dy-

ing. It is possible that he took the infection there.

Religious services on the occasion.

A meeting was held at the house of our late brother, on the 3d of June, anticipating the usual time of our quarterly meeting. Never can we forget the solemnities of that occasion. The scythe of death was sweeping all around us. From 60 to 100 were then dying daily in Bombay. Our brother had just gone, and there was reason to think the disease somewhat contagious. All this brought eternity very near to our view. Religious exercises were attended on the Sabbath, and the sacrament of the Lord's supper was administered to all the missionary circle, by the Rev. Mr. Fletcher.

Translating the Scriptures.

Agreeably to a suggestion made in your letter several months ago, arrangements were made for completing the translation of the whole New Testament. The parts of it, which had not been printed, were divided into five portions, and assigned to each of us. The departure of two of our number, makes a new assignment necessary. This work is in such a state of forwardness, that whenever we have the means, and whenever it shall be thought expedient, we can proceed to printing. We are all more or less employed in translating and preparing other things for our schools, &c. which we deem very important. A tract, containing a concise history of the Bible; a short doctrinal catechism; and a tract for the Jews, have been prepared, and will be printed in order. The next portion of the Scriptures, which we shall print, is the Gospel of Luke. This will be done with a view to make it a part of the proposed edition of the New Testament.

Printing.

Our press, for several months past, has been employed mostly in printing tracts, &c. for the Committee of the Christian Knowledge Society. We have been most happy in attending to their orders, because the tracts in general, which they have selected, are good, and well calculated to promote our object; while, at the same time, they have brought some gain to the establishment. The last that we have printed for ourselves, is an edition of the ten commandments in Latin, Portuguese, English, and Mahratta. This was principally designed for the native Catholics, who are ignorant, superstitious, and depraved, beyond conception, and whose priests, in their true Jesuistical style, had struck the second commandment from the Decalogue, and divided the tenth into two, to make the number complete. You know already that a School-book society has been formed in Bombay, on the model of the Calcutta School-book society. Our friend, Dr. Taylor, who is the Secretary of that society, has made remarks, which lead us to expect that our press may be employed in printing for them.

State of the Schools.

Till the present time, these have continued much as when we last wrote. There has been a hopeful improvement in most of them, in regard to the management and the progress of the boys. We have made some advances towards introducing the Lancasterian system. Though there is a very great indifference to all plans of improvement, and a jealousy of innovation, yet we are not without hope that we shall effect a valuable change in the schooling system. The progress of the boys in our school, in a given time, is not equal to that in similar schools in America. This, however, does not arise so much from defective capacity in the boys, as from the irregularity and unskilfulness of the teachers. We have, notwithstanding, a considerable number, who have made the most gratifying and honorable proficiency, who excel in reading, writing, and arithmetic, and are well acquainted with the first principles of geography, astronomy, and the Christian religion. We are well persuaded, that if our patrons at home, could see these boys, and hear their recitations, they would feel themselves paid for their charities.

Dissolving of ten schools.

And yet, dear Sir, with the deepest conviction of the utility and importance of these schools, it is with feelings the most painful we tell you, that, at our last meeting, we felt ourselves obliged to suspend ten of our schools, on account of the low state of our funds. Yes, it has given us pain indeed, dear Sir, to send away nearly 500 boys, from the only means they have of receiving light and knowledge, to the domestic circle, where they can learn nothing but the poisonous lessons of idolatry. Yet what can we do? We learn that the funds of the Board are low, and we dare not involve our patrons in debts, which perhaps, they may disapprove. We have no other way but forcibly to lop off every expense possible, till we receive new instructions, encouragement, and remittances, from our native land. For the same reason we have dismissed our Jewish superintendant of schools. We had employed him for some months past in visiting all

our schools in rotation, in the intervals of our visiting them.

Preaching the Gospel.

For several months past, Mr. Hall has made appointments and held meetings in different parts of the town of Bombay. Some of these have been exceedingly well attended. The number has varied from 20 to 200. Besides the occasional meetings, he holds stated ones on the Sabbath;—one in English to his own family, and some others, in the forenoon; and in the afternoon, another in Mahratta in the school-room adjoining his house. Nothing can be more irregular, or uncertain, than a heathen audience. Sometimes a proposed meeting is frustrated by an insidious Brahmin; sometimes a hopeful assembly of hearers are broken up, and the opportunity lost, by some angry mocker, or some obscene buffoon. So light a matter to most heathen, are those truths, which concern the very life of their souls! Mr. Hall most seriously feels the need of a chapel, and a fellow-laborer. Ever since the departure of brother Bardwell, he has supported these meetings without any assistance.

For the greater part of two years past, a company of blind beggars came regularly to Mr. Newell's every Sabbath, and received from him Christian instruction. Their number was from 20 to 40. They were always still and attentive; and after religious exercises were over, Mr. Newell gave each of them a pice (one cent,) with which they went away satisfied. Thus have these wretched blind people received much light into their understandings. May the Divine Spirit apply it to their hearts!

Mr. Graves has recently succeeded in getting a considerable number of people together, at sundry times, to hear the Gospel. In this, however, he has experienced many painful disappointments. Notwithstanding this, he has constantly preached Christ to the people of Mahim, and the villages round about, to many or to few, wherever he found them disposed to hear.

Mr. Nichols, for months past, has directed his attention principally to the lapsed Catholics in Chandree, a large village of seafaring people, about one mile from Tannah.

Lapsed Catholics.

Some account of these people was communicated in our last letter.* About four years ago, when they were visited with the cholera morbus, they set up the worship of devils, like the heathen, in order to avert the calamity. For this their padree (priest) required penance and heavy fines. The people refused to comply with either; and under the management of artful and influential leaders, the whole village, amounting to more than 4,000 people, by a violent convulsion, went off from the Catholic community. Several other villages on Salsette, and near Basseen have followed their example, and more recently the same scene has been exhibited at Bombay.

Their dreadful sufferings.

When the cholera made its appearance in this region, about four months ago, it first lighted on that people. In a few days, one hundred and twenty persons died. The heart-sickening scenes which were exhibited during that season, were unparalleled. The sick and the dying were brought into the presence of the village god, and there dreadfully beaten with rods, under the impression that the demon, that is, the disease, would be driven from them; while men and women, in the midst of a great assembly, were seen dancing in the most wild and furious manner, shaking and falling into trances, pretending to receive the god into themselves, and then promising health and safety to all who would implicitly trust them, and pay well for the supposed benefit. It seemed impossible to avoid the impression, that they were given up to "believe a lie, that they might be damned." Lamentation and wo have been in their dwellings, but they have not turned unto the Lord. The disease is gone from them; but instead of thanksgiving to Jehovah, it is given to dumb idols.

Encouragement to labor among them.

We have spoken of them as a people. There are many individuals well disposed to hear the Gospel, and were it not for their leaders, who hold them in cruel bondage, they would gladly become christians, that is, nominal christians,—for beyond that they have yet very little conception. There is, however, much encouragement for persevering labor among them. They are yet in an unsettled state. Though they make many ostentatious pretensions to having regained the religion and cast of their forefathers; yet it is well known, that they are not, and *cannot be*, real Hindoos. Mr. Nichols has a strong impression, that if a chapel were erected in that village, a considerable number would attend, to receive Christian instruction. He has almost daily intercourse with the people at Chandree. They live compactly, are very accessible, and have sometimes collected in considerable numbers to hear divine truth. But these meetings have been incidental,

* See vol. xvii, p. 370.

and not by appointment. The school, which Mr. Nichols has established among them, succeeds very well. It has now about 40 boys. When this school was commenced, there were scarcely three men in the village, who could read.

[Mr. Hall, in the March preceding, made a tour of seven days to Rawadunda, Allebay, Nagotua, and Pane; distributed books, conversed freely with the people, and, at the two last mentioned places, established schools, by the direction of the mission. In May, Mr. Graves, also, made an interesting tour of 13 days, in the southern Koncan, where he was favored with many opportunities of declaring the Gospel to great numbers of people.]

Since our last, each of our families has been considerably enlarged. Mr. Hall has a boarding school of 10 or 12 scholars, country born, whose parents or guardians support them. They are instructed by Mrs. Hall in science and useful knowledge. They have, doubtless, better advantages for a Christian education, than they would have any where else in Bombay.

Mr. and Mrs. Graves have had given to them two little girls, the illegitimate children of an officer in the army. They have agreed to adopt them as their own, and are to receive a compensation, which, it is hoped, will be sufficient for their support till they are grown up. A kind Providence has thus provided for these children, who might otherwise have been left to infamy and ruin. They have also taken and support two children of poor native Catholics, one of which is the little girl, which Mr. and Mrs. Bardwell first took.

Mr. and Mrs. Nichols, about six months ago, took a little Mahratta girl. She was then in a starving condition, diseased, and cast out to die by the cruel people, into whose hands she fell, after the death of her parents, and was charged with having a devil. She is now well, and we cannot but hope that she has been saved from an early death, to live and glorify God.

They have also taken three children of superannuated soldiers, by native women, two boys and one girl. These children are put under their exclusive control and authority, till they shall be 18 years old. Several others have been offered to them on the same terms. The Mahratta girl in Mr. Nichols' family, and the Catholic boy in Mr. Graves' family, are supported from a stipend drawn from the "Heathen school fund." For the other children, no appropriation has been made.

Importance of a Native Mission College.

Within the last half year, our thoughts have been much directed to the above class of children, and we are more and more impressed with the importance of endeavoring to raise from among them some future missionaries for India. When we consider the great expense, at which we have been educated and sent hither; the expense that is absolutely necessary to our support; the difficulties of acquiring accurately a foreign pronunciation; the time that is spent in doing this; the peculiar uncertainty of our lives;—all these, and many other considerations, lead us ardently to wish, that a provision might be made for the instruction of missionaries in this country. There are many boys, who might be obtained and educated. The language of the people is *their* language; the country is *their* country. They are attached to no community; have no high expectations in regard to pecuniary emolument; and have no false systems of faith to shake off. They will not be regarded with that jealousy by government, with which foreigners are; nor will they be liable to be sent away from the country.—We do not mention this subject as a new one, either to ourselves, or our patrons; but we cannot forbear repeating its importance.—From what Christian country, or countries, we ask, are missionaries to come, who will be adequate to the wants of this people? From what treasury are they to be supported? It must never be forgotten, that a capital object of missionary exertion is, *to put the heathen into a way of teaching themselves.*

We commend ourselves, dear Sir, and the concerns of our mission, to your prayers and the prayers of the Board. It is a great satisfaction to believe that we are not forgotten. We know that much light has been communicated to this people, but, alas! every thing is yet as the "mountains of Gilboa, on which there was no rain, nor dew." But let our beloved friends hold up our hands, till the sun goes down, and victory shall declare on our side.

We remain, dear Sir, your devoted servants in Christ.

G. HALL.
J. NICHOLS.
A. GRAVES.

P. S. Our letter having been detained some time, we add a few things more.

Aug. 25. The brethren, Richards and Woodward, are in a dangerous state of health. Most tenderly would we sympathize with our afflicted brethren and sisters in Ceylon.

On the 11th of July, Caroline Swett, aged about 11 months, died at Mahim, of

the epidemic cholera. This little foundling was given to our mission a few months ago, by the lady of the magistrate of the southern Koncan. The babe was found by a servant of hers in a wilderness place, cast away to die, with several rough stones heaped on her tender body! From that awful situation she was rescued by a kind Providence for a little time, to expose the shameful cruelty of her parents. But she is now no more. When she died she was in the hands of a native nurse, and Mr. and Mrs. Graves were intending soon to take her to their own house.

Alas! this is not all. Maitland Elizabeth, the only child of Mr. and Mrs. Hall, died on the 13th of July.—This is the eighth child of our mission, which has died. Three only survive.

MISSION IN CEYLON.

EXTRACTS FROM THE JOURNAL OF DR. SCUDDER.

Oct. 2, 1820. Went on Saturday to Batticotta. Yesterday united with the brethren in observing the Lord's supper. Mr. Winslow preached in this place during my absence.

4. I have appointed one evening in the week for the schoolmasters to meet in this place, to bring in the report of the number of boys, who daily attend the schools. I design to question them regularly upon portions of the Scriptures, which I have given them to learn.

8. This morning preached in Tamul at this place, for the first time. I hope I was better understood than on Sabbath last at Batticotta. After service went to Batticotta to visit Mr. Richards, who is much more unwell than he has been for some months past. In the afternoon preached at Mathekel, to nearly 100 persons. Preached also at another part of the village to a number of people, who had collected to attend a cock-fight. Above 100 of them were Catholics. On observing so many Catholics present, I felt my spirit stirred within me, to see their abominations. I felt much the want of a better knowledge of this language, that I might cry aloud, and spare not. Our addresses through interpreters must necessarily lose much of their effect. Soon after I left the people, they began to indulge themselves in their wickedness, paying no attention to what I had said to them.

Aims of a Missionary.

17. It is an object of earnest desire as much as possible to gain the affections of this people; but we see so much depravity manifested by them, that it is sometimes difficult to display a becoming mildness towards them. We have much more hope of being useful, if we can make them believe that our motives for coming among them are to do them good; and that we seek their happiness by our intercourse with them. I have this morning been conversing and praying with two Brahmins, whom I affectionately entreated to throw down the weapons of their rebellion, and submit to the Savior. I told them, that their reception or rejection of the Gospel would be of no consequence to myself, but that the consequences on their part, would be dreadful, if they should reject it. I told the one, who came for medical advice, that it gave me much pleasure to cure his sickness, because I wished him to be happy in this world; and I recommended the Savior to him, because I wished him to be happy in the world to come. May the Lord apply what has been spoken.

Ignorance of the Brahmins.

24. This afternoon met several Brahmins, while laboring among the people. Many of them are very ignorant, and if we question them closely, they will leave us as soon as they possibly can; as they are ridiculed by the people, when their ignorance is discovered.

26. This afternoon we were visited by our interpreter's father. Had a long conversation with him on the subject of religion. He asked many questions, among others, if God created man a holy being, how it was possible for a holy being to sin. When I told him that the devil tempted our first parents to sin, he asked, if God made the devil, and if he made him to do this? He asked if the soul was different from the body, and, if we could not see the soul, how we could know it would suffer?

Nov. 1. Have this day received under my care a school, which has for some time past been taught by an aged and respectable heathen. It is situated in the village of Vardealadipoo. He has been very desirous to be employed by me.

Sabbath, 5. Had a congregation of more than 200 persons this morning. In consequence of having altered the hour of preaching to 10 o'clock, a number of Catholics were present. In the neighboring village of Chillallee, there is a Catholic church. On Sabbath mornings multitudes flock to it: A Catholic priest resides there during a part of the year.

In the afternoon, went to Jaffnapatam to visit Mr. Hooper, who was ill. My interpreter read one of my Tamul sermons, at Matherkel.

Yesterday, Mr. Mooyart spent the Sab-

bath with us. He addressed the people at this place in the morning, upon the subject of idolatry, and at Jaffnapatam, in the afternoon.

14. Went to visit the Catholic priest at Chillallee, who is unwell. He appears to be a man of intelligence. He is from Goa.

16. Last night a young Malabar from the coast, died in the hospital. I have reason to hope, from the evidence he gave of a change of heart, that he has gone to that house not made with hands, eternal in the heavens. He was a Protestant by descent. His attention was particularly directed to religion before he came here.

21. Nicholas, having been here from Tillipally, visited several of my schools to-day. At Matherkel we had an unpleasant meeting with the people. They were irritated because I would not allow their heathen songs to be taught in the school. During my interview with them, one of them declared, that God was unjust, because he made one man rich and another poor. Another asked, what sin an infant had committed, that "when its mother was taken away by death, it had no milk."

23. Performed the operation for cataract this morning. This is the third case in which I have succeeded in restoring sight to the blind.

Sabbath, 26. This afternoon Mrs. Scudder, accompanied me to Vardealadipoo. Besides men and boys, 60 or 70 females were present at our meeting.

Preaching of Christian David.

Dec. 4. This day we held the monthly concert for prayer at this place, for the first time. Our monthly meetings have become very interesting, and a spirit of prayer seems to prevail among us. We are united in the strongest bonds to our brethren of other denominations. Christian David preached here this morning to about 250 persons. All the schools were assembled. Three Brahmins were present. This man possesses a remarkable faculty of gaining the attention of the people. While we were praying for the enlargement of our Lord's kingdom, he went to Matherkel, and preached to the people.

Visit of Supyen.

6. This day we were visited by Supyen. He said his father was willing that he should come and live here. I gave him some encouragement, that if he would be willing to become a superintendant of schools, I would employ him.

7. This morning had an interesting conversation with a Brahmin, who came for medical advice. I gave him nine chapters of Genesis,—the sermon on the mount, and a small pamphlet containing the discourses of our Lord. Last night adopted the plan I had formerly pursued at Tillipally, in calling a boy aside every evening to converse and pray with him. We have abundant reason to labor with these children, when we remember, that from among those, who have been under our instruction for several years, there have some already, as we hope, been born into the kingdom of God.

14. This evening, the small house, which is designed as a house of prayer for the boys, being finished, we have just been dedicating it to God. The exercises were in Tamul. Three of the boys engaged in prayer.

Useful labors of the Boys.

Sabbath, 17. This morning the weather being unfavorable, no meeting was appointed for the afternoon. Our congregation was 200 in number. Four Mahommedans were present. Until of late, they have never, with one exception, been here for medical advice. There is a large village of them in Wannarpanny, near Jaffnapatam. This afternoon visited from house to house, and saw a number of people. Two of the boys went out to read "the Plan of Salvation," which I had drawn up a few months since. One went to Matherkel, the other to Chillallee. The numbers to whom they read, were greater than ever before at one time, amounting to more than two hundred. It is a pleasing circumstance, that these children may be made useful at so early an age. Those who support P. M. Whelpley and Edward Griffin, may have the pleasing satisfaction to know, that they are already beginning to be missionaries, and are my fellow-laborers in the vineyard of our Lord. As I do not think it proper to send either of the above named boys alone, two others, whose names are Samuel Willis and Daniel G. Gautier, generally accompany them, and will, before much time elapses, be able to take an active part in this work. The journal, which I have charged them to keep, shall be hereafter translated into English, and sent to the Board.

Anniversary Reflections.

This day, one year ago, we reached the place to which our eyes had long been directed, and where we hope it will be our unspeakable and delightful privilege to labor (unless called by Providence to some other part of the heathen world,) until we finish our course, and enter into the rest remaining for the people of God. We have much reason to be thankful, that our health has generally been good. We have suffered

but little, except from the debilitating effects of the climate. Though I have seen but little fruit of my labors, except in my boarding school, where some little good has been done, yet it is a most pleasing circumstance, that I have been tearing up the fallow ground, and preaching the Gospel to thousands of immortal souls.

20. Mr. and Mrs. Woodward being here, I intended to go this morning to the island of Caradive, which is about five or six miles from this place; but have been prevented by the rain. The people are said to be very stout heathens there.

Island of Caradive.

22. I arrived here this morning at eleven o'clock. Began immediately to deliver the message of God to the people. Sent two of the boys, whom I took with me, to read the Plan of Salvation, from house to house. Valunctalay is the name of the village where we now are. We have continued to travel until this evening; but have not yet passed through the whole of the village. The people at some places were attentive. At the first house I visited, one of the men, who were present, told me, that if I would go to the church, (meaning the old Catholic church in ruins,) and call the people, if they would believe in Christ, he would. At another place the question was asked, "What does he come for; are we without religion?" I left a tract with them before I went away. At one place I found the people very attentive.

It is a most melancholy reflection, that upon the whole of this island, where there are several thousand of immortal souls, perishing for lack of knowledge, there is, perhaps, not one, with the exception of myself and one of the boys with me, who is looking to Jesus as the only hope of escape from the wrath to come. In contemplating the vast devastations sin has made, the pathetic exclamation has been forcibly brought to my mind, "O thou Adam,—what hast thou done?" The fields here appear white to the harvest; but there is no one to put in the sickle.

23. We slept last night under the *Veranda* of a native house, and were very kindly entertained by the man who lived there. He supplied me with cocoa nut water and milk; but would receive no compensation.

Exertions in behalf of Females.

Sabbath, 24. I have, for some time past, been making an effort to establish schools for girls; but little yet has been done. I am glad, however, to state, that one girl is now attached to the School at Surlepurum. She was present at our service there this afternoon. We have many difficulties to encounter, when we attempt to make innovations; but we do not forget the motto of the celebrated apostle to the Indians, "prayer and pains, through faith in Christ Jesus, will do any thing."

27. This afternoon I found three girls at the school in Surlepurum; one was absent. It is certainly a matter of thankfulness to the great Head of the Church, that he should thus smile upon the attempts of his unworthy servant. To His name be all the praise.

28. This day C. E. Layard, Esq. provincial judge of the district of Jaffna, visited us. He addressed a large number of people, who were assembled to meet him. The bungalow, in which I preach, was not large enough to contain them. He explained to them the ten commandments. During his discourse he took the opportunity to tell them, that he was glad to hear that they had begun to pay attention to their females and send them to school; that the way to make them useful, was to instruct them; and he hoped that the time would soon come, when the females of this place would be an example to females around them. These observations from one so much respected by the people, will have much weight.

State of the Schools.

30. As I have given no particular account of the schools at this station heretofore, I will briefly state the condition in which they are at present. The school at this place is not very large. The average number of scholars is about 30, among whom are a few Roman Catholics. Five or six of the boys who eat at home, come to learn English. One of them is the son of the native headman of Matherkel, a catholic. He is one of the most promising boys I have met with in the parish, and is making rapid progress in English. Should he hereafter become experimentally acquainted with that Savior, whose name he professes, he probably will be very useful in building up his kingdom among this people. The boys are pursuing the study of the larger and shorter Catechisms, Scripture extracts, and such heathen books as we think proper to admit into the schools. We have not now our full complement of boarding boys, and shall take others as soon as possible.

The exercises of our boarding boys during the week, are as follows. On Sabbath morning, they meet to read and hear read a portion of the Scriptures. When they have finished, I examine them upon what they have read. In the afternoon, they are examined upon the sermon they have heard in the morning, and in the evening they recite from the larger and shorter

Catechism, and from those portions of Scripture which they have committed to memory during the day. On Monday evening, I have an inquiring meeting. Four of the large boys always attend. The one I received from Mr. Poor is, I trust, pious. The others have had some concern about their souls. On Tuesday evening they attend, when I examine the schoolmasters on the Scriptures. On Wednesday evening, they have a prayer meeting among themselves. On Thursday evening, they recite from the Catechism and Scriptures. On Friday evening, I have begun to meet the larger boys for the purpose of instructing them how to answer the objections, which the heathen bring against our religion. I appoint them some theological questions for their consideration. After having reflected upon them during the week, they give such answers as have been suggested to their minds. For the sake of argument, I act the part of the heathen, and if they answer discreetly, I endeavor to bring every objection to their arguments, and if possible confound them. If they cannot give direct answers, I endeavor to instruct them. This exercise is very necessary, as these boys must take an active part with me in sowing the seed of the Word among this people; and it is of great importance that they should be enabled to answer all the objections, which a heathen can bring against the Christian religion.

School at Matherkel.

The school at Matherkel is flourishing. The average number of boys who daily attend, is above 40. Forty-two have already finished the smaller Catechism. We generally have good congregations at this place, on the Sabbath. The village is said to contain three hundred houses.

School at Surlepurum.

This school is situated in a large village of Changane, about one mile and a half from this church. The average number of boys who attend, is 35. There are six girls attached to this school. As these girls will probably continue in the school for a shorter time than the boys, we shall endeavor to have the greater part of their attention paid to religious exercises. Surlepurum is said to contain 800 houses; but the number is probably overrated. Our congregations at this village are never large. The people have little disposition to hear the Gospel.

School at Makeapperty.

This village is situated about half way between this Church and Oodooville. The average number of boys who attend the school, is about 36. It is our main object, in all our schools, to store the minds of the children with religious information. Our congregations at this place are small.

School at Vardealadipoo.

Vardealadipoo is a village of Changane, about a quarter of a mile from this church. The school in this village is in a very flourishing state. The average number of boys who attend, is 43. There is one girl attached to this school. It is at this place where we have large congregations on the sabbath, and the only place where many females will attend. Were I to preach more than I do at private houses, we should unquestionably see more women, as they appear to have no particular objections to visiting their neighbors, when we are present.

MISSION AMONG THE CHEROKEES.

EXTRACTS FROM A NARRATIVE WRITTEN BY AN ASSISTANT MISSIONARY.

THE narrative, from which the following extracts are made, was written by a lady, who joined the mission at Brainerd, at her own expense, a little more than a year ago; but felt herself bound to leave not long after, in consequence of some peculiar family claims upon her attention. Though it was not composed with a view to publication, we give it to our readers, from the conviction that it will be perused not without interest. At the commencement of our extracts, the lady was within twenty miles of Brainerd, where she had been detained by the rise of waters in the intervening creeks.

After a delay of three days, we were informed that we might cross the creeks, as the waters had been falling several hours. We took leave of our hospitable friends, these children of nature, under no less obligation, than if our accommodations had been the most excellent, as their little all had been entirely at our service, during the long storm.

Our landlord warned us of danger, and would persuade us to remain longer; but the only creeks of any danger, were two within eight miles. There was also a prospect of another storm, by which we might be detained many days; and if we could only cross these two, we might reach Brainerd the next day. The first, though fear-

fully rapid and deep, we crossed safely, about two o'clock, expecting to reach the next before dark. But here a new difficulty arose. As we could not ford at the usual place, we did not regain the road, but wandered in vain until near sunset. We were on the deserted Cherokee lands. Winter had stripped the trees of their verdure; not the note of a bird broke the mournful silence; not a squirrel or an insect was seen. The lands were level, and every where intersected with Indian paths, among which, leaving our carriage, each one wandered, in different directions, in quest of the public road.

Dangerous and lonely as was our situation, it gave rise to some pleasing reflections. Thus, I thought, had our fellow-beings long been driven before the hand of civilization; but the arm of Christian benevolence is now arresting their flight. Soon, returning, they will meet us as brethren, receive the word of God as their guide, worship our Jehovah, be protected by our laws, and aid in supporting our government.

Passage over the second stream.

The good hand of our God at length led us into the right way; but the day was soon gone, and we had several miles yet to go before reaching Swartz. The full moon never rose more timely on any benighted travellers; and at eight o'clock we arrived at the second formidable stream, the roar of which we heard at some distance. In the midst of the stream a large rock had nearly intercepted our passage; and when, with much danger, we had passed this, and the depth of the stream, we found a log laying across our way, over which we could not pass, nor could we safely go round it. We therefore left the carriage, and those, who could not walk, were carried on shore. Had I not felt a hitherto almost unknown confidence in the protection of our heavenly Father, surely I could not have been supported; and had not his goodness warranted this confidence, we had all perished.

Half a mile from this we were accommodated with the best a little cottage could afford. Our sleep was sweet, as we trusted this was the last night of our weary pilgrimage, and the next would introduce us to the dear missionaries.

Passage over the Tennessee.

We had not proceeded far, the next day, before the rain began to fall in great abundance. We reached the Tennessee river, which was not known to have been so high during many years. For the last few miles, we had pursued an unfrequented way, as the waters were said to be less dangerous, than on the common road. This led us to Ross' ferry, rather than Brown's. We had come nearly thirty miles, and seen but three habitations, and but one traveller. He begged a piece of rope to repair his harness, which had been cut, that he might extricate himself and horse from a stream, into which he had ventured, not knowing the depth; and, losing his portmanteau, had narrowly escaped with his life. Have we not, in our preservation, experienced distinguishing goodness?

The boat at Ross' ferry was old and dangerous. Our way near the shore lay through *the tops of the trees;* and the ferryman thought our danger might be much lessened, by taking off the top of the carriage. This was, therefore, sacrificed, although the rain yet continued. The river was smooth, and our sail would have been pleasant, but for the danger. In the midst of the river my fears were allayed, by a sudden impression of our Savior's words,—"It is I, be not afraid." Could I doubt that goodness, which had carried us in safety through the past? I felt a strong reliance on God, and even enjoyed the scene, which was truly sublime. When approaching the shore, we could gather the *misletoe*, from the tops of the trees, and were pleased with the thickets of vines, which promised plenty of grapes and muscodines the ensuing season.

Occurrences on the way.

We were not aware that the day was almost past, when we landed; and regretted our departure from the last little hut, poor as our accommodations must have been, when we again found ourselves strangers in a dark forest. The rain was falling in torrents, to which we were now wholly exposed, as we had lost our only shelter. The moon gave but a partial light, and I felt my situation truly unpleasant, in not being able wholly to shelter from the rain my children, who were asleep under my cloak, insensible to my anxiety, or their exposure. The evil was greatly increased, when we arrived at the foot of a hill, the height and danger of which we could not know, and were told that the horses could not ascend, nor we be safe, unless we walked. My cloak was so filled with water, that I left it: and taking the little ones we alighted, and, with the utmost fatigue, ascended the hill. The time and way appeared so long, that we were apprehensive of having lost the road, or we must have reached Brainerd ere this; it being but eight miles from the Tennessee river, and the evening being now far advanced. The patience of our driver was, by this time, wholly exhausted. His complaints added not a lit-

tle to our distress. We were most completely drenched in the rain. The hour of dining brought no refreshment for us, and the hour of supper could not be improved as such. Bread and meat were all, which our late hospitable friends could impart. Some yet remained, and we had more than once allayed our hunger with this, while sitting in the rain, during the last days of our journey.

Our northern friends, we trusted, were sweetly reposing, unconscious of the dangers and hardships, to which we were exposed. Had they known our situation, they possibly might have feared, lest we were exposed to the tomahawk of the savage, on whose lands we were. But the fear of this never entered our minds. Doubtless, had we found one of their cabins, we should have been hospitably entertained during the night. No kind Cherokee, however, was near, of whom we might inquire, and we pursued our uncertain way, looking in vain, on the right hand and on the left, "for an hospitable ray" from the mission house.

They arrive at Brainerd.

A light was at length seen glimmering on the left. It was a light from Brainerd! We had arrived at this consecrated spot. All appeared happy. The doors of each cabin on the south, were open; in each of which was a blazing fire, and around it the Cherokee boys were playing, unconscious of the suffering group, which was approaching. We passed by these, and, through a large front yard, entered the mission house, where we were received with much surprise and cordiality. Although the faces of all, except father and mother Hoyt, were new, yet their names and characters were familiar. We were introduced to the common sitting room, in which was a long table, surrounded by well-clad, interesting Cherokee girls, each sewing, with her work-basket before her, and superintended by sister Sarah Hoyt. Our cares and our sorrows, in this delightful moment, were forgotten; and we felt ourselves more than compensated for all our sufferings. A good supper was soon provided, and we were agreeably surprised in finding some little luxuries, to which we thought we had for ever bid adieu. These, however, were only for the stranger and the sick. In the beloved missionaries we found all our lost friends;—father, mother, brother, and sister. From that hour, we no more felt ourselves strangers. After surrounding the domestic altar, and offering our united thanks for our late preservation, and safe arrival, we were conducted up the stairs, and through the long piazza, into a neatly furnished chamber, where was a good fire. This room they devoted to myself and children. All these things so far exceeded my expectations, and were so necessary to our comfort, that my heart must have been hard indeed, not to have been warmed with ardent gratitude to the great Giver of all; and to the dear missionaries, who, by their kindness, thus cheered our drooping spirits.

Introduction to the Mission Family.

Our sleep was very sweet this night; nor, as we had so much reason to fear from our late exposures, did any of us awake with freezing chills, or burning fevers. The early sound of the morning bell awoke us, and soon the second bell summoned us to prayers. As yet we had seen nothing, which might not appear in a common well regulated family. Now we were led to the dining room, where was assembled the precious charge of the Christian public, of the American Board, and of the mission family.

More than ninety interesting, happy children were assembled for prayers. We heard these natives of the forest, descendants of the heathen, sing the praises of God; saw them bow the knee to Jehovah, and acknowledge the Redeemer. We were now members of the mission family; were affectionately introduced as such, by Mr. Hoyt, to the children; and with them were seated at the mission table. Merciful Father, why were we thus honored? The missionaries, for many days, forgat not to make our preservation and safe arrival, a subject of their prayers. They ever continued to treat us with most unmerited kindness; nor shall we ever cease to love them as our best friends. The children of the school were much endeared by their affectionate manners, which were truly interesting. The dining room was furnished with five long tables, all set with pewter plates, tin cups, and iron spoons. No articles of China, or even earthen, were used. No sugar, butter, cheese, nor sweetmeats, were seen.

A conversation respecting the Jews.

Delightful as social intercourse must be in the mission family, we found but few opportunities of spending an evening as a domestic circle. In one of these few, the conversation turned on "the Star in the West."* Elijah Hicks, son of the venerable Charles Hicks, and clerk of the nation, was one of the circle. His presence would not have disgraced any circle, either

* A book with this title, of which the late President of the American Bible Society was the author.

in appearance, manner, or conversation. He listened to our various remarks with deep attention, but gave not his opinion. At length, with much propriety of manner and expression, he asked, "Whether our *divines* generally supposed the return of the Jews, predicted by the Prophets, was a spiritual, or a temporal return?"

Judge Boudinot's statements were found by the missionaries to be correct. Customs, like those of the Jews, were, from time to time, discovered. Their present "city of refuge for the man-slayer," is in the vicinity of a white settlement, where the guilty must stay till after corn-planting, when he may return in safety.

Progress of civilization among the Indians.

Some of the Indians are said to live in very decent style, cultivate their lands, and keep good tables. Two Cherokees, by the name of *Van*, have built good brick houses, and another Cherokee, who would imitate the missionaries in all which they do, has built him a house in exact imitation of theirs. A pious man from Georgia, four years ago, passed through the nation, and again, last year: he says, "their improvement is astonishing." The missionaries are richly compensated for all their trials, in knowing that a nation are reaping, not only temporal, but eternal benefit, through their exertions. Father Hoyt says, nothing of any consequence transpires at the mission, but it is known through the nation in three days. Circumstances, little thought of by ourselves, would excite much interest and observation through the land. The missionary has hardly time to reflect on the eminence, on which he stands.

Civilization, and a knowledge of the Scriptures, will, doubtless, dispel the mist which has so long hung over these nations, and show them to be not inferior to any other people. Their lands are now divided into counties; judges are appointed; and courts held. Judge Brown was once at Brainerd, while I was there. He possessed no small degree of unaffected dignity. I saw his niece, Delilah Fields, a girl not twelve years old, make coffee, and prepare him a breakfast in good style, and then wait on the table.

I saw but one intoxicated person, and did not hear an oath from a Cherokee, during the term of three months.

Theft was common; but the nation condemned it. During our stay, two horses were stolen from the mission. Several Cherokees assured us of their safe return, and, with our brother Reed, were many days engaged in their pursuit. The thieves were often heard of, in different parts of the nation; and finding no prospect of escape, they turned the horses loose upon the mountains, where they were soon found. Several small articles had also been stolen. Mr. Butler made a journey to the venerable Charles Hicks, for redress. The good man said, "We are to have a council next week. I will have a talk, and you will hear no more of it."

Notices respecting several Indian youth.

John Newton was supposed to be a christian, though not more than twelve years old; and we not only loved, but respected him. There was a degree of dignity in his person and deportment, which I have rarely seen equalled in a youth of his age. On one of the first Sabbaths after our arrival, he was studying in Emerson's catechism. I asked him how much he had learned? He repeated several pages,—more than I had time to hear,—which he had learned that day. On many of the cold mornings, when the children were trying to secure a good seat, or wrapping themselves warmly in their blankets, John Newton, without a blanket, or choice of seat, and regardless of the cold, was ever seen sitting erect, with his eyes fixed on the reader, or devotionally attending to the prayer. He always appeared above the vanities of childhood and youth.

Delilah Fields, we have reason to think, is pious. I had brought some presents from the children of Miss G.'s school to the children at Brainerd; and as Delilah frequently wrote letters, I requested her to write to Miss G. She declined; said she should not have time. One evening, however, she came into my room, and said she would now write. I immediately supplied her with pen and paper; but she said she did not know what to write. I dictated the first sentence, and thought, perhaps, I must tell her *all;* but, being much engaged, forgat the subject. In about half an hour, Delilah brought me the letter finished. I was surprised at her facility in writing, and exclaimed, "Not one of Miss G.'s scholars could write so well." It would scarcely be believed, that either the writing, or composition, was the performance of a child, hardly twelve years old; much less of a Cherokee girl, who had been at school but two years.

John Arch is pious, and greatly esteemed by the mission family. He is Mr. Butrick's assistant in the study of the Cherokee language. I asked if he did not believe the language would be lost, in a few generations? He reluctantly answered,—yes. I asked if he was willing? "I had rather," says he, "it would remain as it is." I thought there was something of patriotism in his melancholy look and answer. He also writes letters, which may well be

admired, considering, that (as he expressed himself,) "two years ago, he was wandering on the dark mountains, till he met Mr. Hall, who advised him to come to Brainerd."

I lament, that the missionaries have no more time to instruct the children of the school in composition, as their genius in this respect, is admirable. The public could not but be interested in their productions.

MISSION AMONG THE CHOCTAWS.

EXTRACTS FROM THE JOURNAL KEPT AT MAYHEW.

(*Continued from p.* 105.)

Jan. 1, 1822. Brother Williams left us to return to his establishment. He is authorized to employ help to finish what remains to be done on the buildings, and also to clear and fence a field for planting. This will afford work for his school boys, and lessen the expense of the school, both to the parents of the children, and to the Board. The bitter cup of affliction, which has been put into the hands of brother and sister Williams to drink, appears to have been blessed to them. They are encouraged with the hope that one of their neighbors, a respectable white man, is anxiously inquiring what he must do be saved.

Arrival of Mr. Stewart.

3. We were called to rejoice on the unexpected arrival of Mr. Philo P. Stewart, who had been sent out by the Board as an assistant missionary to this station. We had no intimation of his being on the way, till he arrived, and showed his letter from the Corresponding Secretary. It was indeed a most happy surprise, and called for our devout gratitude. We united in singing the hymn, "Kindred in Christ for his dear sake," &c. and in offering up thanksgiving for so unlooked for a favor. Brother Stewart is by profession a saddler and harness-maker, but will be able to work also at the shoemaking business. This is a very important circumstance; for as brother Hooper expects soon to be engaged in the school, we should be in want of a shoe-maker; and were just on the point of writing for one, when brother Stewart arrived. Thus have our wants been kindly provided for by a watchful Providence.

5. Enjoyed the privilege of coming around the table of our Lord, and commemorating his dying love. It was a precious season. One of our hired men, a member of the Presbyterian church, united with us.

In the evening, the marriage of brother Wisner and sister Frissell, was solemnized. The ceremony was introduced by some remarks on the duties of the married state, and closed with singing. The time, the occasion, and the singing, conspired to render it a solemn and interesting season.

7. Monthly concert for prayer. Met in the evening to remember Zion, and to implore the Divine blessing upon our labors.

9. Brother Kingsbury left Mayhew for Elliot on business of the mission. May the Divine presence and blessing go with him.

Intelligence from Elliot.

10. Brother Jewell arrived from Elliot. From him we rejoiced to learn, that the Lord continues to manifest his special presence to that dear family. One of their hired men gives satisfactory evidence of having passed from death unto life. He is a native of Ireland, and was brought up a Roman Catholic. The Lord designing, as we trust, that he should obtain, in this wilderness, the unsearchable riches of Christ, he was led by an all-wise Providence to Elliot, at a time when a spirit of grace and supplication was poured out upon that family. He had been there but a few days, before he was aroused from his carnal security, and began to cry in earnest for mercy. After some deep and pungent conviction of sin, he was brought, as we have reason to believe, to rejoice in hope of the mercy of God through Christ. In a letter to Dr. Pride, speaking of the exercises of his mind, on the day on which he hopes the Lord revealed himself to his soul, he says;—"Oh my friend, it is impossible to describe my feelings on that day. That way of being saved, which seemed impossible to me, was the only way in which I could be saved; I mean, through Christ. But, when my soul appeared to be on the brink of ruin; yes, when the powers of earth failed, when the affectionate father, mother, and friends could do nothing for me;—then did my dearest Jesus, as I trust, convey my heart-broken petitions to my heavenly Father, and out of this valley of death did he bring me. My soul was lifted up to behold my God. Then were my tears of grief turned into joy unspeakable. Rejoice with me, while I praise my God for his mercies in sending me to this holy land. Here, in this wilderness, after rambling over the world, did my God call me;—yes, my friend, without a single cent in my pocket; that his word might be fulfilled in me according to his promise, "Come unto me, without money, and without price." Every day his mercies come more and more to me. Oh, may they continue

with me, till I rest in his arms in heaven, there to sing for ever his praises."

Cases of serious inquiry at Mayhew.

13. *Sabbath.* Our prayer meetings, morning and evening, were solemn. The Lord, we trust, was present by his Spirit to give power to his word. Two of the black women in our employment are under serious impressions. One of them was much affected during the exercises of the evening. May the God of all grace pour out a spirit of grace and supplication, and revive his work.

17. The brethren, Jewell and Pride, left Mayhew for Elliot. Brother Jewell's visit has been refreshing and edifying. Brother Pride expects to remain some time at Elliot, in order to attend to the study of the Choctaw language. He has already commenced it: but as he cannot, at this place, have the aid of a competent interpreter, he wishes to avail himself of the advantages for acquiring it, which will be enjoyed at Elliot. A knowledge of the language seems very necessary to his usefulness among this people as a physician; and much more necessary, in order that, when going among them to relieve their bodily complaints, he may be able to tell them of the dying love and glories of Emmanuel, and direct them to him, as the only physician of the soul. He was lately called to visit a sick child about 16 miles distant. The parents and friends of the child appeared much pleased with his attention.

Visit to a neighboring village.

17. Brothers Hooper and Stewart went out to a neighboring village. They took an interpreter with them, that they might be able to converse with the people, and tell them something about that great Being, who made heaven and earth, the sea, and all that in them is. They were kindly and hospitably received. The people cheerfully left their employments, and listened attentively to what they had to say. A woman, who appeared to be more than three score years old, with whom they conversed, was entirely ignorant of God; she had not the least idea of any superior being. This is the case with many of this perishing people. Some of them, indeed, have a confused notion of a great Being above; but they know not what his character is, or what he requires them to do. May the seed now sown, spring up and bear fruit to the glory of divine grace.

26. Brother Kingsbury returned from Elliot, laden with new experience of the goodness and faithfulness of God; and thankful for his favor and blessing upon that mission. The last Sabbath he was at Elliot, he administered the sacrament of the supper, and enjoyed the precious privilege of commemorating, with that dear family, the dying love of our Lord and Savior.

Instance of hopeful conversion.

27. *Sabbath.* One of the black women, whose case was mentioned before, we hope has passed from death unto life. When she came to live in our family, a few months ago, she was quite unconcerned about the salvation of her soul, and continued so, till the last monthly concert for prayer. During that meeting, she saw herself, for the first time, to be a sinner, and justly exposed to the wrath of God. Thus, while the children of God were unitedly supplicating for the enlargement of Zion; yea, while they were yet speaking, did the Lord hear, and extend his omnipotent arm, as we hope, to pluck this precious soul from ruin.

Reflections at the close of the month.

On a review of the past month, we find abundant cause for thankfulness and gratitude. Our hands have been strengthened by the arrival of a dear brother, who has come to share with us in the cares and labors of the mission; and our hearts have been encouraged, by the manifestation of the Lord's power and presence among us, in bringing, we trust, one precious soul into his kingdom. To his great and holy name be all the praise.

MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

EXTRACTS FROM THE JOURNAL KEPT AT DWIGHT.

(*Continued from p.* 75.)

Oct. 1, 1821. Sisters Finney and Washburn, on account of sickness, are unable to attend to any business, and sister Minerva is inadequate to the multitude of labors and cares, in our numerous family. The black woman in our employ, is taken entirely from labor, by an attack of the intermittent. In consequence of these circumstances, we sent up the river, about 25 miles, to obtain another black woman for relief in the present emergency; and that we might be furnished with sufficient female help, against the anticipated enlargement of our family, by the reception of scholars. But in this attempt we have failed. Our only hope is in God, who will proportion our strength to our day. In the

evening, joined our brethren throughout christendom, and among the heathen, in the "concert of prayer." Our faith was strengthened, and our supplications animated, by a consideration of the covenant faithfulness of God, and the immutable certainty, that all, even his largest promises, will be accomplished. The consideration, that multitudes remember us at the mercy seat, affords encouragement in our work.

Sickness of Mr. Hitchcock.

2. Brother Hitchcock, who has, through the season, enjoyed better health than any other member of the mission family, was to-day taken with the fever and ague, while riding in the sun. The extreme heat of the sun, in this climate, has more influence in bringing on this distressing complaint, than swamps, rain, cold, or the night air.

8. Sister Washburn had a return of ague and fever. We have reason to fear that this enervating sickness will afflict us through the winter, as it is seldom removed, after the commencement of cold weather, till the return of spring. The Lord, however, will direct, and we are sure his direction will be best for us.

18. Brother Finney left us to journey to the white settlements, for the purpose of hiring female help, and transacting other business.

21. *Sabbath.* Brother F. returned. He arrived within half a mile, last night, where he was obliged to wait the return of light, being unable to keep the path. He succeeded in hiring a young woman of good character, to aid in the domestic labors of our family. The usual number at public worship, was increased by neighboring white people.

24. Finished raising the body of the dining hall and kitchen. This building is very much needed. Till it is done, the sisters must be subjected to great exposures from the weather, and many inconveniences: but we fear it will not be completed so soon as was expected, one of the men engaged on it, being taken from his work by the fever and ague.

Intelligence of the lost keel-boat.

26. A gentleman ascending the river, informs us, that the hulk of the keel-boat we lost last summer, had sustained no injury, till a white man, living near where it was lodged, wantonly set fire to it, to obtain the nails and iron. We feel it duty to compel him to pay for the boat.

28. *Sabbath.* A considerable number from the white settlements were present at public worship. Brother Finney preached from John v, 39, "Search the Scriptures."

Brother Washburn and his wife, brother Orr, and both the children, are afflicted with ague and fever.

30. Received a packet of letters from friends in New England, by which our hearts are made glad, and for which we would be devoutly thankful to the Father of mercies.

Nov. 4. *Sabbath.* Brother Washburn preached from Heb. xi, 1. We very much need an increase of that faith, which is the substance of things hoped for, and the evidence of things not seen. Lord, increase our faith.

5. Again permitted to join with the children of the kingdom, in all parts of the world, in the concert of prayer for Zion. To give fervency to our petitions, and encouragement in our work, read and considered the eighth chapter of Zechariah.

Notice of Letters.

6. Brother Orr left us to journey down the river for some communications from the post office, of which we have heard.

11. *Sabbath.* Brother Orr returned in time to be present at public worship. He brought us a packet of letters, among which was one from the Treasurer, and one from the Rev. William Jenks. Brother Hitchcock also received letters from Brimfield, by which we are informed, that two male and two female assistant missionaries left that place for this station, on the 3d of September. These letters, and the intelligence received from the Missionary Herald, which also came, encouraged and gladdened our hearts; and we would devoutly praise our covenant God, that here in the wilderness, we are not entirely cut off from intercourse with the world; but may occasionally hear from our christian friends, and our respected patrons,—that they still hold us in affectionate remembrance, and are affording us consolation, encouragement, and assistance, in our arduous work. We conclude, that our brethren and sisters on their way, are already on this side of the Mississippi, and will, in the course of two or three weeks, be welcomed as fellow laborers with us.

Battle between the Cherokees and Osages.

15. The warriors of this nation, with a few allies, have, for about six weeks, been in pursuit of the Osages. To-day, a part of the Cherokees returned from the campaign. When they separated from the main body of the Cherokees, they were within one day's march of the main body of the Osages. This party, consisting of about eighty, fell in with a party of Osages, about 75 in number, nearly all of whom were killed and taken prisoners. O, when will

the time come, when these two tribes, already favored with Christian teachers, shall be cordially brought under the influence of the gospel of peace. The Lord hasten it in his time.

18. *Sabbath.* Brother Washburn preached from Acts xx, 24; "But none of these things move me," &c. A noble pattern for imitation, was St. Paul as a missionary. After sermon, brother James Orr and sister Minerva Washburn were united in the ordinance of marriage.

23. The weather is now as cold as it usually is, at this season, in New England. During most of the afternoon the snow has been flying in the atmosphere, and this evening is falling with great rapidity. We are but poorly prepared for winter, as our dining hall and kitchen are not completed, and we have no place for taking our meals, but a passage way between two cabins, where we are exposed to all the severities of the season. We feel much solicitude for our brethren and sisters on their way. They are doubtless, in the wilderness, with no shelter but blankets. But the Lord is able to preserve them from sickness amidst their exposures, and he will doubtless, temper their trials to their strength, and overrule them all for their good. Surely there can be little real danger in following the path of duty. In view of all their trials, exposures, and labors, may they be prepared, like Paul, with confident reliance on the grace of God, to say, "but none of these things move me."

Interview with several chiefs.

Dec. 3. Brother Washburn had an interview with John Jolly, and two other chiefs. They were very urgent for the commencement of our school, and very particular in their inquiries relative to the progress of the establishment, and all the concerns of the mission. They expressed the fullest confidence in us and in our patrons at the north;—renewed the assurances of their protection of the mission, and their friendly co-operation in all our benevolent designs. Jolly expressed a strong desire, that our mission might be a means of great good to his people, whom he wished to see "walking in the best way." He hoped that this part of the tribe would shortly be as far advanced in civilization and its attendant blessings, as their brethren in the old nation. They are about sending a delegation to Washington, and they promised us a visit before that time, that they might be able to tell their great father, the President, "good words of us."

9. *Sabbath.* Brother Finney preached from John xiii, 27. Whatever is done in the service of God, for the edification of the church, the salvation of sinners, and the conversion of the world, must be done quickly.

16. The weather, for more than a week, has been very cold; the ground is frozen hard, and has for several days been covered with snow. We feel no little solicitude for our brethren and sisters, who are coming to us. We know not why they are detained so long, and fear they are but illy prepared to encounter the inclemency of the weather. To the Lord, in whose service they are called to suffer, we would affectionately commend them.

Arrival of the expected reinforcement.

22. This morning, about 9 o'clock, our hearts were made to rejoice, by the arrival of our dear sisters, Ellen Stetson and Nancy Brown. They left the waggon about two miles back, and walked to Dwight. Brother Asa Hitchcock arrived with the waggon, about twelve o'clock. Our joy at the termination of their fatiguing journey, and exposures in the wilderness, during this inclement season, and at this accession to our number and strength, was mingled with heart-felt sorrow that one of their number,* was left by the way.

Reflections on the death of Mr. Hitchcock.

In view of this providence we are constrained to say, "surely clouds and darkness are round about Jehovah;" but there is abundant consolation in the undoubted assurance, that "justice and judgment are the habitation of his throne." We would be "dumb and open not our mouths, because the Lord has done it." While, in view of this providence, we can but mourn, we would "not mourn as those who have no hope." We would praise the God of grace for the assured hope, that what is our loss, is his infinite gain; that our brother now rests from his labors, in the kingdom of his God. His mouldering dust does not, as he had fondly hoped, slumber on mission ground; but it is not, on that account, less the object of the Redeemer's care; and while his happy spirit is enjoying the felicities of heaven, we are confident that he, who "became the first fruits from the dead," will, in the morning of the resurrection, raise the body of our dear brother, that it may be fashioned like unto his glorious body. The same God, who put it into the heart of our deceased brother to do something for the heathen, has now called him from the work,—from his own work; and we are confident this work will never suffer by the removal of any engaged in it. May we, may our patrons, and

* Mr. Daniel Hitchcock. See vol. xvii, p. 367.

christians generally, be taught, by this providence, that dependence on creatures, is falsely reposed, and be induced to trust in God above. We would look to God, the only efficient repairer of breaches, to supply the place vacated by the death of our brother, and to sanctify it to his surviving friends, to us, and to all. We would, also, render thanksgiving and praise to God, that any of the company survived to join us in this delightful work. The Lord make us all holy, humble, and heavenly minded, "steadfast, unmoveable, always abounding in the work of the Lord," faithful even unto death; and finally give us a crown of life.

[On the 25th, Mr. Jacob Hitchcock and Miss Nancy Brown, entered into the marriage relation. They were affianced to each other, before Mr. H. left New England.]

29. Brother Washburn rode out to give notice that our school would be opened at the commencement of the year. We have limited the number of scholars, which we shall be able to take this winter, to fifteen.

Second visit from the chiefs.

31. John Jolly, the head chief, with three others, visited the establishment. They minutely examined the buildings, inquiring the estimated expense of each. They were very particular in their inquiries respecting the school, the mode of instruction, the number of hours daily appropriated to study, the employment of scholars out of school; how children, who have no parents or friends, were to be clothed, &c. To all these questions our answers were satisfactory. They expressed their cordial approbation of all that was done, and of the plan of future operation. After the interchange of mutual congratulation and friendship, they departed with the promise of frequently renewing their visit, when the school should be in operation.

Closing reflections.

In the goodness and forbearance of our covenant God, we are called to record the close of another year of our fleeting lives. On a review of the past, we find much occasion for devout thanksgiving to the Author of our mercies, for the preservation of our lives, for the temporal blessings enjoyed, for christian privileges and experiences, and for permission to do any thing for the heathen. But, if possible, we have more occasion to be covered with shame and confusion of face, that we have been so ungrateful, so remiss in spiritual things, so cold in our affections, so slothful in the service of Christ, and so much conformed to the world.

PALESTINE MISSION.

LETTER FROM MESSRS. PARSONS AND FISK TO THE CORRESPONDING SECRETARY.

Smyrna, Dec. 13, 1821.

Very dear Sir,

It is with emotions of gratitude and satisfaction, that, after a year's separation, we once more sit down *together*, to address you. During the past year, we have encountered disappointments, we have endured afflictions, and we have experienced mercies, which we hope never to forget, and which we trust may be useful to us as long as we live. We separated, hoping to meet in Judea. The event has shewn that the divine purpose was, that we should meet again where we separated. Thousands of our fellow men have fallen around us, but we still live. One of us has lain for weeks on the very borders of the grave; yet life is spared, and every thing now indicates a speedy restoration to perfect health. We would, therefore, call upon all within us, and upon all our friends, to praise the Lord for his great goodness. After a year of hopes, and fears, and anxieties; of plans, and labors, and disappointments, such as before we knew nothing of; we were permitted to meet again, Monday, December 3d, and unitedly join with those friends of Zion, who, on that day, raise their supplications to heaven for the conversion of the world. It was particularly pleasant to meet on that day. We met with earnest desires, that the past may prove instructive and useful to us; and that for the future we may be wholly devoted to our work, to the service of our Redeemer, and of the souls of men. If we know our own hearts, we wish to live for nothing else.

Brother Parsons's health is still feeble; but his disorder has entirely left him, and nothing is now wanting, but the recovery of flesh and strength. On his arrival here, the English consul was so good, as to offer him the rooms usually occupied by the chaplain, where he is very favorably situated for the recovery of his health; which will be for the present, his principal object.

The English chaplaincy having lately become vacant, brother Fisk preaches on the Sabbath, and continues to instruct the children of the Messrs. Vanlenneps. We also find, every week, more or less opportunities to distribute the Scriptures and tracts, and to converse with individuals concerning religion. It is true, we do but little.

We hope, however, that this little may ultimately be productive of great good. We never expected, nor did you ever expect, that the Scriptures could be circulated, and true religion revived, in this country, without meeting with many disappointments, and encountering many obstacles. If, however, you ask us, after the events of the past year, what are now our feelings, our resolutions, and our expectations, we are constrained to answer, we never loved our work more sincerely than we do now; we never felt a more consoling conviction, that we are in the field where our Lord and master would have us labor; we never entertained more confident hopes of usefulness and ultimate success. Still we desire to feel, that we are nothing, and that our fondest wishes may be disappointed.

Our last letters were forwarded by the Sally Ann. We send this to Marseilles, hoping that it may be forwarded from thence without delay. The Leander, Capt. Ray, of Salem, is now here, and will probably be here some time. By this vessel, you may expect to hear from us more fully. —Were we both in health, one or both of us would sail immediately for Alexandria, with the view of being at Jerusalem before the passover. As the case is, we both purpose to remain a little while in Smyrna, hoping to receive letters from you, and waiting for the direction of Providence.

We remain, dear Sir, very affectionately yours,

LEVI PARSONS,
PLINY FISK.

We find the following paragraph in the "Missionary Notices," a monthly publication of the Wesleyan Missionary Society of England.—"One of the missionaries of this Society, (the American Board of Commissioners for Foreign Missions,) is now at Jerusalem, distributing the Holy Scriptures and useful tracts. This is among the singular events of the present day. A Christian missionary, from a part of the world unknown to exist by the first preachers of the Gospel, is now rekindling the light of the holy doctrines in the very place from which it first emanated!"

The above quotation refers to the visit of Mr. Parsons to Jerusalem, during the early part of the last year. The reflection is a striking one, and brings to view the wonderful changes in the moral aspect and condition of the world, which a lapse of ages may produce.

SANDWICH ISLANDS MISSION.

WE had strong hopes of receiving, before this time, the journal of the mission at these islands; but have been disappointed. In the mean time, we present to our readers extracts from two letters of Thomas Hopoo, the date of which is just three months later, than any from that mission, heretofore published.—It will be seen, that the church, for the erection of which provision was made as early as July, was completed in September.

Hopoo mentions the arrival of Tamoree at Woahoo. In explanation of this fact, we learn from a gentleman, who recently left the islands, that the king Reho-reho,—contrary to the wishes of Kaamanoo and Krimakoo, who seem to possess much the largest share of influence and authority,—went over to Atooi. What his object was in making this visit, or whether he had any definite object in view, is not known. He is said to have left Woahoo in the night, in an open boat, and with few attendants; and on landing at Atooi, was received by Tamoree in a friendly manner. The two kings then held a consultation, the result of which was, that Tamoree resigned his authority, and agreed to remove, for the present at least, to Woahoo; and Tiamoko (Gov. Cox,) was constituted chief of the island. Though Tamoree was not before an independent prince, this must be considered a singular occurrence; and the reasons of it do not clearly appear. It will however, be a satisfaction to the friends and patrons of missions to be informed, that no special evil was apprehended to the mission, excepting that the contemplated voyage to the Society Islands, was, in consequence of it, probably relinquished. Tiamoko possesses much influence, and is said to be friendly to the missionaries.

EXTRACT OF A LETTER FROM THOMAS HOPOO TO THE REV. MR. DAGGETT, HIS FORMER INSTRUCTER, AT CORNWALL.

Woahoo, Oct. 6, 1821.

My dear Friend,

I am glad to receive your most affectionate letter, that you send by George Saud-

wich. I always like to think of you, and those of my dear countrymen with you. I remember you, my dear friend, in my prayer, ever since I bid you, and your favored institution, farewell.

I have not the least doubt, that you will rejoice to hear, that God has inclined the kings of these islands to cast their idols into the fire: and now they are wishing to have the knowledge of the true God. I hope I shall soon reap this great harvest of souls. May the Lord bless my feeble labors, in these very islands, and make me an instrument of turning many souls of my countrymen "from darkness to light, and from the power of satan unto God."

The Lord has indeed found out a rich blessing upon this island, where we are now settled. It was last month we had a meeting-house finished. This work was done by the charity of the sea captains, who have often visited these islands. I think it is my duty now to view this noble blessing, as a token of love from that Savior, whom I am bound to serve, as a foretaste of eternal good. It becomes me, who now labor together with God, to stretch my imagination to the utmost of the Sandwich Islands, and to raise my soul higher than Moun-ah-ka-ah,* while I am among these dwellers of the sea. I hope not one of my thoughts shall miss of the object before me; nor a wish of my heart be disappointed. For I know that the Lord is now preparing many hearts of the natives of this place, as I trust, to come and fill this very house.

This news, as I doubt not, from your friend Thomas, will now gladden your very pious heart, and cause you to say, like the old Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." May you and I remember the prayer of Henry Obookiah, and his sweet words;—he who, I hope, knows what you and I are doing now. If my life is spared, and my health preserved, I must try to do all that Henry Obookiah wanted to do, to make known Christ and his great salvation to my countrymen. I hope you will pray to God for me, that I may still be supported by grace, until Christ shall commence his universal reign upon the Sandwich Islands.

About a year and seven months since, I had a great pleasure of talking daily with Reho-reho, and his queens, about Jesus, at Owhyhee, Mowee, and Woahoo. My common visits about the great salvation among chiefs, and men, were many and good. It is indeed a pleasure to me to visit them, so often as I have time, to make known Jesus unto them. In my favoring these dwellers of the sea, it was no small joy to me, that I should be a worker together with God, in the accomplishment of his holy purpose, respecting that joyful event, and the glory of his church on earth. O, when will the time arrive, when my friends, Reho-reho and Tamoree shall be favored like Pomare, with fruits of the Christian love!

Speaking of the arrival of king Tamoree at Woahoo, he says:

How glad am I to see Tamoree here, as a friend of the mission. I think Tamoree's goodness is very great, in taking good care of Mr. Ruggles' and Mr. Whitney's families, in Atooi. I hope Jehovah will bless his soul, and make him a blessed fruit of Atooi.

After sending his salutations to a number of his friends, he adds:

All these, I hope, will remember Reho-reho, and Tamoree, in their prayers to God, that they may soon be brought to know Jehovah their God, and Christ their Savior.

The mission family here, and at Atooi, send their respects to you, and to your school. I wish you would, dear Sir, write to me, and tell me as much as you can about Connecticut. And while you live, may Jehovah ever be with you; and in your death, may his grace conduct you to glory.

I am your friend in Christ,

THOMAS HOPOO.

LETTER TO MRS. DAGGETT.

IN this letter, Hopoo gives a detailed account of his visits to *Holo*, a chief of Woahoo, while on a sick bed. The following are extracts.

After I had said a few words to him about Jehovah, he would turn his eyes to heaven and say, "Jehovah, come quickly down to save me." After a season of great distress, he said, "If I put my trust in your God, I need not fear what *mowee** can do unto me." I often had good seasons with this man, in praying together alone at his bed-side. Our souls, I thought, then appeared to be knit together, like those of David and Jonathan. This man always felt composed, after a season of prayer. He inquired for the Doctor, "Does he say that I shall get well?" I answered him, "He thinks it uncertain." He then said, "the King, Jehovah, will kindly take care of me."

* The high mountain of Owhyhee.

* Sickness.

—"It is very good day," he observed to me. I said to him, "You are very glad to see the light of Jehovah's day, after a dark, distressing night."

Aug. 9. This evening I went to preach Jesus to him. My heart was indeed, wide awake, during the whole night. I thought, in the night, it was good for me to preach Jehovah to this poor man. This made my heart cry, Lord, prepare this soul to receive that crown of immortal glory. I spent the great part of the night in secret prayer to God for this man, and found a sweet communion with God. It seemed as if I could not enjoy my heart in any worldly business, as I did in praying to God for this sick soul. I can say, as I trust, that the spirit of Jesus has been with me this night.

Aug. 16. This day, he requested his people to weep, before Jehovah take him. Many people attended, and many tears were shed upon every cheek, for the losing of their chief.—"If you," said I, "were to die now, where will you go?"—"I go to Jehovah in heaven."—"Do you love Jehovah?"—"Yes, I very much love Jehovah."—"Well, follow not," I said to him, "after the example of your countrymen about you, but after Jehovah; and make no kind of excuse but turn now unto God, and live."—I went out. He said to me, "You will remember me to the mission family. Tell them, I hope I shall see them soon. You must tell them, I hope I pray to Jehovah every day and night."

Hopoo then gives, in the language of Owhyhee, a prayer of this chief, of which the following is a literal translation.

"My Father, which art in heaven, hallowed be thy name. Thy kingdom on earth come. My Father, which art in heaven, clothe me with thy power. Jehovah, holy King, Jehovah, do right. Take me, Jehovah, in heaven, when I die."

UNITED FOREIGN MISSIONARY SOCIETY.

The war between the Osages and Cherokees is a serious hindrance to the successful operations of the missionaries among the former people. We trust, however, that, in the end, good will be seen to have arisen from it.

UNION MISSION.

The Rev. Mr. Vaill, the Superintendent of this mission, writes thus, in a letter to the Domestic Secretary, dated Dec. 10th, 1821:—

You will doubtless have heard, before this arrives, that the Cherokees have gone westward in pursuit of the Osages. Capt. Pryor, who has been out with them on their hunt, has returned. He gives the following account:—

About the first of November, the Osages were overtaken by the Cherokees, and not far from one hundred of the former were either taken or killed. At the time of this defeat, the Osage warriors were absent, and the old men, women, and children, were in a defenceless condition. The Cherokees came suddenly upon their encampment; and all who were able fled for their lives. They were pursued for one day and part of another, and every one who was overtaken in the pursuit, fell a sacrifice to the enemy. It is not yet ascertained what proportion of those who are missing have been killed. It is known that some of them were slain and others made prisoners.

In their flight, the Osages lost their peltry, their meat, many of their horses, and most of the few utensils they possessed. They have consequently returned poor, distressed, and mortified. It is with a heart full of pain, that I tell you the story of their disasters—that I tell you that many of the people, for whom we have been praying, and whose good we have been seeking, are massacred. Yes, Sir, it is a fact, that some of the women who have been taken captive, have since been murdered with the tomahawk in a most affecting manner!

The news of their calamity reached us before their return; but not knowing the extent of it, I have delayed writing until this evening. What will be the event of this bloody war, we cannot presage, but its bearing on the Mission, is serious. The three little ones we have had with us since September, have been kept in safety. No enemy has approached us, and probably none will. It was affecting to see, with what a trembling heart their father came to our establishment to-day, to ascertain whether his childfen were alive. Having embraced and kissed them, he exclaimed —"I am satisfied. You are better off, than if you had been with the Osages."

We cannot believe, that the desire of the Cherokees, to drive the Osages from their land, will be granted. We cannot yet believe, that it is the design of our Government, to send the Indians from the east of the Mississippi to carry on perpetual war with the natives of this country, who have an inherent right to the soil. We cannot yet believe that all the expense and labors of this mission, not to speak of its suffer-

ings, will be lost. Let us not be disheartened.

"Wait on the Lord, ye trembling souls,
And keep your courage up."

When the Osage warriors left their encampment, they considered it as perfectly secure from attack. They felt confident that Major Bradford, at Fort Smith, would prevent the Cherokees from coming on. When he was at their village in September, he promised *to do all he could* to keep back the Cherokees; and they imagined, that this amounted to the declaration, that *he would keep them back.* They are, therefore dissatisfied with Major Bradford, and think they have been deceived by him. They have, however, no ground to think so. The Major has no authority to prevent the Indians from going to war. They are also exasperated with the white people who live near the Cherokees, having understood that some of the whites were with the invading party.

I have only time to add, that our building will be much interrupted this winter. We must spend some time in taking care of our stock, or lose it, as the war will now be carried on by straggling parties, whose hunger will drive them to kill cattle and hogs wherever they can be found. We shall endeavor to preserve the property in our hands, and to subserve, so far as we are able, the interests of the mission. Our hearts were never more closely bound to the missionary work, than they are at the present moment. The family are united and happy.

In a letter, dated Dec. 26th, Mr. Vaill says:—

The war is still going on. We cannot predict the consequences of this bloody contest. We are daily talking among ourselves about the way to obtain more of the Osage children. We can say to them, in the words of the Gospel—*Come, for all things are now ready.* Brother Woodruff made them a visit last week. He was much affected with a sight of their poverty. He rode over in company with the father of the children who are with us. On their arrival, the father told the Osages how well his children were fed and clothed, and how fast they learned to speak the American language. Clamore, the principal chief, was exceedingly pleased with the account, and said—"I wish that the war was over, that I might send my children there also."

GREAT OSAGE MISSION.

After a tedious illness of almost three months, says Dr. Belcher, under date of Dec. 21st, I am permitted, through the blessing of God, to pen a few lines to you. Our situation as a family has been afflictive. Almost all of our number have been ill with the intermittent fever. Seldom, during a period of three months, were there at any one time, more than three or four adults able to attend to business. Our supply of bark was soon exhausted. While it lasted, it was used with success in every case; but for want of more to keep the system in a proper state, exercise and exposure in hot and damp weather soon brought on a relapse. Other remedies were tried with very little success. At length, we sent to Franklin, and obtained a new supply of bark; and in the use of that remedy, the whole family, under the blessing of Providence, are rapidly regaining their health.

The season is cold. Snow, two or three inches deep, has lain upon the ground for more than two weeks. We find our flannels in this climate, not only acceptable, but very beneficial to health. In addition to a good kitchen, and warehouse, we have finished ten small but comfortable log houses; and as soon as the weather will permit, we shall erect a school-house. We hope soon to enter upon our missionary labors. From present appearances, we have no doubt of obtaining as many of the Osage children for the school, as we shall be able to accommodate. Several of the tribe have called on us, and offered their children, expressing a wish that they might be taught to read and to live like white people.

Seven days later, the Rev. Mr. Chapman writes from Harmony:—

This is the second time I have come to this place since the arrival of this mission, for the purpose of having the assistance of Mr. Williams, Interpreter at the United States' Factory, in acquiring a knowledge of the Osage language. He is much the most skilful interpreter of the Osage and English in this country. I have been pursuing the study in company with brothers Pixley and Requa. We have finished our Dictionary, and the most important parts of a Grammar. Brother Pixley and myself are now attending to the construction of sentences, while brother Requa has gone to Franklin on business. He is daily expected back; and, on his arrival, we shall return to Union, unless prevented by sickness, or the severity of the season.

TUSCARORA MISSION.

Our readers, we are persuaded, will be pleased with the following extracts from the letter of the Rev. Mr. Crane. It is taken,—as all the foregoing extracts have

been,—from the American Missionary Register for April, and is dated Feb. 5th, 1822.

Last Sabbath, the first in February, we enjoyed the privilege of leading our dear people to the table of the Lord. We had enjoyed much satisfaction in anticipating the season, and in discharging previously the preparatory duties. Perhaps you are not aware that much more is done by way of preparation than is deemed necessary among the whites. In all of our meetings on the Sabbath, and during the week, the minds of the Indians are led to this subject for three or four weeks previous to the administration of the ordinance. Attention is paid to the improvement of the Christian Indians in knowledge and practice. If any difficulties exist, between the professors, or between professors and others, the parties are visited, instructed, and exhorted, until friendship and peace is restored. The nature, design, and advantages of the Lord's Supper, are repeatedly enforced. Those who wish to unite with the church are examined several times previous to their admission.

A number of circumstances combined to give more than ordinary solemnity and interest to this last communion season. Four of our dear young men were added to the church. Three of them were baptized, and two of them married. One of them is a grandson of our respected interpreter. It was impressively solemn to see these young men, the first in the nation for intelligence, industry, and influence, (who but a short time since were evidently pursuing their own degradation and ruin,) come forward and assume publicly the solemn vows of devotion and fidelity to the Savior; and, especially to see some of them coming at once under all the weight of responsibility which arises from the vows and obligations of the three ordinances of God's appointment. Lord, hold thou them up that they may be safe!

It was very gratifying to see every member of the church united in most cordially receiving these young brethren into their number, from a full belief that they were indeed "turned from darkness to light." We have reason to believe that all the brethren took their seats at the Lord's table, in the exercise of the spirit of love and peace towards each other.

Since I last wrote, one of the young men of the tribe has died. Had he lived and enjoyed a sufficient degree of health, he would also have been added to the church. He offered us good reason to believe that he was prepared to be for ever with the Lord. His case was peculiarly interesting, but I could not make it appear so interesting to you without entering too minutely into detail for a communication to the Board. I have drawn off a hasty account of the way in which the Lord led him, and if you wish it, as a gratification to yourself and domestic circle, and to communicate such parts to the Board as you think proper, I will forward it.

In addition to those who have united with the church, there are several who manifest more or less anxiety about their salvation. Some of them appear to be determined to seek the Lord. I think, on the whole, that there is reason to believe that the Spirit of God is still working among this people.

The school at present is in a more promising state than it has been for some time past. It is to be regretted that this privilege is not sufficiently appreciated. I called a council of the tribe recently, since which the school has been larger. The children have made encouraging progress in spinning and knitting, and, with a little practice, will, no doubt, become expert in all the domestic branches. The school is opened for teaching the above arts every Tuesday and Friday afternoons, and we think that this arrangement is the most likely to secure the success of all our undertakings, as much more time is necessary to acquire a knowledge of their books than of the various branches of household economy. I have attended to the school whenever it has appeared to be necessary.

AMERICAN INDIANS.

JOURNEY AMONG THE CHOCTAWS, CHICKASAWS, AND CHEROKEES.

This journey was performed by Adam Hodgson, Esq. of Liverpool, in the summer of 1820. The visit, of this very intelligent gentleman at Elliot and Brainerd, during his tour through the Indian nations, is mentioned with affectionate respect, by the missionaries, in their journals. The account of his journey, which Mr. Hodgson published in the Missionary Register, on his return to England, has just reached us; and from it we shall make copious extracts, as well out of respect to the writer, as to shew how an intelligent and pious stranger views the plans, operations, and successes of an important branch of American missions. The narrative will be read with much interest.

On the evening of May 17th, Mr. Hodgson had arrived within no great distance of Elliot, where he met one of the missionary brethren from that station, in search of some cattle, which were ranging in the woods. By him he was promised "a hearty welcome at the establishment."

The following day we set out early, our friends having procured us an Indian to take us the first twelve miles: he could not speak English; but, having received his quarter of a dollar, and parted from us, at the appointed place, he returned to draw our track in the sand, pointing out all the forks and little cross-paths, and again left us. After proceeding about a mile, where we were a little embarrassed, we were surprised to find him again at our side, makings motions to direct our route. Again we shook hands and parted: but being again puzzled by a diverging path, half a mile distant, we looked round almost instinctively, and there was our faithful fellow still watching our steps: he then came up and set us right—made signs that our road now lay in the direction of the sun—and then finally disappeared; leaving us much affected by his disinterested solicitude.

Arrives at Elliot.

We had a delightful ride along our Indian path, through a forest of fine oaks; which, within ten or twelve miles of Yaloo Busha, was occasionally interspersed with small natural prairies, and assumed the appearance of an English park. I felt as if I was approaching consecrated ground; and the confidence which I had in the kindness of those on whom I was going to intrude myself, (Christian kindness is not capricious,) relieved me from any awkwardness about my reception. If I had felt any, it would soon have been dismissed, by the simple hospitality of the missionaries.

Soon after my arrival, we proceeded to the school, just as a half-breed, who has taken great interest in it, was preparing to give the children "a talk," previous to returning home, 60 miles distant. He is a very influential chief, and a man of comprehensive views: he first translated into Choctaw, a letter to the children, from some benevolent friends at the north, who had sent it with a present of a box of clothes: he then gave them a long address in Choctaw. When he took leave, he shook hands with me—said he was glad to hear that the white people in England were interested in the welfare of their red brethren—that the Choctaws were sensible of their want of instruction, and that their teachers were pleased to say that they were not incapable of it—that they were grateful for what had been done; and were aware, that it was their duty to co-operate, to the utmost of their ability, with those who were exerting themselves on their behalf.

Employments of the Children.

As soon as school was over, the boys repaired to their agricultural labors; their instructor working with them, and communicating information in the most affectionate manner; the girls proceeded to their sewing and domestic employments, under the missionary sisters. They were afterwards at liberty, till the supper-bell rang; when all sat down together to bread and milk, and various preparations of Indian corn; the missionaries presiding at the different tables, and confining themselves, as is their custom except in case of sickness, to precisely the same food as the scholars. After supper, a chapter in the Bible was read, with Scott's Practical Observations. This was followed by singing and prayer; and then all retired to their little rooms, in their log cabins.

In the morning, at day-light, the boys were at their agriculture, and the girls at their domestic employments. About seven o'clock, we assembled for reading, singing, and prayer; and soon afterward, for breakfast. After an interval for play, the school opened with prayer and singing, a chapter in the bible, and examination on the subject of the chapter of the preceding day. The children then proceeded to reading, writing, accounts, and English Grammar, on a modification of the British system. The instructors say, that they never knew white children learn with so much facility; and the specimens of writing exhibited unequivocal proofs of rapid progress. Many spoke English very well.

Toward evening I was gratified by the arrival of the Rev. Cyrus Kingsbury, who has the general superintendence of the mission. He had been determining the direction of a path, to be blazed to another settlement, on the Tombigbee river, in Alabama; and although he had slept in the woods in a heavy rain the preceding night, he sat up in my room till after midnight, and the following morning rode with us seven miles, to see us safe across the Yaloo Busha.

Object of the Mission.

The immediate object of the settlement of Elliot, (called by the Indians Yaloo Busha, from its proximity to a little river of that name which falls into the Yazoo,)—is the religious instruction of the Indians. The missionaries are, however, aware, that

this must necessarily be preceded or accompanied by their civilization; and that mere preaching to the adult Indians, though partially beneficial to the present generation, would not probably be attended with any general or permanent results. While, therefore the religious interests of the children are the objects nearest to their hearts, they are anxious to put them in possession of those qualifications, which may secure to them an important influence in the councils of their nation, and enable them gradually to induce their roaming brethren to abandon their erratic habits for the occupations of civilized life. The general feelings of the nation, at this moment, are most auspicious to their undertaking. For the reasons which I assigned when speaking of the Creeks, the community at large is most solicitous for civilization. In this they have made some progress; many of them growing cotton, and spinning and weaving it into coarse clothing.

After speaking of the liberal donations, which the Choctaws have made to the schools from their annuities, Mr. Hodgson proceeds:—

Here is noble encouragement for active benevolence! and the industry, judgment, and piety, of the seven or eight brethren and sisters at Elliot seem to qualify them, in a peculiar manner, for their responsible office. They have all distinct departments–the Rev. Mr. Kingsbury being the Superintendent; another brother, the physician and steward; another, the instructor of the children; another, the manager of the farm; the females also have separate and definite duties. At present they are over-worked; and the Rev. Mr. Kingsbury greatly regretted that so much of his attention was necessarily engrossed by his secular concerns. But, coming into a wilderness, in which the first tree was felled but about eighteen months since, they have had something to do, to erect ten or eleven little log buildings, to bring into cultivation 40 or 50 acres of woodland, and to raise upwards of 200 head of cattle. A deep sense, however, of the importance of the object, and an unfaltering confidence in God's blessing on their exertions, have supported them under the difficulties of an infant settlement; and under the still severer trials of a final separation from the circle of their dearest friends, and a total renunciation of every worldly pursuit.

And, indeed, their situation is an enviable one. In a happy exemption from most of the cares and many of the temptations of common life—conversant with the most delightful and elevated objects of contemplation—stimulated to perpetual activity, by an imperious sense of duty—and conscious of disinterested sacrifices in the noblest cause—can we wonder if they manifest a degree of cheerfulness and tranquillity, seldom exhibited even by eminent Christians, who are more in the world? I was particularly struck with their apparent humility, with the kindness of their manner toward one another, and the little attentions which they seemed solicitous to reciprocate.

They spoke very light of their privations, and of the trials which the world supposes to be their greatest; sensible, as they said, that these are often experienced in at least as great a degree, by the soldier, the sailor, or even the merchant. Yet, in this country, these trials are by no means trifling. Lying out, for two or three months, in the woods, with their little babes—in tents which cannot resist the rain here falling in torrents such as I never saw in England—within sound of the nightly howling of wolves, and occasionally visited by panthers, which have approached almost to the door—the ladies must be allowed to require some courage; while, during many seasons of the year, the gentlemen cannot go twenty miles from home (and they are sometimes obliged to go thirty or forty for provisions) without swimming their horses over four or five creeks. Yet, as all these inconveniences are suffered by others with cheerfulness, from worldly motives, they would wish them to be suppressed in the missionary Reports, if they were not calculated to deter many from engaging as missionaries, under the idea that it is an easy retired life.

Their real trials, they stated to consist in their own imperfections; and in those mental maladies, which the retirement of a desert cannot cure.

In the course of our walks, Mr. Williams pointed out to me a simple tomb, in which he had deposited the remains of a younger brother; who lost his way in the desert when coming out to join them, and whose long exposure to rain and fasting, laid the seeds of a fatal disease. It was almost in sight of one of those Indian mounds, of which the oldest Indians can give no account. They resemble the cairns in Scotland; and one of the missionaries mentioned having seen a skeleton dug out of one of them.

Reflections on leaving Elliot.

I was highly gratified by my visit to Elliot—this garden in a moral wilderness; and was pleased with the opportunity of seeing a missionary settlement in its infant state, before the wounds of recent separation from kindred and friends had ceased to bleed, and habit had rendered the missiona-

ries familiar with the peculiarities of their novel situation.

The sight of the children also, many of them still in Indian costume, was most interesting. I could not help imagining, that, before me, might be some Alfred of this western world, the future founder of institutions which are to enlighten and civilize his country—some Choctaw Swartz or Elliot, destined to disseminate the blessings of Christianity, from the Mississippi to the Pacific, from the Gulph of Mexico to the Frozen Sea. I contrasted them in their social, their moral, and their religious condition, with the straggling hunters and their painted faces, who occasionally stared through the windows; or, with the half-naked savages, whom we had seen in the forests a few nights before, dancing round their midnight fires, with their tomahawks and scalping knives, rending the air with their fierce war-whoop, or making the woods thrill with their savage yells. But they form a yet stronger contrast with the poor Indians, whom we had seen on the frontier—corrupted, degraded, and debased by their intercourse with English, Irish, or American traders.

It was not without emotion, that I parted, in all human probability for ever in this world, from my kind and interesting friends, and prepared to return to the tumultuous scenes of a busy world; from which—if life be spared—my thoughts will often stray to the sacred solitudes of the Yaloo Busha, as to a source of the most grateful and refreshing recollections. I was almost the first person from a distance, who had visited this remote settlement; and was charged with several letters to the friends of the missionaries. I believe they had pleasure in thinking that I should probably in a few weeks see those, the endearments of whose society they had renounced for this world: it seemed to bring them nearer the scenes to which they had recently bid a last adieu. I felt a strange emotion, in being thus made the link of communication between these self-devoted followers of our blessed Lord, and the world which they had for ever quitted; and, when I saw with what affection they cherished the recollection of many, whose faces they expected to see no more in this life, I turned with peculiar pleasure to our Savior's animating assurance—*There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or lands, for my sake and the Gospel's, but he shall receive a hundred-fold now in this time, and in the world to come life everlasting.*

I left with them a late number of the Missionary Register, and another of the Christian Observer, which I had just received from England.

A Pastoral scene.

After parting with the Rev. Mr. Kingsbury on the banks of the Yaloo Busha, we proceeded through the woods, along an Indian Path, till evening, when we reached the dwelling of a half-breed Choctaw, whose wife was a Chickasaw, and whose hut was on the frontier of the two nations. We found him sitting before the door, watching the gambols of fifty or sixty of his horses, which were frolicking before him; and of more than 200 very fine cattle, which at sunset were coming up as usual, of their own accord, from different parts of the surrounding forest, where they have a boundless and luxuriant range. The whole scene reminded me strongly of pastoral and patriarchal times. He had chosen this situation, he said, for its retirement (in some directions he had no neighbors for fifty or a hundred miles,) and because it afforded him excellent pasturage and water for his cattle: he added, that occupation would give him and his family a title to it as long as they chose. He had a few slaves to cultivate as much land as was necessary, and occasionally killed as many deer in as many hours. Near the house were some bones of the buffalo; but that animal has not been seen in this part of the country for many years; he gave us a hospitable reception; and spread a bear skin for each of us in his only room, which we occupied for two nights, the following day being Sunday.

As our host spoke English very well, and was very intelligent, our quiet meals gave me an opportunity of obtaining some information from him relative to the Indians.

His wife, a pleasing young woman, ate with us, but would not or could not speak English; and I often smiled to find myself sitting over a cup of coffee between a Chickasaw and a Choctaw.

Customs of the Indians.

He told me, that great changes had taken place among the Indians, even in his time—that in many tribes, when he was young, the children, as soon as they rose, were made to plunge in the water, and swim, in the coldest weather; and were then collected on the bank of the river, to learn the manners and customs of their ancestors, and hear the old men recite the traditions of their forefathers. They were assembled again, at sunset, for the same purpose; and were taught to regard as a sacred duty, the transmission to their posterity of the lessons thus acquired. *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and*

when thou risest up. He said, that this custom is now abandoned by all the tribes with which he is acquainted, except, to use his own words, "where there is, here and there, an old ancient fellow, who upholds the old way"—that many have talked of resuming their old customs, which the whites have gradually undermined; but are unable, from the loss of their traditions—that he supposes that these might be recovered, from distant tribes over the Mississippi; but that the Choctaws are acting more wisely, in seeking civilization.

He told me that they had an obscure story, somewhat resembling that of Jacob wrestling with an angel; and that the full-blooded Indians always separate the sinew which shrank, and that it is never seen in the vension exposed for sale: he did not know what they did with it. His elder brother, whom I afterwards met, told me that they eat it as a rarity; but I have also heard, though on less respectable authority, that they refrain from it, like the ancient Jews. A gentleman, who had lived on the Indian frontier, or in the nation, for ten or fifteen years, told me that he had often been surprised that the Indians always detached this sinew; but it had never occurred to him to inquire the reason.

My half-breed Choctaw also informed me, that there were tribes or families among the Indians, somewhat similar to the Scottish clans; such as the Panther family, the Bird family, the Racoon family, the Wolf family: he belonged to the Racoon family, but his children to the family of his wife; families being perpetuated in the female line—an institution originating, perhaps, in polygamy. By marriage, the husband is considered as, in some degree, adopted into the family of his wife; and the wife's brothers are regarded as, in some respects, entitled to more influence over the children than their own father. The suitor always consults them (sending them the usual propitiating offering of a blanket) when he wishes to marry their niece; and if they approve, the father consents as a matter of course. I have since had this confirmed by information from many different sources.

Those of the same family or clan are not allowed to intermarry; although no relationship, however remote, can be traced between them; and although the ancestors of the two parties may have been living for centuries, in different distant nations: a marriage between a brother and sister, would not excite a stronger sensation, or be more loudly condemned. Indeed, wherever any of the family or clan meet, they recognise one another as brothers and sisters; and use one another's houses, though personally strangers, without reserve.

Their religious belief.

With respect to the religious belief of the Choctaws, he said, that it is a prevailing opinion among them, that there is a Great Spirit, who made the earth, and placed them on it, and who preserves them in their hunting journeys, and gives them their "luck in life;" that, however, they do not often think of him—that they believe that all who die, go to the Spirit country; but that some suppose it is divided into two nations; the one abounding in fine woods, and deer, and buffaloes; the other destitute of both—that these imagine, that when the spirit of bad men leaves the body, it proceeds on the same road as that of good men, till the road forks, when it takes the way to the bad country, supposing it to be the other—that many expect a great day, when the world will be burnt and made over again, far pleasanter than it is now, when the spirits will return from the Spirit country and settle again upon it; and that near the place where they were buried, will be their future home. He here pointed to a sermon book which he received from his white father (for he can read,) and said the following sentence conveyed the opinion of many Indians—"Wheresoever the body is laid till the resurrection, thither, as to a dwelling-house, death brings us home," —or, as an Indian would express himself, "the great fire brings us home."

(*To be continued.*)

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

from March 18th to April 17th, inclusive.

Albany, N. Y. Mrs. Betsey Frost, by Mr. F. Mathewson,	$5 00
Amherst, Ms. Half of the avails of a m. field in the Rev. Mr. Clarke's parish, by the Rev. D. A. Clarke,	11 00
Do. mon. con. $7, another m. field, $7 50, Mr. Sam. Church, 50 cts. A little boy for Ind. miss. 75 cts.	15 75
S. T. avails of a m. field, by the Rev. N. Perkins,	5 00
M. field in the S. E. mid. sch. dist. culti. by indiv. of both parishes, by Messrs. D. Moody, N. C. Dickinson, and N. Pratt, Com.	21 00
Andover, Ms. mon. con. in the neighborhood of Mr. Jona. Taylor, for Ind. miss. by Mr. F. Danforth,	6 01
Andover, Ct. mon. con. in the Presby. soc. by the Rev. A. B. Collins,	9 08
Ashby, Ms. I. U. for the benefit of Mr. Poor's family, Ceylon,	1 00
Ashford, Ct. Eastford par. mon. con. by the Rev. R. Torrey,	8 00
A benevolent individual,	30 00
Augusta co. Va. "Brown's meeting-house cong." Sam. Bell, sen. Mrs. Eliz. Brown, Mrs. Moffett, and Francis Bell, $5 each,	20 00

Edward Valentine $2, and James Trimble, R. S. Young, Jos. Trimble, N. W. Calhoun, Jos Brown, Jac. Baylor, G. Shuey, J. Edmands, James Brown, Jos. Wright, Geo. Wilson, Wm. Young, Andrew Young, Agnes Young, and John Guthrey, $1 each, - - 17 00
Three individuals, 50 cts. each, 1 50
Baltimore, Md. Avails of a miss. card of Mrs. L. P. H. coll. by Miss E. Rawlings, - - - 7 00
Do. do. by Mrs. M. Edgar, - 5 00
Bath, Me. and Vic. For. Miss. So. by J. Hyde, Esq. - - - 108 00
Mr. Wm. Ledyard, for ELLINGWOOD JENKS, in Mr. Poor's fam. - 20 00
For the general purposes of the Bd. 30 00
Bedford, N. H. A friend of miss. by Mr. J. French, - - 10 00
Bennington, Vt. Fem. Char. So. by Mrs. C. Robinson, Tr. - 18 00
Berlin, Ms. The Rev. Reuben Puffer, D. D. - - - 5 00
Berlin, Ct. Worthington par. Fem. Benev. So. by Mrs. Barnes, - 35 00
Half the avails of a m. field, by Mr. S. Savage, - - - 12 22
E. Andrews, S. Hart, and A. Worth, by Mr. A. Hitchcock, $2, each, and the Rev. N. Skinner, $1, 7 00
Beverly, Ms. Mon. con. in the 3d Cong. Soc. - - 52 02
A small So. the avails of labor, - 5 00
A young lady of the 3rd cong. chh. - 1 00
Boscawen, N. H. Mon. con. in the East. Soc. by the Rev. S. Wood, $6 60; coll. in the same soc. $14,17 20 77
Coll. in sch. dis. No. 5, for Bibles for Ind. chil. at Mayhew, - 1 99
Boston, Ms. United mon. con. - 73 18
Assistant So. by Miss E. Bryant, 15 13
Third payt for SUSAN HUNTINGTON, by Miss Perry, - - 12,00
Fourth payt. for CLAUDIUS BUCHANAN and CHAUNCEY A. GOODRICH, 24 00
A payt. for JOHN BROWN, - 12 00
A friend, for the Ceylon miss. $3, Miss L. Battelle, avails of books sold by Mrs. Leonard, $3; R. $4, a friend of miss. $2,5 - 12 50
Bowling Green, Ky. S. Garrison, Esq. by Mr. Goodell, $12, S. McDowell, $5, C. M. Skiles, $1, Rev. J. B. Lapsley, $3, two of his chil. 50 cts.; sundry members of the Masonic Lodge, $7, - - 28 50
A coll. - - - 34 00
Bradford, Ms. The Sister Circle of Bradford Acad. for PARKER KIMBALL HASSELTINE, and FANNY BAKER, 3rd payt. by S. Kimball, Tr. 24 00
E. T. by Mr. Peter Parker, 5 00
Mon. con. in the east. par. - 15 69
Brattleborough, Vt. Fem. Cent So. in the east par. by E. W. Green, 9 00
Brimfield, Ms. Mr. Jacob Hitchcock, by Mr. A. Hitchcock, - - 201 29
Mr. Dan. Hitchcock, Jun. - 5 87
Brookfield, Ms. (West) Avails of a piece of land cultiv. by two small boys - - - 75
First par. m. field cultiv. by young men, by the Rev. E. Phelps, for S. Isl. m. - - - 26 00
Avails of a m. field, cultiv. by a man nearly 80 years of age, for Pal. mis. $3,; mon. con. $8,12, an individual, $1, an aged widow, 25 cts. - - - 12 37
Canfield, O. C. & J. and A. Mygat, 38
Catskill, N. Y. From a lady who aims to collect $1000, and who has remitted $800. viz.
Dona. Miss Sherman, (in industry,) 2 00
Do. Mr. and Mrs. Fenton, Mrs. Enos and Miss S. Brush, Norwich, N. Y. - - - 3 00
Do. Rev. Dr. Porter, Catskill, N. Y. 10 00
Do. Miss Ruth Collins, Lanesborough, Ms. - - 5 00
Do. Rev. A. S. Atwood, Mansfield, Ct. 3 00
Coll. by Mrs. Atwood, do. - 7 00
Coll. through the instrumentality of the Rev. N. Patterson, Baltimore, viz.
By Gen. J. C. Hunter's family, Fairfax, C. H. Va. - - 16 58
By Miss J. Hunter, Georgetown, D. C. 12 92
By daughters of Mrs. Elizabeth Dye, Do. - - - 10 00
By Miss H. Maffit, Miss Carters and other young ladies, Washington City, - - - 20 50
A tithe-offering, - - 7 65
A ch. box, 75, Mrs. Holmes, 25, 1 00
A ch. box, by Miss A. Wheeler, Richmond, Ms. - - 1 35
Dona. Mrs. S. Day and Mrs. N. Powers, Catskill, - - 3 00
A female friend of missions, - 10 00
Mr. Olcott, - - - 50
Char. box of P. N. Thayer, a little girl, - - - - 1 00
Dona. of Mrs. Robinson, Newport, by Mrs. Gilbert, Wilmington, Del. 3 00
Do. of ear-rings, by Miss Sarah Kilborn, Pittsfield, Ms. - 1 00
Do. of amulets, by Miss N. N. Ingersoll, Pittsfield, Ms. - 1 50
Do. in part for 60 crosses, by Miss Mary D. Buel, Troy, N. Y. - 3 50
Coll. by Mrs. Waugh, Newark, Del. forw. by Mrs. Gilbert, - 7 00
Do. by Mrs. S. W. Whelpley, Plattsburgh, N. Y. - - - 15 00
Do. by Miss Jane Carpenter, Newburgh, N. Y. - - 4 00
Do. by Miss Maria Carpenter, - 1 00
Do. by Miss Julia M. Woodbridge, Berlin, Ct. - - - 1 50
Do. by Miss Martha Ely, Springfield, Ms. - - - 3 50
Do. by Miss L. M. Chapman, Durham, N. Y. viz. from the Rea. Soc. 12 00
On a miss. card, - - 3 00
By scholars in Miss Crane's school, 1 12
By do. in Miss Chapman's do. Norton Hill, - - - 75
Char. box at Mr. Stimpson's, Livingstonville, - - - 3 25
Char. box of Miss A. Chapman, 1 38
Do. by Miss Harriet Nott, N. Y. - 1 00
Do. by Miss Eliz. Jenkins, Windsor, Lancaster co. Pa. from various sources, - - - 17 00

Dona. from Mr. G. Douglass, Burke's co. - - - - 5 00
Avails of a lamb, from a friend of miss. by the Rev. Dr. Porter, 1 25
The following by a lady, who has collected $1000 for the Bd. within a year, and who is now residing at Saybrook, Ct.
Char. box of Miss Harriet Schermerhorn, Middlebury, N. Y. - 4 00
Coll. by Miss Harriet Chapman, N. Y. 4 00
Miss Wheeler and Miss Reed, Athens, N. Y. - - - 1 00
Dona. from Mr. Baldwin, Hudson, N. Y. - - - 1 00
Collected by Miss Mary Ann Toby, do. 1 55
Do. Miss Polly Fowler, Guilford, Ct. 37
Do. Mrs. Abby S. Jessup, Saugatuck, Ct. - - - 2 00
Do. Mrs. Eliza Steenberg, Jersey city, - - - - 5 00
Do. Mrs. Ashmead, - - 13 00
Do. Miss Pepper, Philadelphia, 7 00
Do. Mrs. M. Slaymaker, Lancaster, Pa. - - - - 30 00
Do. Mrs. C. B. King, Louisville, Ky. (of Mrs. T. Jones,) Mrs. A Miller, Mrs. W. Pope, Mrs. D. Smith, Mrs. Alex Pope, Mrs. Wurtz, Miss Forman, each $1; Mrs. J H. News, $3, Mrs J. News, $5, otherwise collec. $5,50 - 20 50
Do. Miss Harriet Allen, Lebanon, N. H. - - - 5 00
Do. Miss Mercy Butler, Thetford, Vt. 4 00
Do. by a friend of miss. - 1 0
Miss S. Sherman, for 'Views of Missions," - - - 58
Chambersburgh, Pa. S. P. third payt. for ARD HOYT, India, by the Rev. N. Patterson, - - 12 00
Charleston, S. C. Mr. John Dixon, by Mr. J. Tyler, Mrs. Gregorie and Mrs. Russel, the interest of a permanent fund for the continual support of a youth in Ceylon; the first to be named WILLIAM HORTON; 2d payment, - - - 30 00
Charlton, N. Y. Mr. Roswell Hawley, a balance, - - - 50
Chatham, Ct. Fem. Benef. So. - 14 36
Cherry Valley, N. Y. Mrs. S. Campbell, part of avails of a garden, by Mr. J. Tmair, $3, Mrs. A. Tmair, avails of an onion bed, 2$; only daughter of Mr. J. Tmair, solicited on her dying bed, 75 cts. 5 75
A friend, for hea. chil. - 4 25
Chesterfield, Ms. A friend, av. of a m. field, through "Hamp. Ch. Dep." 1 00
Chilicothe, O. Dr. Wilson, by Mr. A. Hitchcock, - - - 1 87
The Rev. Mr. Stone and Mr. Long, $1, each, - - - 2 00
Clarkson, N. Y. Chil. of sab. sch. for Ind. miss. by Mr N. Willis, - 6 00
Clarksville, Ten. J. Elder, by Mr. Goodell, - - - 2 50
P. N. Marr, 50 cts. W. Fowler, $1, other individuals, $3,50, - 5 00
Columbia, Pa. A friend of miss. by R. Ralston, Esq. - - - 5 00
Columbus, N. Y. Mr. C. E. Avery, 5 00
Concord, Ms. Mon. con. by the Rev. Dr. Ripley, - - - 7 50
A friend, for Ind. miss. - 3 00
Conway, Ms. Coll. on Mr. Byington's subs. paper, by Mr J. Avery - 5 00
A lady, by Mrs. Mary Billings, 3 00
Cooperstown, N. Y. Mon. Con. in the Pres. chh. by Mr. G. Pomeroy, 12,50, Mr. George Pomeroy, 13,00 25 50
Cornwall, Ct. Donations received at the For. Mis. Sch. from Jan. 1, to April 1, by J. P. Northrop, Steward,* 51 08
Cumberland, Me. See North Yarmouth.
Deerfield, Ms. Mr. John Clarke, a revolu. pensioner, - 5 00
Deerfield, N. Y. A So. of young people, - - - - 3 25
Donegal, Pa. Fem. Miss. So. by Mrs. M. Whitehill, - - 30 00
Durham, N. Y (West) Children of a Sab. sch. for hea. chil. by the Rev. J. Jewell, - - - 3 62
Avails of a m. field, - - 24 00
East Haddam, Ct. A youth, avails of land cultiv. by himself, by the Rev. I. Parsons, - - 3 00
East Hampton, Ms. Nelson Ferry and brothers, avails of a m. field, by Mr. H. Ferry, - - 3 50
East Sudbury, Ms. A lady, by the Rev. Mr. Wight, for the Pal. miss. $6; for Ind. miss. $6, - - 12 00
Elkton, Ky. The Rev. W. K. Stewart and B. Edwards, by Mr. Goodell, $5, each, - - - 10 00
W. Morse and his family, $3,70; other individuals, $11,62 - 15 32
Ellington, Ct. Fem. Benev. So. by Mrs. A. Chapman, - 18 00
Essex, Ms. Fem. Char. So. for hea. chil. by Miss M. Cogswell, Tr. 1 00
Fairfax co. Va. Avails of a miss. card, of Mrs. L. P. H. from Mrs. M. O. $5, Mr. P. C. $3, and Mr. C. $1, 9 00
Farmington, Ct. A bequest of Mr. Hugh Gaston, by H. Hudson, Esq. 24 50
Young Men's Miss. So. by Mr. J. Thompson, - - 19 70

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* This sum was received from the following sources:
Amenia, N. Y. Smithfield Soc. Miss Tamma Thompson, Miss Mary Thompson, and Miss Harriet L. Smith, $5, each, - - 15 00
Barkhampstead, Ms. Solomon How, 3 00
Bloomfield, N. Y John Dow, - 1 00
Covert, N. Y. Saml. B. Jaggan, - 1 00
Danbury, Ct. Mrs. Hamlin, - 1 50
Hartwick, Hope Factory and Otsego settlements, N. Y. youth and children, - - - 10 00
Lee, Ms. Joseph Bradley, - 1 00
New Fairfield, Ct. Ladies Cent So. $8,70, child. in sab. sch. $1,63, S. Barnum, $3, A friend, $1, 14 33
New Marlborough, Ms. A friend, 1 00
New Marlborough, N. Y. Charles Millard, - - - 1 00
Sherman, Ct. Gideon Allen, - 2 00
Tyringham, Ms. A friend, - 25

51 08

Two individuals, $1 50 each, by the Rev. Dr. Chapin, - - 3 00
Fitzwilliam, N. H. Mon. con. by the Rev. J. Sabin, - - 15 00
Francestown, N. H. Male Asso. for hea. chil. 6th ann. payt. by Mr. M. Fisher, Jun. - - 14 87
Fem. Asso for hea. chil. in Ind. 6th ann. payt. by Mrs. D. Burge, 6 63
Franklin, Ct. Men's For. Miss. So. by H. Hudson, Esq. - - - 17 00
Franklin, Ten. W. Johnson, and J. Mallory, by Mr. Goodell, $2,50 each; the Rev. J. N. Blackburn, Mrs. I. Blackburn, W. G. Dickinson, and W. P. Hayes, $1 each; J. A. M. E. Stewart, and S. Park, 50 cts. each; and T. S. Bass and P. Maury, 25 cts. each, - 10 50
Mrs. Henrietta Park, - 2 00
Grafton, Ms. Mr. Stephen Holbrook, 2 00
Granby, Ct. Miss. box in the Rev. Mr. Porter's par. by H. Hudson, Esq. 4 09
Greenfield, Ms. Collected at a wedding, through "Hamp. Ch. Dep." 2 00
Gloucester, Ms. A friend of miss. 3 00
Gorham, Me. Mon. con. by the Rev. A. Rand, - - - 13 00
Goshen, Ct. An agent of the Miss. Her. profits of his agency, 15 00
Family miss. box, by Mr. D. Beecher, 3 00
Groton, Ct. Miss Mary Chester, a dying gift, $4, Miss Esther Gere, $1, avails of a m. field in North Groton, for Ind. miss. $7, 12 00
Hadley, Miss. So. in Hopkin's Acad. a quart. payt. for a child in Ceylon, to be named EDWARD HOPKINS, by W. K. Talbot, Tr. - - 6 00
Mon. con. by Mr. N. Coolidge, Jun. 30 22
Elizabeth Smith, and a Friend of miss. $1 each, - - 2 00
Balance of m. fields, by M. Porter, Esq. - - - 27 36
Hadlyme, Ct. Mon. con. by the Rev. Mr. Vaill, $2,54, a friend, 46 cts. 2 90
Hallowell, Me. Little children in the schools, viz. in Miss Vinal's, 56 cts. Miss Arnold's, $1,44, Miss Parsons', $2,23, Miss Sewall's, $1,29, by Mr. Gaw. - 5 52
Hampden, Ct. (Carmel) A coll. by the Rev. I. Bird, - - 7 00
Hartford, Ct. Two female friends of miss. by H. Hudson, Esq. $6; a poor widow, for the For. Miss. Sch. $2,50; a man, for do. $1,25, 9 75
Young men's m. field, - - 20 04
Hartford, O. Fem. Char. So. paid by the Rev. H. Coe, to Mr. Parker, 1 60
Hatfield, Ms. Coll. by Mr. Abner Clark in his school, $1,28, thro' "Hamp. Ch. Dep." A friend, 50 cts. do. avails of m. field, $2, - 3 78
Heath, Ms. A m. field, cultiv. by young men, by Mr. Miller, for Ind. miss. 7 00
The youngest class in the Sab. sch. for do. - - - 11
Hebron, Ct. Gilead par. Corban So. by H. Hudson, Esq. - - - 4 49
Hopkinsville, Ky. Young Ewing and R. Henry, by Mr. Goodell, $12 each, 24 00
Mrs. G. Henry, $6, Mrs. S. Mc Laughlin, 7, J. H. McLaughlin, Rev. C. Cushman and J. Hawkins, $5 each; J. Mc Carroll, A. Webber, R. Patterson, and a friend, for W. Ind. $3 each; S. A. Miller and Mrs. L. Green, $4, each; S. Shryock, C. W. Short, R. Kelley, Mrs. E. Davidge, Mrs. S. Steele, D. Park, W. C. Watts, J. D. Ramsey, and J. Linton, $2, each, - - - - 53 00
G. L. Locker, T. Moore, F. Wheatley, A. Bowen, R. Glenn, W. Nichol, J. Duckur, J. P. Caldwell, Mrs. E. McCarroll, Mrs. M. Campbell, D. Henry, F. Hopkins, G. A. Henry, J. G. Pitts, D. S. Patton, M. Mayers, Mrs. E. Breathitt, Miss J. Short, Mrs. R. Grant, Mrs. H. Miller, J. W. Calaway, and J. Patten, $1 each, - - 22 00
J. Hopkins, 1,50, Miss Mary Ann Kelly, 1,25 - - - 2 75
Other individuals, - - - 3 18
A coll. - - - - - 17 12
Ithica, N. Y. A lady, a premium for making a grass hat, by the Rev. Wm. Wisner, - - 3 00
Keene, N. H. Mon. con. by the Rev. Z. S. Barstow, 7 00
Kingsborough, N. Y. Mon. con. by Dea. S. Giles, Tr. 20 00
Kingston, Pa. Fem. Hea. Mis. and Sch. So. by Miss R. Hoyt, Tr. 12 00
Longmeadow, Ms. Mr. G. B. by Mr. J. L. Hale, - - 50
Mon. con. by Mr. N. C. Keep, 12 28
Fem. Ed. So. for R. S. STORRS, Ceylon, 15 00
Young Men's West. Miss. So. for Am. Ind. by Mr. C. Cooley, jun. 21 00
Ch. box kept by Miss E. Cooley, for Ind. missions, 1 50
Louisville, Ky. T. Prather, by Mr. Goodell, 20 00
J. Hughes, 15 00
Rev. D. Smith, J. Rowan, T. Jones, J. P. Harrison, T. Hill, R. and D. R. Butler, and C. Whittlesey, $12 each, 84 00
J. C. Kaminsky, J. D. Baker, G. Sampson, J. Bustard and A. Allen, $5 each; Miss F. Forman, $7,50, H. Vontagen, $3, a friend, saved in the use of rye for coffee, $5, R. H. Tunstall, J. Danforth, N. Wells, and J. Reinhard, $2 each, 48 50
Pal. Masonic Miss. Soc. 60 00
A coll. for the Pal. miss. 81 48
Madison, N. Y. Mr. Stebbins, by Dea. A. Thomas, $1; Mrs. Stebbins, for hea. chil. $2, 3 00
Marblehead, Ms. A. So. in the 2d cong. for hea. chil. by Miss H. Hooper, 20 00
Maryland, N. Y. The Rev. J. Burbank, $1,50, Mrs. E. E. Burbank, $1, 2 50
Mayhew, Choc. Na. Four young men, 10 00
Middlesex co. Ct. Aux. For. Miss. So. by C. Nott, Esq. Tr. 74 70
Middletown, Ct. For. Miss. So. by Mr. R. Hubbard, Tr. 48 53
Part avails of a m. field, $6; Mrs. H. Treadway, avails of a m. field of carrots, $10,61, 16 61
A female, for JOHN R. CRANE, 11 00

A coll. at a fem. pr. meeting, 1 50
Middletown Point, N. J. So. of chil. for ELI FIELD COOLEY, India, by the Rev. E. F. Cooley, 17 00
Monson, Ms. Mon. Con. by Mr. D. Hitchcock, jun. 11 2
Geo. Bliss, Esq. $1; two donations, 42 cts. 1 42
Montague, Ms. Fem. Char So. by Mrs. M. Root, Tr. 20 79
Montville, Ct. Ladies' For. Miss. Soc. 15 75
Nantucket, Ms. Young Ladies' Rea. So. for ABNER MONSE, Sand. Isl. by Miss A. Coffin, Sec. 15 00
Nashville, Ten. B. Vanlier, by Mr. Goodell, 25 00
Mrs. Thos. C. Yeateman, Mrs. Rhoda Boyd, M. Watson, J. Newman and A. Porter, $12 each, 60 00
J. and R. Woods, $13, R. P. Hayes, $7, Mrs. M. C. Hayes, R. Armstrong, S. B. Snowdon, and T. P. Flint, $5 each; J. Gold and P. Douglas, $3 each; H. Ewing and J. Price, $2 each, 50 00
Nassau, N. Y. Mrs. Maria V. Valkenberg, by the Rev. J. F. Benedict, 9 00
Nelson, N.H. Ch. box of Mrs. Mehetable Richardson, by the Rev. G. Newell, $3, Mrs. Mehetable Richardson, $1, 4 00
New Albany, Ind. Friends of miss. by Mr. Goodell, 9 78
New Haven, Ct. First Soc. Coll. by the Rev. I. Bird, 89 40
Mr. Henry Pratt, $5; two char. boxes, for Pal. miss, $4,50; A lady's miss. garden, 50 cts. 10 00
United Soc. A coll. 35 0
Young Ladies' Benev. Soc. 23 00
Avails of a m. garden cultiv. by the students of Yale College. by Mr. J. Todd, 21 58
Mon. con. in do. for JEREMIAH DAY, 37 87
New London, Ct. Ladies' For. Miss. So. by Mrs. C. Wolcot, Tr. 52 75
New York, Fem. Miss. So. for For. and Dom. Miss. by Mrs. L. Fenn, Tr. 200 00
Young misses in Miss H. Goldsmith's sch. for hea. chil. by J. P. Haven, 9 37
Pr. So. in the Rev. Mr. Bork's chh. for WISEBORN VOLK, India, 3d payment, 12 00
Newbury. Vt. Mon. con. (by the Rev. L. Jewett, $12; by Mr. D. Johnson, $7,) 19 00
Newburyport, Ms. A coll. in the Rev. S. P. Williams' cong. by the Rev. Mr. Bardwell, 65 50
The Rev. John Giles, 3d payt. for JOHN GILES, India, by Miss J. Giles, 12 00
Newton, Ms. East par. Ed. So. for JONA. HOMER, Ceylon, by Mr. E. F. Woodsworth, Tr. 19 00
North Bridgewater, Ms. Cary m. field, for the Pal. miss. by Mr. Jona. Cary, 27 00
North Killingworth, Ct. Youth's Macedonian So. by Mr. R. K. Hinckley, Tr. 18 50
North Yarmouth and Cumberland, Me. Fem. Cent. So. of the Chapel Rel. So. in part for two hea. chil. in Ceylon, by Mrs. S. Cresey, Directress, 24 00
Northampton, Ms. Mite So. by Miss E. Wright, avails of articles sold, through the "Hamp. Ch. Dep." 25 00
Second Mite So by Miss Judd, do. 16 00
Orange co. N. Y. Collected for hea. children, 6 00
Palatine, N.Y. Dr. Solomon Cummings, Ephrata village, by the Rev. E. Yale, 1 00
Paris, N.Y. Clinton par. Agricul. Mis. So. No. 2, avails of a m. field, by Dea. A. Thomas, 31 55
Avails of a m. field, cultiv. by the students of Hamilton College, 13 00
Two children of the Rev. J. Bradley, avails of m. ground, 62 cts; a female, avails of hard soap, 1,00, 1 62
Mon. con. by Dea. Butler, 17 00
Hanover par. Mon. con. by Mr. E. Page, 12 00
Parsippanny, Fem. Evang. So. by the Rev. J. Ford, 33 26
A coll. in the cong. for LEOPOLD DOBER, Ceylon, 13 74
Pawlet, Vt. Mon. con. by D. Fitch, Esq. 20 00
Mrs. Elizabeth Griswold, 1 00
Pelham, N.H. Mr. Francis Gage, avails of a small part of his rye field, 1 67
Peterborough, N. H. Male Miss. So. by Mr. P. Payson, 7 25
Philadelphia, Pa. A friend of miss by Mr. A. Hitchcock, 3; Rev. E. S. Ely, 5, J. W. Gibbs, 1, a friend 2, 11 00
Plymouth, Ms. Mon. con. in the third cong. by the Rev. W. T. Torrey, 29 00
Pomfret, N. Y. The Rev. John Spencer, by the Rev. A. Flint, the 2nd donation of the same amount; the first in Dec. 1820, 40 00
Poultney, Vt. Miss B. Christie, and Mrs. Leonard, each 1,00 2 00
Prattsburgh, N. Y. Laboring So. by Mr. S. C. Brown, Tr. 10 00
Royalston, Ms. Mon. con. by the Rev. E. Perkins, for Ind. miss. 15 58
Mrs. Thompson, for do. 1 00
Wm. K. Talbot, 1, which, with 11 previously received, is for a child in Mr. Thurston's family, S. Isl. 1 00
Russelville, Ky. Mrs. H. Whitaker, by Mr. Goodell, 12 00
Mrs. M. A. Comfort, 5, Mrs. S. B. Hamilton, 2, 7 00
R. R. Bibb, to purchase Bibles and Testaments for distr. at Jerusalem, 5 00
Pal. Masonic Miss. So. for Pal. miss. 50 0
A collection, 19 46
Salem, Ms. A coll. in the Tab. chh. at the quart. fast in Feb. by the Rev. Mr. Cornelius, 17 00
A dying female, 3; dea. N. Adams, 1,06; a mariner, by Mr. T. Needham, $2, 6 06
Mr. Henry C. Tuttle, of the Tab. cong. 10 00
Fem. So. for ed. hea. chil. for BROWN EMERSON, ELIAS CORNELIUS, and SUSAN HOPKINS, the bal. of last year's payt. by Mrs. S. M. Richardson, 7 66

Salisbury, Ms. Several collections, by the Rev. T. Worcester, - - 10 00
Savannah, Ga. Cap. S. Harding of the bring Sereno. by Mr. Schenk, 1,75, the Brotherly So. 7,50, - 9 25
Mr. S. C. Schenk, - - - 10 00
Saybrook, Ct Pettipaug par. Fem. Rel. So. by Mrs. H. Hovey, for the Elliot miss. - - 7 81
For the For. Miss. School, - 7 81
See also Catskill, N. Y.
Shrewsbury, Ms. a friend of miss. $2, Charles C. Goddard, aged 5 years, $1, - - - - 3 00
Smyrna, Ky. The Rev. Mr. Birch, by Mr. A. Hitchcock, - - 1 00
Southampton, Ms. Young Men's Rel. Char. So. for VINSON GOULD, Elliot, by T. Clark, Jun. through the "Hamp. Ch. Dep." - - 19 42
Southington, Ct. A coll. by the Rev. I. Bird, - - - - - 23 00
Avails of a m. field, 26,37; mon. con. $9, - - - 35 37
St. Albans, Vt. Mon. con. dea. Eph. Little, 20, Horace Janes, Esq. 10, Mr John Smith, 10, - - 40 00
Staunton, Va. Augusta Miss. So. by Mr. W. Clarke, rem. by R. Ralston, Esq. - - 142 00
Mrs. Blackburn, (a doubloon,) 15 75
Mrs. Sowers, Mrs. Telfair, and Miss Ann E. Telfair, 5, each, - 15 00
Capt. Robert Williams, by W. C. Luke, - - - 5 00
Tennessee, Alexander Thompson, (West,) 5 00
A coll. from a few individuals, in the Rev. Mr. Hall's cong. by the Rev. W. Potter, - 5 75
Thompson, Ct. Fem. Char. So. by Mrs. A. S. Larned, Sec. - - 9 00
Torrington, Ct. Gents. For. Miss. So. by Mr. E. Gillet, Tr. - - 12 00
Troy, N. Y. Mr. John Howell, 4 00
Utica, N. Y. Mon. con. in the first Presb. con. by dea. A. Thomas, 12 23
Union Sch. Asso. premiums rece'd, 1 41
Vermont, A poor woman in the new settlements, by Mr T. A. Chapin, 1 00
Vernon, O. The Rev. H. Coe, by Mr. Parker, - - - - 10 00
Juv. New Year's Gift So. by the Rev. H. Coe, for the Pal. miss. - 26 00
Wallingsford, Vt. Miss Irena Young, by the Rev. E. S. Hunter, - - 1 00
Wareham, Ms. Mon. con. by the Rev. D. Hemmenway, - - 10 00
Warren, O. Mon. con. by the Rev. J. W. Curtis, - - - 9 00
Fem. Char. So. 7,56; H. Lane, Esq. avails of potatoes on waste land, 3,30; William Williams, a m. field, 3,76, - - - 14 62
Warsaw, N. Y. Agricul. Miss. So. by Mr. D. Rockwell, Sec. for the Sand. Isl. miss. - - - 18 00
West Newbury, Ms. A coll. fast day, for hea. chil. by the Rev. E. Demond, - - - 12 00
West Union, O. By Mr. A. Hitchcock, Rev D. Burges, 2,38, Col. J. Means, $1, - - - 3 38
Westborough, Ms. Fem. Asso. for ed. hea. youth, for ELISHA ROCKWOOD, Ceylon, by Miss N. Burnett, Tr. - - - 12 00
Westmoreland, N.Y. A female, to purchase a Test. for hea. child, - 50
Wethersfield, Ct. Fem. Benev. So. for TIMO. DWIGHT, by Miss H. Mitchell, Tr. - - - 12 00
Newington par. Fem. So. for Doing Good, by Miss E. Wells, Tr. 30 00
Cent So. by W. Deming, Tr. - 15 00
Mon. con. - - - - 14 19
White Bluff. Ga. Hea. Sch. So. for THOS. GOULDING, by Mrs. Nichols, Tr. - - - 30 00
Williamstown, Ms. Asso. of Students in the College, avails of m. fields, by Mr. S. Scoval and Mr. Haxley, com. - - - 41 00
Wilmington, Ms. Miss R. M. by the Rev. F. Raynolds, for Pal. miss. $3; for hea. chil. 1,50 - 4 50
Wilmington, Del. Avails of a miss. card of Mrs. L. P. H. from R. S. Esq. - - - - - 5 00
Winchester, Va. Mr. James Little, an ann. contribution, by the Rev. Dr. Hill, - - - 12 00
The saving box of two little boys, for WM. HILL, Elliot, - - - 1 06
A coll. from various denominations, by a member of the Presb. chh. 86 94
Windham, Vt. Fem. Cent So. by Mrs. M. Kelley, Tr. - - - 2 00
Windsor, Ct. Ladies' Benev. So. by Mrs. S. Ellsworth, Tr. - - 10 50
Wintonbury, Ct. Remitted by H. Hudson Esq. Avails of a m. field, by chil. of Mr. E. Latimer, 1 00
Son of dea. Frisbie, 50 cts. Rev. Mr. Bartlett, $2, Mrs. J. Bartlett, $1, Young Ladies' Asso. for the For. Miss. Sch. 5, - - - 9 50
Avails of m. fields, - - 31 00
Woodbridge, Ct. (Amity,) Mr. E. Clark, by the Rev. I. Bird, - 24 00
Woodstock, Ct. (North,) Fem. Benev. So. by the Rev. S. Backus, - 15 00
Newell So. 5,38; individuals for Pal. miss. 3, - - - 8 38
Wrentham, Ms. Reading So. by Miss O. Hawes, Sec. - - 40 00
Fem. Ed. So. for JOHN CLEAVELAND, Ceylon, by Miss A. Rockwood, Tr. 12 00
Unknown, A friend of miss. for the school fund, - - 60 00
For the general purposes of the Board, 50 00

Amount of donations acknowledged in the preceding list, $5,047 64.

DONATIONS IN ARTICLES OF CLOTHING.

Baltimore, Md. a box of books, maps, and other articles from the Juv. Mite So. for the Sta. at Creek-Path, by the Rev. N. Patterson, 110 00
A trunk of articles for Brainerd, coll. by means of a sub. paper, - 100 00
Boston, Ms. a doz. knives and forks for Arkansaw, from a friend.
Branford, Ct. a package, from the Fem.

For. Miss. Soc. Fem. Char. Soc. and four individs. - 40 03

Bristol, Ct. a box from Fem. Cent So. for Elliot.

Chester, N. H. a box received last fall and sent to Savannah in Dec. for Brainerd.

Conway, Ms. a box, from the Cent and Dorcas Soc. for Elliot, - 50 00

Durham, Ct. a box from the Fem. Cent Soc. for Mayhew, - - 50 24

Rodman, N. Y. a box from the Fem. For. Miss. Soc. for Mayhew, by Mrs. M. Spear.

Rossburgh, Md. a box of garden seeds from Mr. H. Peck, by the Rev. N. Patterson, - - 20 00

Rushville, N. Y. a box from the Fem. Char. So. for Elliot, by C. Loomis, Esq. - - - 55 00

Savannah, Ga. three doz. pamphlets, from Mr. S. L. Fairchild, to be disposed of for the use of the Board.

Taney Town, Md. a box, for the Station at Creek Path, by the Rev. N. Patterson, - - 70 00

The following box was sent to Mr. J. P. Haven, an Agent of the Board in New York.

Norfolk Ct. and Sandisfield Ms. from a neighborhood, partly Baptists, embracing a section of both towns, for Mayhew, - - 51 88

Granby, Ct. a box, from ladies in Salmon Brook par. belonging to the cong. of the Rev. S. Peters, designed for Elliot, but sent to Brainerd, - - - 47 15

West Hartford, Ct. a box of clo. from young ladies, by Miss Julia Keyes, for Brainerd.

The two last mentioned boxes, with three others, were wrecked on Cape Hatteras; but were accidentally found by a friend to the cause, and were sent to Charleston, and thence to Savannah, where they were washed, repacked, and sent to Brainerd. One of the boxes appeared to be designed for Elliot; but having been sent to Savannah, it could go to Brainerd only. The letters, which the three other boxes were said to have contained, could not be found; of course, the places, from which they were sent, could not be ascertained. They have probably been acknowledged.

The following box has been committed to the care of Messrs. Dwight and Williams, New Haven, Ct.

Middletown, Ct. clothing, &c. from the Fem. Miss. So. and Scholars of Miss Summer's and Miss Hotchkiss' sch. for Elliot, - 68 00

The following articles have been sent to dea. Abijah Thomas, Utica, an Agent of the Board.

Adams, N. Y. 36 yds. white flannel, from ladies in the N. Cong. So.

Cazenovia, N. Y. 4 reams writing paper, from Mr. Zadock Sweetland.

Paris, N. Y. Books from a friend of miss. - - - - - 10 00

Sherburn, N. Y. a small bundle from Mrs. Braynard, - - - 3 84

The donations acknowledged in our last number, were received from the 19th of Feb. to the 17th of March, inclusive; and not to the 18th.

The 60 dollars published in the number for March, as received from the Fem. Mite Soc. of Savannah, we are requested to say should have been acknowledged as from the Hea. Sch. Society.

REMARKS ON THE BEST MANNER OF PUBLISHING DONATIONS.

At page 89 of the Missionary Herald for March, we proposed to offer some thoughts in a future number, with reference *to the best manner of publishing donations.* The attention of our readers is now invited, for a few moments, to this subject;—a subject, which, however it may appear at first sight, is in reality of great importance, and is continually becoming more important, as the cause of missions is gaining strength, and its active friends are becoming a great multitude.

It is obvious, that the only question ought to be, *In what manner should donations be published, in order most effectually to serve the cause for which they are given?* Any increase of labor, or care, attending one manner of publishing rather than another, is of small consideration, if compared with giving the most satisfaction to the greatest number of readers and contributors. That such satisfaction may be given, the following points, if we mistake not, are to be secured as far as possible.

1. The monthly list of donations should be a *perfect voucher* for all monies actually received at the Treasury, not only to the donors, but to the public at large. This it has hitherto been. The magazines published by the principal Missionary Societies in Great Britain, do not profess to contain a complete list of donations. One of those magazines does not acknowledge any donation under *five pounds sterling*, unless it be from an unknown person; and another compresses the list into a page, or half a page, though the average monthly receipts surpass *ten thousand dollars.* All the donations to these societies are acknowledged, however, in their annual reports.

2. Donations should be published with so much *particularity*, as to attract some notice, and excite some interest, with respect to the various instances of liberality thus recorded. By seeing what others have done, and are doing, men easily learn what they can do themselves, and what they ought to do. Nothing stimulates a good man, in a course of duty, like a good example. Nor does this result, in the case before us, from the power of sympathy alone. Without some medium of communication, donors in different parts of the country could not know that they were acting in concert; and, of course, each one could not know whether his own contribution might not be unavailing, for want of other contributions to be joined with it.

3. The description of donations should be made with as much *brevity*, as will consist with obtaining the abovementioned objects.

All unnecessary repetitions should be avoided. No more words should be used, than are requisite to identify each donation; unless, in peculiar circumstances, a more particular description would answer a valuable purpose, by way of example. It is to be remembered, that there is always an abundance of matter, relative to the concerns of the Board, pressing for admission; and that numerous foreign articles, of great interest, are continually presenting themselves. By a judicious abridgment, and a classification of monies remitted by agents, it is apprehended that contributors may be satisfied, while a moderate space is allotted to the monthly list. Our meaning will be best explained by one or two instances.

The following donation was acknowledged, in our April number, p. 87; "Northampton, Ms. From the cultivators of missionary fields, through the Hampshire Christian Depository, $253:12:" This acknowledgment occupied only three short lines of a column; while it is probable, that a particular description of the various items, which made so respectable an aggregate, would have filled a column, or a page. The effect of the acknowledgment would have been weakened, so far as the mass of readers are concerned, by spreading it over a larger compass. As it now stands, the publication is a *perfect voucher* to every individual contributor, because every contributor knows the keeper of the Depository, and can see at any time that his own contribution made a part of the sum. There are few of our readers, we believe, who would not regret, that any part of the letter from the Sandwich Islands, or the account of Mrs. Poor, should have been omitted, to make room for a more particular account of donations than was there published.

It seems necessary, that when there is but one donation from a town, or place, however small that donation may be, it should be published distinctly. But there will probably be many cases, in which twenty or fifty small sums are contributed by as many individuals of the same place, through the agency of some active friend. When such cases exist, it appears to us desirable, generally speaking, that the aggregate should be published, rather than the particulars. The general acknowledgment can be made a perfect voucher to every contributor, by preserving a copy of the different items, in the hands of the active friend by whom the money was forwarded, or of the clergyman, or any other principal person of the place.

Room may also be saved by the use of abbreviations. Thus, as the produce of missionary fields is becoming a prominent part of the receipts, if the letters m. f. are used to designate the avails of land cultivated for missionary uses, whether in the field, or the garden, they will answer every necessary purpose; the particular circumstances of the cultivation being immaterial. Other similar abbreviations can be adopted, as the occasion for them is presented. Agents, and others who make remittances, by bearing this subject in mind, may lend their aid in rendering the list as complete as possible, with respect to precision and brevity.

Perhaps it may be thought, the size of the Missionary Herald might be advantageously increased. But to this measure there are several very serious objections, which we have not room to state. To one of these, however, we would allude, as it will not readily occur to our readers; and that is, the crowded state of the mails, which renders it extremely difficult to send off the monthly numbers, in season to meet the wishes of many of our subscribers. Any addition to the size of the work would make a proportionate addition to this difficulty. After much deliberation on the subject, and considerable experience, we are of opinion, that the size and form of the work, and the time of its publication, are better suited to accomplish its design, than any of the various alterations which have ever been proposed.

FOREIGN CORRESPONDENCE.

LETTER FROM THE BARON DE CAMPAGNE.

Pfefficon, in the vicinity of Zurich.
July 2, 1821.

In the name of our Lord and Savior Jesus Christ, in whom is found the centre of all perfection, to which his boundless grace has condescended to call us, and to which, sooner or later, all mankind will come: salutation to the dear and much honored friends:

The Rev. WILLIAM JENKS,
JER. EVARTS, Esq. Treasurer of the A. B. C. F. M. and,
Mr. HEMAN DAGGETT, Principal of the For. Miss. School.

Accept, I pray you, my humble and very sincere thanks for the agreeable letters, with which you have honored us. You have well judged, that we should receive with lively gratitude, through your kindness, the flattering hopes contained in the letters of the young Indians. May the God of all mercy grant, that blessings without number may rest on all you do, to aid the salvation of the neighboring tribes, who have as yet no knowledge of the divine grace in Jesus Christ. The God of love, who has informed us by his faithful apostle, that it was his holy will "to conclude all in unbelief, that he might have mercy upon all;" this God, I repeat, will bestow his grace in such manner, that the heathen on all sides shall cry out with us: "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For of him, and through him, and to him, are all things: to whom be glory for ever."

I have been sensibly affected with the unexpected intelligence of the death of young Obookiah, in whose welfare I took a peculiar interest, especially on account of that goodness of heart, which appeared to adorn him. But we must adore the will of the Lord, whose ways are high above our ways, as the heavens are high above the earth. He condescends indeed, to stoop to us, in blessing the labors of feeble mortals, who are hoping in all humility, to be the instruments, by which his grace deigns to work.

But to him alone belong glory and blessing; for he alone has access every where, and alone operates on the hearts of men, knowing how to give life to him, who, although created in the image of God, has long continued enveloped in the deepest darkness. Our good wishes accompany the other four, who have gone to labor in the vineyard of the Lord. May the spirit of grace be with them!

As it is impracticable for me to correspond directly with your young pupils, I am under the necessity of requesting, that you will kindly take upon yourselves the charge of communicating to them, by a faithful translation into their own language, what I would say, could I personally address them. And with my thanks to you for this trouble, permit me to join my humble prayer to yours, that the Lord Jesus may open their hearts, as he did that of Lydia, the "seller of purple." I flatter myself, also, that you will without difficulty, pardon me for having attempted, in the little packet which accompanies this, an almost infantile amusement, though of spiritual import, with all the members of your Christian school, and particularly with the three pupils, from whom I had the pleasure of receiving a letter.

Being desirous of still contributing a little, with the assistance of God, and by the help of friends, to the welfare of your Institution for foreign missions, I hasten to transmit you the sum of fifteen hundred silver florins of our currency,* hoping that it may reach you before the departure of the two friends, Brown and Boudinot. I have taken the liberty of offering some suggestions, with respect to the employment of this amount, which you will find in the packet before mentioned; leaving, however, the whole to your well-meaning wisdom, that it may subserve the divine glory.

May God in his goodness afford his blessing, that it may be an encouragement to love Jesus more and more, and to persevere in well doing, even to the end.

Receive also, many acknowledgments for the agreeable present you have seen fit to make me, in sending me a score of books, all having reference to the work of missions, which to me would have been an inestimable prize, had I knowledge of the English language; but, notwithstanding my ignorance, I shall preserve them as a very acceptable token of friendship.

In repeating my sincere desires for whatever may contribute to the salvation of precious souls, and in wishing for yourselves every species of prosperity, which may be requisite in forming the happiness of a Christian, I beg you to accept the assurance of a distinguished consideration for him, who commands himself not only to your affectionate remembrance, but also to the prayers of all those, who in heart and soul are children of our Lord and Savior, Jesus Christ.

Your faithful companion in the journey to the heavenly Jerusalem.

(Signed) CAMPAGNE.

* *From this, as will be remembered,* $664 *were realized by the Board. See Vol. xvii, p.* 395.

EXTRACT OF A LETTER FROM THE REV. JONAS KING, TO THE REV. S. E. DWIGHT OF BOSTON.

Paris, (*France,*) *Jan. 5,* 1822.

Rev. and dear Sir,

I cannot omit mentioning one anecdote relating to Henry Martyn, which a very pious and respectable gentleman from St. Petersburgh, told me was communicated to him, at his house, by Sir Robert K. Porter, after his return from Persia.

When he was on his way to visit the king, he was asked,—"if he was acquainted with *the man of God*, and could tell them any thing about his religion?" He inquired, who they meant? What man of God? They described him, so that he knew who they meant. They then wished to be informed, whether he had known Martyn. He told them he had heard of him. Said they,—"He came here into the midst of us, sat down encircled by our wise men, and made such remarks upon our Koran, as cannot be answered. Our king has called upon our wise men to answer them, but they cannot. The first thing the king will ask you, will be respecting this subject.—We wish to know more about his religion, and the book he has left among us." He found that Henry Martyn had excited general attention among the Persians, and was every where called, "*the man of God.*"

WESLEYAN MISSIONARY SOCIETY.

In the late numbers of the "Missionary Notices,"—a monthly publication of this enterprising society,—we find many interesting narrations. Having room for a few extracts, we begin with the

BOOTCHUANA MISSION.

The Bootchuanas are a very numerous and powerful tribe in southern Africa, and are represented as being much addicted to superstitious notions and practices. Some time before the attempts of the Wesleyan Society, missionaries had been stationed by the London Missionary Society, at New Lattakoo, which is distant from Cape Town, in a north-easterly direction, about 900 miles. Our extracts commence when Mr. Kay, the Wesleyan missionary, was on the point of entering this place, on the way to his field of labor.

Thursday, May 17, 1821. We yoked our oxen and set off for Lattakoo, and arrived just as the sun had finished his daily course. Upon entering this populous place, Mr. Hamilton, one of the London Society's missionaries, met us, and welcomed us with great affection, and conducted us to his house, built with his own hands, and which he now converted into a pilgrim's inn. Many also of the poor black sons of Ham came out to meet us, manifesting their friendship by holding forth their sable hands; and the little children, who could not get hold of our hands, caught hold of our

clothes. We visited and complimented their king, as is customary for strangers, and then retired.

Friday, 18. I preached this morning to a large congregation, when the king, with his son at his right hand, sat at my feet. I was obliged to have two interpreters. It was delightful work to preach Jesus to a heathen congregation, with their king sitting below the board which sustained my Bible. In the afternoon I went to his house with an interpreter, in order to make him the usual presents, on which he said, "My heart glad is that you are come."

Tuesday, 22. Mrs. Kay, having sent the queen a small present, she came last night with her attendants, bringing, in return, a large dish of thick milk, which is, probably, a fortnight or three weeks old, but nevertheless, as they prepare it, it is a very rich and wholesome food, and considered one of their principal luxuries. I preached this morning from John iii, 33. After service, a fine looking chief came up, with some of his people around him, shook hands with us, and with a pleasing earnestness in his countenance, requested that I would return with him, and reside amongst his people, who are situated to the westward of Lattakoo. "I will," he said, "let you have my house to dwell in, till we build you another." I returned him no positive answer, only that I should visit him and his people shortly, if spared; upon which he exclaimed, "Make haste, make haste, for we are all strangers to that Jesus of whom you speak, not knowing what he came into the world for; but we wish to know, and soon." The above chief and his people are under king Leisa, who says he should be very glad to receive a missionary.

Thursday, 24. I preached this morning from Mark viii, 22, inviting the blind to come to Christ for sight. I left New for Old Lattakoo about three, P. M., and, after having travelled about six hours, we rested for the night by the side of a small rivulet. I longed for more intimate union and communion with the Father of lights. I felt much gratitude of heart this evening to our gracious Benefactor for a little bread and water, by which my fatigued frame was much refreshed.

Saturday, 26. Arrived this afternoon at Old Lattakoo, about half past one o'clock, when we were directed to one of their principal places of resort, where we unyoked our oxen, and endeavored to get a little refreshment, which was almost impossible, the crowd with which we were, in a few minutes, surrounded, being so immense. We came up just as they had concluded the interment of one of their people, who had the night before fallen under the paw of a lion, not far from the town.

Sabbath, 27. After service was concluded, a number of their chiefs assembled together in a circle, seated on the ground; and before I was aware of the subject of their consultation, they had passed an unanimous vote, that I should be invited to come and reside among them, as they were informed that I was a missionary. On being asked, why they wished to have a missionary? "*Because*, said they, "*he brings peace.*"

Monday, 28. We have been surrounded all day with hundreds of the inhabitants. As soon as the sun began to withdraw his rays, they retired to their houses, as the evenings are now cold and frosty, which they cannot bear. They are excessively fond of tobacco and snuff, for which they incessantly beg.

I could not help reflecting this evening on the kind and over-ruling providence of God, who certainly has the hearts of all men in his mighty hand. Were it not for his controlling and preserving power, we should stand in jeopardy every hour, in so distant a country as this, and among such a people. Every man being trained up for war, he carries his battle-axe, assagay, and, very frequently, his bow and arrows, by his side; the latter are poisoned with a deadly root. But we are in the hands of him who hath the "government upon his shoulder;" and "the God of Jacob is our salvation, therefore we will not fear."

Tuesday, 29. Riding round the town, this afternoon, which is very extensive and populous, I had an opportunity of conversing with many of its inhabitants as I passed along, having an interpreter with me. I asked an old man if he knew any thing of such a person as Jesus Christ? He replied, in a very pertinent manner, "How can I know unless some one tell me?" This answer, so much resembling that of the Eunuch to Philip, constrained me to begin, while sitting on my horse, "to preach unto him Jesus."

Wednesday, 30th. I felt much pleased today in witnessing the industrious habits of the Bootchuanas. In this respect they appear to excel every other tribe, whose manners I have hitherto had an opportunity of observing. The occupation of the men appears to be building, and taking care of the inclosures for their cattle; hunting, in which they are faithful sons of Nimrod; preparing their wearing apparel, which consists principally of skins, sewed together with the sinews of goats, sheep, and oxen. Some of their work is beautiful, being wrought in figures, which I should have thought beyond their conception and talents had I not seen them. The employment of the females is to build the house—make its hedge—dig the garden—and sow the land. Their houses are neatly and uniformly planned, and peculiarly well adapted to a hot climate, admitting both by day and night a free circulation of air, but at the same time without those draughts to which European houses are almost unavoidably subject, and which in this climate are exceedingly dangerous. Each house is encompassed with an excellent hedge, which includes a pretty large threshing floor. For the preservation of their corn, after it is threshed out of the ear, they erect large pots, formed of clay, under the wing of the house, some of which are large enough to contain ten or twelve sacks of grain.

This work of the females would appear to an European to be intolerable drudgery; but they appear to perform it with the utmost cheerfulness. Their fare consists principally of milk, roots, corn, and a kind of watermelon, which they grow in all their gardens. They eat very little animal food. The men possess a remarkable degree of muscular strength. Both sexes are very healthy. Sickness is not at all common, except soreness of the eyes,

which is sometimes very severe. They are almost complete strangers to infectious disorders. The aged recollect something of the small-pox raging amongst them, at some distant period, but so long ago that they have almost forgot it. The crime of adultery is held by them in the utmost abhorrence.

Sabbath, June 10. The further the interior of this long unknown quarter of the globe is penetrated, the greater the population appears. We are now only at its gates. And how deplorable is the fact, that not one of the before mentioned tribes, numerous as they are, have either a Bible or a missionary! My weary soul yearns over them while I am writing. Here is heathenism indeed, without the least mixture. Here the prophet's words apply in the strictest sense, "Darkness hath covered the earth, and gross darkness the minds of the people."

KANDY.

The kingdom of Kandy is in the interior of the island of Ceylon; and being difficult of access, as well on account of steep, rocky mountains, as the warlike character of its inhabitants, the Dutch could not subdue it. Within a few years, however, it has become subject to the English; and the door being open for the introduction of the Gospel, the Church Missionary Society stationed the Rev. Samuel Lambrick at Kandy, the former capital of the kingdom—"in the midst of lofty and steep hills, covered with thick jungle; about 80 miles east-north-east from Columbo, and nearly midway between the eastern and western shores of the island."—Mr. Newstead, a Wesleyan missionary, is laboring in the neighborhood,—principally at Negombo and Kornegalle. It is the latter gentleman, who writes.

December 17, 1821. Kornegalle.—After breakfast this morning, the lieutenant governor walked out with the commandant to view the places most eligible for the erection of certain public works, and has very obligingly given me leave to build our mission residence any where I may consider best, under the direction of the Resident, to whom, of course, I referred it. That gentleman having lent me every assistance in fitting up with seats, &c. the place of public worship, we proceeded to it with joy; for I felt better than for any preceding day some time past. Mr. Wright seemed much pleased with the prospect of a public Christian service, where one had never been held, and warmly congratulated us upon our attempt *first* to introduce the Gospel into the Seven Korles, (i. e. these provinces of the Kandian country) where, as he justly observed, "It had never been heard since it was a land." I humbly rejoiced before God that it was so, and felt my heart to bound with the delightful hope that it was the dawn of a glorious Gospel-day, to those who so emphatically "sit in darkness and the shadow of death."

His words forcibly brought to my mind the beautiful lines of the poet, so very appropriate *here*—

"The sound of the church-going bell,
These valleys and rocks never heard;
Never sigh'd at the sound of a knell,
Or smil'd when a Sabbath appear'd!"

This morning, thanks be to God, the scene was changed,—for many did repair with us to the house of prayer, though only a temporary one, and we had a gracious season in worshipping at the feet of our Lord. With some assistance, I went through the service, and preached from 1 Timothy i, 15; reading for our two selected lessons, the 60th of Isaiah, and the 17th of Acts; both of them applicable, in no small degree, to the circumstances of this place. My heart felt unutterable things, that strength was vouchsafed me to declare in these regions the "unsearchable riches of Christ."

Dec. 18. Finding there were two Budhist temples in this immediate neighborhood, I went this morning to see them. The first I reached with much difficulty, it being situated on the very summit of one of the immense rocks, which half encircle this place. Our path for a long way, lay on the edge of the rock, through a path tolerably worn by the numerous devotees who frequent this temple. The sublime view from this height, surpasses all description. The principal object of adoration in the first building we came to, appeared to be the *print of Budhu's foot*, as there was no large image of the whole figure here as is usual. This was kept in an adjoining temple. The print of the foot was of course of *colossal* dimensions, deeply indented in the floor of the place, or rather, of the rock; here, however, was a table covered with fresh flowers, &c. as if the whole image had been present; and here we saw the priest sanctify his breakfast prostrate before the *print of the foot!* where he reverently placed the rice, &c. just brought to him by some early devotees. A whole family were winding round the rugged paths, and looked at us with astonishment. The place around us was admirably neat; and vast rocks and mighty trees rose as far above us, as we stood elevated above the plain below, so high that we could scarcely distinguish objects. The priest we found a talkative, friendly old man, venerable with age, and very obsequious. I held some conversation with him which I have not time to transcribe. He gave me candid answers, and said, they believed, *though they did not confess it*, that the world was made by the great God; but as to the *name* of Jesus or *his* great salvation, of course he knew *nothing!* There is something peculiarly touching to the heart of a Christian, in the dead apathy, or the vacant wonder, with which these poor creatures answer, "No," when you inquire of them if they ever heard, or have any idea of *that name*, which includes in it every thing dear to the soul of man! and there is then something more than ordinarily delightful and glorious in the boundless views of divine prophecy. Standing in an idol temple, throned in the tops of the rocks of Kandy, which seem to claim the name of the *everlasting hills*, and surrounded only by the priests and votaries of a superstition, the growth of ages, and which is intermingled with their every pur-

suit,—how divinely refreshing was it to remember *there*, when every thing *seemed* to contradict it, that "His name shall endure for ever; His name shall be continued as long as the sun: and men shall be blessed in Him, and *all* nations shall call Him blessed."

The priest, however, allowed me to leave a copy of the Acts of the Apostles, which he immediately began to read with apparent pleasure; I promised to send him also a copy of St. Luke's Gospel, and departed with many thanks from him for having visited their airy abodes. Descending, I wound round the base of the rock for about a mile, and came to the other temple, where the priest was still more communicative and obliging, and, to my equal surprise and delight, while I stood with him, before all his idols, *he entreated to be instructed in English and the Christian religion*, eagerly inquiring, as soon as he knew who I was, if I was come to live at Kornegalle, and would give them instruction, and allow them to visit me? I was not displeased to hear that. Since the priests have lost the patronage and support of the Kandian kings, their temples have fallen much into decay. They are, therefore, much more willing to conciliate their present rulers, by learning our language, and, at least by not opposing our religion. I made the best use I could of a protracted conversation, at this so favorable opening, and proposed immediately the commencement of a native school in the *priest's house*, which was gladly acceded to, himself desiring to be one of the first scholars! I have, therefore, sent the usual books, &c. with an English master, whom I have with me. In the course of an hour or two, I had left the Christian Scriptures in the temple at the top of the rock, and arranged for the establishment of a Christian school in that at the bottom, with the eager acquiescence of more than a dozen persons round me, both old and young.

19. I had resolved on going to Kandy, and received a very kind invitation from Mr. Lambrick, our respected friend of the church mission, but have given it up, believing that it is rather my duty to return to Negombo, as soon as I can put things here in a suitable train: I walked towards evening to the priest's cottage, the walls of which, I was amused to see now covered with large English sheet alphabets, reading lessons, &c. The priest and a lad present repeated to me every letter of the alphabet correctly, and yesterday morning they had never seen them! Spoke with the convalescent patients in the hospital on my way, gave them some Testaments, and a little advice, and returned, very weak and unwell.

20. Vast numbers of the Kandian peasantry are employed around us, cutting new roads, &c. They are a noble race of people in appearance, far more so than their brethren on the coast of the island; they all wear turbans, which preclude the use of that effeminate article the comb, so universally worn on the borders of the island. The females here also dress much neater, and are less seen; some of the children are beautiful. All their houses are built very high from the ground, on mounds of earth artificially raised. The general face of the country, (because here there are very few cocoa nut trees) is much like the most romantic and mountainous parts of our own island. The country is covered with fine timber.

21. At length I rejoice to say, "We have found out a place for the Lord, an habitation for the mighty God of Jacob;—even in Kornegalle; and have cleared and fenced a sacred spot on which to erect a *house of prayer* to his holy name.

ST. CHRISTOPHER'S.

Among the converted negroes of the West India islands, the missionaries are often permitted to see piety in its most lovely aspect,—purifying the affections, expanding the views, and carrying forward the objects of hope and expectation, which were before limited to time, into eternity.—Mr. Morgan writes:—

April 1, 1821. We had a precious season at the sacrament: most of the communicants were much affected; they were enabled to discern the Lord's body, and to feed upon him by faith with thanksgiving. I baptized ten children, married a couple, and buried two corpses in the chapel-ground. The school was opened at four o'clock with the voice of praise and thanksgiving. I am happy to find that a considerable degree of interest is already excited in favor of our infant institution. The children attend on Wednesday mornings from six till nearly eight; and on Friday mornings at the same hour, to be catechised, when upwards of forty children in the Testament class, who have engaged to get by heart the Gospel by St. John, repeat what they have learned during the week.

12. Twelve were admitted on trial, and we might have examined several others, had there been time, who were deferred till next week. Eleven out of the twelve are free, a very singular circumstance, such as I never remember to have seen before, and hardly expect to witness the like again. One was there who, till of late, we little expected, and gave great satisfaction as to a work of grace upon his heart.

27. Having catechised the children of our Sunday school this morning, I told them that we were about building a new chapel, and asked them what they were disposed to do in furthering the good work. I said I have thought, my children, were you to bring a *stone* on Wednesday mornings, and another on Friday, when you come to chapel, you would render us considerable assistance; and should the Lord spare you to see the chapel erected, it will afford you much pleasure, I have no doubt, to reflect that you supplied part of the materials. From the great attention paid to my recommendation, and the smile that cheered the countenances of most present, I was led to calculate that our young charge will present a *large offering* of stones towards a building for the Lord of Hosts. I trust, when the Lord shall number up the people, that it will be said of many of them, that they were born of God within its walls.

May 3. The committee of our Sunday school met for the first time this forenoon, when the school minutes were read, and other matters attended to. The school affords great

encouragement. May we labor on at his command, who, in the days of his flesh, took children in his arms, and blessed them. I find that my request to the children on Friday last, in favor of our intended new chapel, has been attended to beyond my expectations. Both boys and girls have been very active, and the number of stones they have collected in so short a time, is a subject of wonder to every one. To see the children, from five years years old and upwards, loaded with stones from different parts of the town, is truly pleasing, and leads us to pray that all our little laborers may become living stones, and be built up for an habitation of God through the Spirit.

August 17. Was sent for about noon to visit one of our old members, whom I found near the gates of death. She was unable to speak, but her leader said that she had walked humbly with God, for many years. Visited two more in the afternoon; one an old disciple, and well versed in the things of God; found her very sick and very happy, longing to leave the world. "Not," as she observed, "that I am weary of de world, but me think if it please de Lord, me stand here long enough; me want to see de house in the heavens."

LONDON MISSIONARY SOCIETY.

RAIATEA;—*one of the Society Islands.*

WE make the following extracts from the communications of Mrs. Threlkeld and Williams, missionaries in that island, as giving an interesting, though brief view, of their progress.

General Meeting of the Auxiliary Missionary Society.

On Wednesday, May the 9th, we held our general annual meeting. The natives from Taha united with us, and our place of worship was quite full. The morning service commenced at 9 o'clock, by one of the Deacons (a native) giving out a hymn; another read a chapter from a manuscript copy of Daniel, translated by brother Williams, who then engaged in prayer. Another hymn was sung, and brother Threlkeld preached from Rev. xi, 15, "And the seventh angel sounded," &c. Another Deacon concluded by singing and prayer.

On this occasion the people met together and had a friendly repast. We felt not a little gratified at this occular demonstration of the peaceable fruits of religion, and of the civilizing benefits of Christianity in those who, as a body, can only be considered as nominal Christians; and beholding the inhabitants of both islands thus engaged, we were reminded of the feast of tabernacles among the Jews.

Meeting for Business.

The public meeting for business commenced at one o'clock, when, after singing, prayer, and an address by Mr. Threlkeld, the Secretary, Pohi, read the annual report. The subscriptions amounted to 1,973 bamboos of oil, and more than 1,000 balls of arrow root.

The chief of Taha then reported the contribution of that island, amounting to 8,422 bamboos of oil. This is the more extraordinary, as there is no missionary yet resident there.

Several interesting speeches were delivered by the natives, which we have not room to insert; but they will probably appear in the next Quarterly Chronicle.

Mr. Williams made a few recapitulatory remarks, encouraging them to proceed in their good work; and one of the Deacons concluded with prayer.

In the evening a sermon was preached by Mr. Williams, from Isa. iii, 10; "All the ends of the earth shall see the salvation of God." A native concluded with prayer. The service continued three hours, and at nine in the evening the congregation concluded a most interesting day.

Festival of the School Children.

May 10. This being a day appointed for a little festival of the school children, who, upon the faith of this appointment had formed a little island, and about a quarter of a mile out at sea, under the reef, to commemorate this new era at Raiatea, which, after much labor they completed. It is 60 feet in diameter, and 4 feet above high water mark. On this work of their own hands they enjoyed a comfortable repast. Their little fleet of canoes then conveyed them back to the shore, and after walking to the extent of our new settlement, we engaged in prayer, gave them a short address, sang a hymn, and then dispersed. Happiness beamed on every countenance, and many, both parents and children, knew, that to the Gospel, and to that alone, they owed their lives and their enjoyments.

Progress of Civilization.

May 15. We paid our third general visit to the houses belonging to the members of our church. Those who are diligent we praise and encourage; and we point out to them the advantages they have received by attending to our advice. On the other hand, idleness and negligence are sure to meet with a severe rebuke. Shame thus impels many to activity, over whom we could exercise no other power. None escape; for at a separate meeting we read over the names of the owners, and the remarks we made on the spot, which fails not to stir them up to activity. This practice has had the following excellent effect,—there are now 20 houses completely plastered; 20 more not quite plastered; and 34 ready for plastering; besides a number of others not under our cognizance, in a state of forwardness.

We are fully convinced that had this people the means of bartering their produce, none would exceed them in industry. We have full proof of this, for from the Arii to the children at school, all are employed in preparing arrow root for their subscriptions, and for the purchase and lading of their expected vessel. We rejoice in this their activity, and shall persist in promoting and giving permanency to their industrious habits.

Schools.

Our schools are attended with as much spirit as ever. The children's school is conducted as nearly as circumstances will allow, on the Lancasterian plan. We have upwards of 250 boys and girls, for whom we solicit a supply of slates, rewards, &c. Also, slates for the adult school. The adults who attend are very numerous, sometimes amounting to two or three hundred. The fact is, that almost every person is learning, or has learned to read. Those who read the gospels, are questioned on every verse. Thus it is, to them, more a catechetical exercise, than merely learning to read.

Translations.

This year we have made our first attempt at translation; the Epistles to the Ephesians, and the First to the Thessalonians, and the books of Ruth, Jonah and Daniel, are either finished or in hand. We intend to select a few intelligent natives to assist us in the revision of the translations before they are printed.

State of the Church.

The state of the church is pleasing. We perceive steadiness of conduct in several, which affords us ground to hope that they know and feel the power of the Gospel on their own souls. In short, such is their general conduct, that we have been obliged to exclude only one person, (the wife of one of the chiefs) and she has been re-admitted on her apparent reformation and earnest request.

Auxiliary Society.

A new and voluntary Society has been formed, entirely unconnected with any civil concerns to contribute to the support of missions. This new association is called *Te Societi Ecalesia i Raiatea.* It was agreed that every adult member should contribute annually, three measures of arrow root. Their first subscription amounts to 1050 measures (weighing 6 pounds each) or about three tons. This, together with a number of tons of oil, is waiting for conveyance to England.

We feel happy to be the instruments of thus honorably meeting a part of the expenses of the Parent Society, consistently with the views we have cherished, and agreeably to the apostolical example in the Primitive Church.

LONDON JEWS SOCIETY.

THIRTEENTH REPORT.

Income and Expenditure.

The income of this society for the year ending May, 1821, was nearly 48,000 dollars; and the expenditure somewhat over 58,000 dollars.

Seminary for Missionaries to the Jews.

A zealous friend having offered the use of a house convenient for the purpose, free of expense, a seminary for the instruction of missionaries to the Jews, has been established: and the Rev. Edwin Jacob, M. A. Scholar of Corpus-Christi College, Oxford, has been constituted tutor and superintendent of the institution.—Four missionary students, already under the care of the society, were admitted into the seminary (according to one of its rules) on probation for six months. They were addressed on the occasion, by the Rev. Professor Lee of Cambridge. Two more students, who have been for some time, under the care of the Rev. Mr. Jaenicke, at Berlin, will shortly be added to their number.

It is intended, that no students shall be admitted into the Seminary, but young men of competent talents and acknowledged piety, of which sufficient testimonials will always be required. It is further proposed, that while Biblical knowledge shall be the basis of instruction, and a due attention shall be paid to the points at issue between Jews and Christians, the pupils shall learn the Hebrew, Greek, and Latin, and such modern languages as may be necessary to qualify them for their respective destinations.

As foreigners will be admitted as well as natives of this country, it is expected that the pupils will mutually instruct one another in the modern languages with which they are conversant. A half-yearly examination of the students will take place, in the presence of such friends of the institution as may be invited to attend it.

Publications.

Having received many gratifying assurances from their correspondents, both at home and abroad, of the utility of the Tracts and Cards, which had been published by the society, the committee have printed and distributed nearly 250,000 of these, in the Hebrew, Hebrew-German, German, and English languages.

The completion of an edition of the New Testament in German-Hebrew was announced in the last Report: of this, 3780 copies have since been circulated, together with 3180 copies of the New Testament in Biblical Hebrew; in all, 6960. Besides these, 200 copies of the Hebrew Prophets, 1000 of the Epistle to the Hebrews in Biblical Hebrew, and 406 of the Gospels in German-Hebrew, have been put into circulation. To this we may add, that an edition of the Psalms and Prophets in the German-Hebrew is now in the press, preparatory to a complete edition of the Old Testament in that language.

The places to which these different publications have been transmitted, are principally the following:—Amsterdam, Rotterdam, Paris, Toulouse, Basle, Hamburgh, Sclessin near Liege, Frankfort-on-the-Mayne, Leipsic, Berlin, Wilna, St. Petersburgh, Odessa, Astrachan—Madrass, Calcutta, Bencoolen—Sidney, in New South Wales—Malta, Leghorn—Gibraltar—and Boston.

The very desirable work of a translation of the New Testament into the dialect of the Polish Jews, undertaken by the Rev. Mr. Solomon, has been completed; and it is in contemplation to prepare an edition of the Old Testament in the same language, should funds be supplied for the purpose.

The following notice of Mr. Solomon appears in the Report:—

Having effected a principal object of his continued residence in this country, and having been ordained Priest on Sunday last (April 29,) at the parish church of St. Paul, Covent Garden, by one of the patrons of this society, under the sanction of the Lord Bishop of London, Mr. Solomon is now preparing to return to Poland, accompanied by Mr. Alexander M'Caul, a graduate of the university of Dublin, one of the students in your seminary.

Important Facts.

The following important facts are introduced near the close of the Report.

1. There is at this time, amongst Christians of various ranks and denominations and in various parts of the globe, an active and increasing spirit of compassion toward the Jews, and of benevolent exertion for their spiritual improvement.

2. There exists, on the part of the Jews themselves, in various places, a growing disposition to inquire into the truths of Christianity; and to receive Christian instruction, orally and by books, both by tracts and by the New Testament.

3. Several well-authenticated instances, in places wholly unconnected with one another, have occurred, of Jews actually embracing Christianity—many in secret, being restrained from a public profession by the fear of consequences; but not a few also publicly, and that under circumstances peculiarly free (so far as men can judge) from suspicion, and likely to prove, through the blessing of God, eminently instrumental in leading others to examine and adopt the truths of the Gospel.

4. An opinion prevails among the Jews, that their national conversion is not far distant.

These facts we shall illustrate in some future number. Meanwhile let every heart be encouraged, and every hand be made strong, by these very animating promises from the word of God, which conclude the Report of the Society:

"Fear not, O Jacob, my servant, and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the watercourses. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon him whom they have pierced, and they shall mourn for him as one mourneth for his only son, and be in bitterness for him as one that is in bitterness for his firstborn."

CONTINENT OF EUROPE.

STATE AND PROGRESS OF EDUCATION.

One of the very interesting features of this age of improvements is, the progress of education. Not only has the number of schools, and the number of the instructed, greatly increased, but a very considerable advance has been made in the science of education. From the time of Bacon, indeed, when the follies of many ages were exposed, the higher seats of science have been acquiring practical wisdom, in respect to the mode of disciplining the mind; and some measure of this wisdom descended necessarily into the elementary schools, and happily directed the young mind, in the commencement of its career. Still, however, the primary stages of education were sadly neglected, till within a few years; in which time the art of training the mind for action, and enriching it with knowledge, has received much attention. Books have multiplied to a prodigious extent, and many of them are of the most excellent character, whether viewed in relation to literature, science, or morality; and in not a few of them there is such a happy mixture of topics, and such a peculiar felicity of style and manner, that, while the child is reading for little else than amusement, he is acquiring the most important ideas, and receiving the most salutary impressions.

The system of mutual instruction, introduced by Bell and Lancaster, and improved, as it has been, in various respects, must be considered as forming an era in the history of education. This it does, not so much because it is peculiarly adapted to mental cultivation, (on that we say nothing,) as on account of the saving of expense, and the great increase of the number of teachers, for which it makes provision; and the consequent ability which it furnishes, for extending widely among the poorer class of society, the blessings of education.

This system of mutual instruction has been introduced into several kingdoms on the continent of Europe, with the promise of a very happy and extended influence. From pretty copious extracts of the Sixteenth Report of the British and Foreign School Society, in the London Missionary Register, we were able to see some of the progress, which this mode of instruction is making in France, the Netherlands, Sweden and Russia; but have room at present for only a very summary view.

FRANCE.

The Society of Elementary Instruction at Paris, is acting with energy and success; and, enjoying the countenance and patronage of government, its prospects are encouraging. As long since as October, 1820, it was connected with 1232 schools for mutual instruction, out of the 1546 which had been established. The latter number of schools was

sufficient to extend the blessings of education to 170,000 scholars. During the year preceding March 21, 1821, when the society held its general meeting, more than 200 new schools had been brought into operation. Statistical Reports of these schools are regularly transmitted by the Prefects to the Secretary of State for the Interior; and by him are as regularly forwarded to the society just named. The ladies of Paris have established, for the youth of their own sex, a great number of schools; and very active committees of ladies have been formed throughout the kingdom.

NETHERLANDS.

In the Netherlands, the system of mutual instruction has become quite popular. The central school at Brussels has proved to be a very successful experiment; and, by means of the youth sent to it to be initiated into the the plan, it is rendering the system known in different parts of the country;—while, as Baron de Falch, the Minister for Public Instruction, acknowledges, a wider diffusion of education is visibly followed by an improvement in the habits and moral improvement of the rising generation.

SWEDEN.

Great progress has been made in Sweden, in improving the existing schools, and establishing others, in consequence of the introduction of the plan of mutual instruction. The efforts of Mr. Gerelius, who studied the system in England, have been highly successful; being warmly supported by the Archbishop of Stockholm, the municipal authorities, and several other distinguished characacters. A School Society is probably by this time formed.

RUSSIA.

Mr. Heard, a gentleman sent out by the British and Foreign Bible Society, to Homel, the estate of Count Romanzoff, was the first to introduce the system into Russia. The school under his care, was, on the 9th of November, 1820, removed to a magnificent building erected for the purpose; and measures were immediately adopted to establish village schools in every part of the Count's vast domains.

The institution at Homel has already had an influence on various parts of the Russian empire, and particularly on Poland.—A school for mutual instruction, has been established at Abo in Finland.

STATE OF THE FUNDS.

The Committee would suggest to ministers of the Gospel, and to their other friends, both in town and country, that the receipts in the Treasury, though deserving the most lively gratitude, are barely sufficient to meet the ordinary demands of the several stations; while they are now called upon to fit out a very considerable reinforcement of the mission at the Sandwich Islands. The Christian public will desire this reinforcement to go out well prepared for usefulness;—and when it is thought how much expense is necessary for only a small family to journey a few hundred miles, and that the family, destined for the Sandwich Islands, is to be large, and, after sailing full 18,000 miles, is to take up its permanent abode among uncivilized heathen;—it will be seen, that the expense to be incurred, cannot be trifling. Indeed, the object in view is a great one; and the good to be hoped and expected, is also great: and while the Committee pay a scrupulous regard to economy, they would proceed with a view to future contingencies, and to the highest ultimate success of this very important branch of their missions.

The Committee would also remark, that the beloved brethren and sisters, now in that promising field, are wholly dependant on the charities of the Christian public, and are in want of supplies to a very considerable amount. The present opportunity for sending these supplies, cannot be neglected, without subjecting them to much real distress. Some proper articles for the mission were mentioned in the Herald for March, p. 93; and others will readily suggest themselves. Very few of these articles have yet been received, though the Committee cherish the belief, that they are in a state of forwardness. Many of the necessary things must, however, be purchased by the Committee.

Should individuals and auxiliary societies make special efforts, and should ministers find it consistent in many cases to take up collections in their churches for this object, the hopes of the Committee, in this brief notice to their brethren, will be realized. And it is respectfully referred to all, whether efforts of a special and extraordinary nature, would not well comport with the important and desirable ends to be answered by this and the other missions of the Board, some of which must experience a check in their benevolent career, without such efforts.

On the 16th ult. Mr. Evarts was at Augusta, Geo. on his way to Brainerd, where he hoped to be at the close of the month. His health had been constantly improving.

We learn, that in January, Messrs. Parsons and Fisk sailed for Egypt, with a view to being at Jerusalem before the passover. Mr. Parsons's health was still feeble. Mr. Temple and wife arrived at Malta, Feb. 22d, with improved health; and were kindly received by Mr. Wilson and Dr. Naudi.

THE

MISSIONARY HERALD.

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MISSION IN CEYLON.

Joint letter of the Missionaries.

THIS letter is dated Jaffna, Aug. 11th, 1821. It begins with an affectionate and somewhat lengthened notice of Mrs. Poor, the substance of which, from the pen of Mr. Poor, has already been presented to our readers. She rested from her labors on the 9th of May; and after her decease, Mr. and Mrs. Richards removed to Tillipally.

The letter then presents a detail of occurrences in relation to Mr. Garrett, which were not contained in the last joint letter.—On being refused permission to reside on the island, Mr. Garrett removed to Negapatam, with the intention of residing a short time with the Rev. T. H. Squance, a Wesleyan missionary; but learning that he could remain no where in the possessions of the East India Company, without permission from the government, which, on being requested, would probably be denied,—he removed to Tranquebar, a Danish settlement, and, since the year 1705, a station of the Danish Mission College.

As we felt much need of a press,—the missionaries say,—and as a door still appeared open to establish one, though at a distance from us, it became a most serious question with us, whether we should not make immediate arrangements to establish a mission upon the Coromandel coast. The friendly disposition of the Danish and Dutch power, gave us encouragement to hope, that we might obtain permission to settle within their territories. Far removed from those who sent us forth, whose counsel we so much needed, we felt most deeply the importance of taking a prayerful view of the subject, before we acted. At an unusually solemn meeting held at Pandeteripo, on the fourth and fifth of December last, and after the most mature deliberation, we unanimously resolved, that it was expedient to extend our mission, and form a branch, somewhere upon the adjacent continent. And it was further resolved, that the brethren Richards and Spaulding should, as soon as circumstances might admit, proceed to Tranquebar, and, if practicable, in conjunction with Mr. Garrett, establish themselves at that place. As the number of our missionaries is large, compared with the field we occupy, and as we had the prospect of much additional strength from native preachers and assistants, we had previously contemplated the establishment of a station, on the neighboring continent at some future time, if the Board should give us permission. But though we wished to extend our mission in this way, we by no means felt authorized to do it, until pressed by Mr. Garrett's being sent from this island. There was no place to which he could go, unless we formed a branch to our present mission. The case was altogether an extraordinary one. We could not wait to hear from the Committee at home. We acted, we trust, with a regard to the best interests of the Redeemer's kingdom. Agreeably to our resolution, the brethren made preparation to proceed to Tranquebar.

Just as they were ready to go, intelligence was received from the brethren at Bombay, that the ill health of Mr. Bardwell had obliged him to embark for America. Accompanying this intelligence was an earnest request, that Mr. Garrett might be sent to Bombay, to supply the place of Mr. Bardwell in the printing office. With this request the brethren in Ceylon thought it their duty to comply. After stating the reasons which led to this conclusion, the letter proceeds:

As it has pleased Providence not to grant us our desire in having a press established in this mission, we rejoice to say, that there are presses to which we can have recourse. We could procure tracts and the Scriptures printed to as large an extent, as we should want. But we are destitute of funds. This we regret exceedingly, as there are many of the natives, who would receive tracts, and parts of the Scriptures. Sometimes the whole of the Bible might profitably be distributed. As the natives

generally can read the written, with more facility than the printed character, we could distribute tracts, or even parts of the Scripture, written upon the ola. In a late excursion by one of our members, through a number of the parishes of this district, several hundred written tracts were distributed. Had we the requisite funds, we might avail ourselves to a considerable extent of this method of doing good.

By a recent communication from the government of this island, we have received the first notice, that our mission has been sanctioned by the British Government. We have reason to be thankful that we have the prospect of spending *our* lives among these perishing heathen.

Encouraging prospects of the Mission.

Hitherto we have been obliged to speak of judgments. But in the midst of judgments the Lord has remembered mercy. The prospects of our mission are encouraging. Already have the first fruits from among this heathen people been gathered in. At Tillipally, on the 22d of April last, the two children from the boarding-school, (Nathaniel Niles and Jordan Lodge,) were baptized, and received as members of the church of Christ. The circumstances attending their reception were interesting. There were five candidates for admission, of whom two were adults; viz. (besides the two above named,) Valu, a schoolmaster, a man of high cast; Valen, a gardener, who is a Covia, or slave; and Porter, a boy in the boarding-school. Of all these, hopes had been for some time entertained, that they were fit subjects for receiving the ordinances, and meetings were held with them, for the purpose of instructing them in relation to a profession of Christianity, and to the persecutions which they might expect to experience. All of them appeared well. Six or eight days before the time appointed for their admission, the schoolmaster came to brother Poor in much trouble. The relations of his wife had come together, and resolved to separate her from him, if he did not relinquish his intention of being baptized. Under these circumstances he did not know how to act. Brother Poor read and explained to him the rule laid down by the Apostle, 1 Cor. vii, 15. He appeared much interested in the subject, and expressed his resolution to make a profession of his faith. But, as the opposition increased, and his wife positively refused to cook for him, he was at length induced to yield so far, as to request his baptism might be deferred. Valen, the other adult heathen, who is a man weak in mind, was intimidated by his master and relations, and induced to follow the schoolmaster's example. The boy from the boarding-school, Porter, was excluded for the time, on account of some improprieties of conduct.

As so many of the little number had failed, it was thought, on the Friday preceding the Sabbath, doubtful whether any would be received, especially as Jordan, a boy of 17 years of age, was violently opposed by his mother. She came to brother Poor, on Saturday morning, overwhelmed with grief, saying that she should be forsaken by her friends, if her son were baptized, and that she would not consent to it. Brother Poor then stated the subject to her, and to her son, as it is presented in the Scriptures, and submitted it to him, whether he would be influenced by the authority of Christ, or by that of his mother. This was an affecting scene. It afforded a striking illustration of the words of our Savior;"—"A man's foes shall be those of his own household." Jordan went aside, and conversed with his mother on the subject, and told her that he was resolved to profess his faith in Christ. She told him he should never come into her house again. Jordan's father, who was absent from home at this time, had previously given his consent that his son should be baptized.

Soon after, Niles, aged 15 years, was received as a candidate for baptism, he went to his village, to acquaint his friends with what he was about to do. He took his sister alone, (who is the only near relation he has,) explained the subject to her, and obtained her consent. But when his other friends and neighbors understood the case, they were much displeased. They abused Niles, and said that his parents were fools for placing him under our care. His sister also became opposed to his being baptized. Niles was little affected by this opposition.

It was a very interesting scene to behold these children, separated from their perishing countrymen, willing to take up the cross, and bear it after Jesus. Niles and Jordan Lodge were baptized by brother Poor. Mr. Chater, Baptist missionary, administered the sacrament of the Lord's supper. Four or five hundred persons were present, a greater part of whom were children.

We are happy to state, that two of the individuals, Valen and Porter, mentioned above, were, on the 4th of this month, admitted to the church.

At the same time George Kock (the young man whom brother Warren took to assist him in the medical department at Tillipally, and who now serves in the same capacity at Pandeteripo,) was received. For some time past, he has visited the people from house to house, for the purpose of instructing them in the plan of salvation through Christ. His knowledge of the na-

tive language gives him great facility in communicating religious truths.

One of the boys attached to the boarding school at Pandeteripo, made a profession of his faith in Christ on the 10th of this month. His name is P. M. Whelpley. He is 16 years of age. His father was formerly a Catholic. In consequence of his committing his children to the care of Protestants, he has been excluded from the Catholic communion. He appeared entirely willing that his son should join us. This boy received his first religious impressions at Tillipally, two years ago; and gives pleasing evidence of piety.*

It is with devout thankfulness that we state, that from the time of sister Poor's death, the Lord seems to have been operating by his Spirit, upon the minds of a number at Tillipally, particularly among the boys and girls in the boarding-school. We entertain the hope that two of the girls have passed from death to life.

Native Students in Theology.

The three young men, Francis Malleappa, Gabriel Tissera, and Nicholas Permander, of whom a particular description has been given in former letters, have for some time past been directing their attention to theological studies. We rejoice to say, that they adorn the profession they have made, and bid fair to be extensively useful in preaching Christ to their perishing countrymen. We expect to license them to preach the Gospel in a short time.

We have reason to be particularly thankful that five out of the six who have, within less than four months, been added to our church, are very promising youth. We trust the Lord designs them eventually to be preachers of righteousness.

We have previously stated, that before the arrival of Mr. Garrett, we had contemplated the establishment of a new mission on the neighboring continent, if the Board would give us permission. The dealings of God with us thus far, give us encouragement to hope, that, in a few years, we shall have a number of native preachers. We therefore, still keep our attention directed to the continent, and should be glad to know the views of the Committee respecting our extending ourselves to that place.

* Our church now consists of twenty-four members. Thirteen of the brethren and sisters; George Kock, Amy Tompkins, a woman of color who accompanied Dr. Scudder, from America, Francis Malleappa, Gabriel Tissera, Nicholas Permander, Philip Matthew, Valen, Ebenezer Porter, Jordan Lodge, Nathaniel Niles, and P. M. Whelpley. Twenty-one of this number sat down together at the communion table at Tillipally, on the 4th of this month.

Ordination of Dr. Scudder.

In compliance with the directions of the Prudential Committee, brother Scudder has been admitted to the ministry, by the laying on of the hands of the Presbytery.

Having been examined on experimental religion, and theology, he was ordained in the Wesleyan chapel at Jaffnapatam, on the evening of the 15th of May. The introductory prayer was made by the Rev. Mr. Chater, Baptist missionary; the sermon by brother Meigs; the consecrating prayer by brother Spaulding; the charge by brother Winslow; the right hand of fellowship by brother Roberts, Wesleyan missionary; and the concluding prayer by brother Poor. Brother Woodward, though very feeble, was able to read the last hymn. Brother Richards was absent, on account of ill health. It was peculiarly interesting to see missionaries of different denominations, lay aside all party distinctions, and unite as brethren.

Concluding Remarks.

We are much distressed to hear of the pecuniary embarrassments of the Board, and regret exceedingly to be obliged to draw so often, and so largely upon their funds. To do what we can to lighten the expense, we have resolved to attempt living on a reduced system, by deducting twenty rix dollars monthly, from the allowance of each family. We hope that the sovereign Lord of missions will continue to incline the hearts of his children to contribute to the support of that cause, in which thousands of immortal souls, equally precious with theirs, are eternally concerned. We do earnestly hope, that they will not allow these establishments to droop and die. We feel confident, that the more they do for the sake of Him who loved them, and gave himself for them, the greater will be their crown of rejoicing in that great day, when they must meet these heathen, whom they have a strict charge to evangelize. We trust when they reflect, how much the Lord has already blessed their exertions to spread the light of the Gospel in this benighted land; that he has, since the commencement of this mission, added *ten* persons to our church, nine of whom are young men of promising piety and talents, and who we hope, will hereafter be preachers of the everlasting Gospel of our Lord and Savior Jesus Christ; and when they remember how much the knowledge of divine truth is disseminating through the medium of our schools, and the preaching of the Gospel; that they will feel encouraged to make every exertion, to assist us in the important work, to which we have been called.

We subscribe ourselves, Rev. and dear Sir, yours in the Gospel.

J. RICHARDS,
B. C. MEIGS,
D. POOR,
M. WINSLOW,
L. SPAULDING,
J. SCUDDER.

By a letter dated Nov. 24th, and signed by all the missionaries, (enclosed in which was one to the American Bible Society, earnestly requesting aid in purchasing the Tamul Scriptures,) it appears that Mr. Woodward, in consequence of a severe indisposition of some months continuance, was advised, by his brethren, to try the effects of a voyage. Accordingly he sailed, on the 12th of September, for Madras, where he was kindly received into the house of the Rev. Mr. Traveller, missionary of the London Society. On the 28th, he embarked in the ship Woodford, Capt. Chapman, for Calcutta. Mr. Woodward notices a pleasing series of providences, which attended him from Madras. The captain generously declined taking any thing for his passage. The Rev. William Ward, lately in this country, and then on his way to Serampore, was his fellow-passenger. He had, also, the company of Dr. Hare, a distinguished medical gentleman of Calcutta, to whose skill and attentions, under God, he attributes the preservation of his life. After a careful examination of his whole case, Dr. Hare pronounced his disorder not to be the liver complaint, as had been all along supposed by the different physicians consulted; and prescribed accordingly, and with a good measure of success. On his arrival at Calcutta, he was received into the family of Mr. Jones, who recently married the widow of the late Rev. Mr. Wheelock, Baptist missionary from this country, where he was cordially entertained; —and on the 24th of December was about to sail for Madras, with Capt. Moore of Philadelphia, who had offered him a free passage.

The following is the closing part of Mr. Woodward's last letter from Calcutta, written in December.—"When my thoughts recur to Ceylon, I long to be there to witness the salvation of God, with which I believe the people are visited. My heart has been greatly rejoiced to learn, by a letter from Mrs. Woodward, that two girls in our school at Tillipally, who for some time have given evidence of piety, are *actively engaged* in the blessed work—going from house to house with the *good news* in their hands—reading to and instructing the poor degraded females—and testifying repentance toward God, and faith toward our Lord Jesus Christ. Could you, my dear Sir, look at our mission, and see all the encouragement, which God has given us, you would then know with how much emphasis we can each say,—'for thou, Lord, hast made me glad through thy work.'"

We learn that Mrs. Woodward's health had been for some months feeble; but, at the latest date, was somewhat improved. Mr. and Mrs. Scudder had been called to bury another child,—the third, whose remains they have deposited in a land of strangers. The health of Mr. Richards, was less favorable than formerly; though there is no intimation, that he is threatened with speedy dissolution. The rest of their number were in the enjoyment of usual health.

EXTRACTS FROM MR. POOR'S JOURNAL AT TILLIPALLY.

Nov. 1, 1820. Several applications have been made to me of late to establish schools. But the want of funds, and of suitable assistants to superintend schools, prevents me from increasing the number. At present, I have eleven schools under my care.

5. *Sabbath.* In compliance with an invitation from H. G. Speldwinde, Esq. sitting magistrate at Mallagum, I preached, for the first time, in the bungalow, in which his court is held. For several months previous to this, we held a morning service on the Sabbath, at our school bungalow in that place. Mr. Speldwinde's disposition to encourage the natives to attend our preaching, will, doubtless, be highly favorable to our object.

12. *Sabbath.* Attended morning prayers in the church. At ten o'clock, A. M. preached from the text, "Blessed is he whose transgression is forgiven, whose sin is covered." In the afternoon, preached in a new school bungalow lately built for the accommodation of the school in this neighborhood; my subject was, the rich man and Lazarus. Am impressed with the importance of devising the best method of bringing *Christ* before the people. In the evening, gave religious instructions to the servants and the children in the boarding-school. It is their practice at this time to recite lessons, which they learn on the Sabbath.

[Mr. Poor, in his account of Tillipally, published in the Appendix to the last Report of the Board, mentions having addressed a

series of letters to the inhabitants of Tillipally; and that the effect of them was good. The letter, of which notice is given in the following paragraph, belonged to the series.]

17. Addressed a second letter to the inhabitants of Tillipally, in which I explained the manner in which we are furnished with money to defray the various expenses of the mission; and the motives, which influence Christians to send missionaries to this place. Letters of this description are copied and read by the boys in the schools; and many are circulated among the people.

22. Received a pleasing letter from Supyen. Have some hope that he will yet be established in the faith. He informs me, that his father has consented to his living at one of our stations; not, however, at Tillipally. He will, probably, go to Batticotta.

Dec. 2. Have more earnest desires than usual, that the Spirit of God may be poured out upon the people. Am induced to inquire with interest,—"Lord, what hindereth?"

4. Attended the monthly prayer meeting at Pandeteripo. The subject of the address given, and of the conversation of the brethren, was, the promise of the Savior, "Lo, I am with you alway, even to the end of the world." All the missionaries in the district were present, and appeared to have some sweet experience of the truth of the promise under consideration. The mutual interest and affection, which the missionaries have, for a long time, manifested for each other, must be considered as a token for good.

Influence of Sir Richard Ottley.

March 11, 1821. Sir Richard Ottley, puisné justice of the island, visited the station. Held a service in the church. Brother Squance, a Wesleyan missionary, preached in Tamul. After the sermon, Sir Richard made a few remarks, for the purpose of exciting the people to avail themselves of the opportunities afforded them for obtaining instruction. He afterwards heard the first class of the boys in our boarding-school questioned in grammar and geography, (in English,) and heard the girls read in Tamul. As an encouragement to the girls to continue their studies, he kindly made them a present of money, to be given them at the time of their leaving the school. Sir Richard Ottley is a man deeply interested in every thing, which relates to the progress of pure Christianity on the island, and, indeed, throughout the world. In view of his warm attachment to the cause of Christ, his elevated rank in society, and the office he holds under government, we consider his arrival, in various respects, highly auspicious to the best interests of the island.

26. Met the several missionaries in the district of Oodooville, to aid in forming a society for the purpose of mutually assisting each other in acquiring a knowledge of the Tamul language, and of attending to other objects connected with this. Have been engaged for several days past, in the monthly examination of my schools.

April 2. Prevented by Mrs. Poor's ill health from attending the monthly concert for prayer. Held a season of prayer with five natives, whom I think soon to receive as members of our church. They are, Ebenezer Porter, Jordan Lodge, and Nathaniel Niles, three boys belonging to our boarding-school,—Valu, a schoolmaster, and Valen, our gardener.

3. Committed the school at Mallagum to the care of the brethren at Oodooville.

5. Favored with a visit of several days from brother Chater. We consider it a pleasing proof of the sincere friendship and affection, which exist between him and the members of our mission, that he has been induced to pass several weeks at our stations. We have evidence in his case, that the heaviest afflictions may become the most effectual means of preparing the Christian for usefulness, and of experiencing the highest pleasure he can obtain, before he enters upon his inheritance above.

10. Met the candidates for admission to the church; read and explained to them our views of faith and the covenant. Most of them have been strongly urged by their friends to relinquish their intention of being baptized. They appear to be unshaken in their resolution to make an open profession of their faith in Christ. I stated to them, from the word of God, the nature and degree of opposition, for which their minds should be prepared. The subject of receiving these persons into the church, is deeply interesting. Having some knowledge of the native character, and foreseeing some of the sad consequences that would ensue, should they apostatize from the faith, I rejoice with much trembling.

17. Again met the candidates for baptism. Conversed particularly with each of them respecting his views and feelings in making a profession of Christianity. Their conversation and general deportment are encouraging. Niles gave an account of his visit to his friends.

[Mr. Poor proceeds to give some account of this visit; and also of the fears of Valen and Valu, and the impropriety in Porter's conduct, which led to a postponement of their

reception into the church. As the substance of these passages is contained in the preceding joint letter, we omit them.]

Mr. Poor admonishes three of the candidates.

20. This evening, in addressing Valu, Valen, and Porter, I endeavored to bring to their view the inconsistency and dangerous consequences of their conduct, and told them they had given proof, that they were not proper persons to be received into the church of Christ. They have several times requested, in the course of the last eighteen months, that they might have opportunity to obey the commands of Christ, by publicly professing their faith in him. Judging from their conduct, as well as from their conversation, I have indulged favorable hopes concerning them. But, as I ever had many fears on the subject of receiving persons to our communion, it has been my earnest desire and prayer, that God, in his providence, would make the path of duty very plain, before any were united to us. The consideration that this exhibition of character, which has now been made, may be in answer to my request, has tended greatly to quiet my mind under the disappointment. After conversing with the three persons here mentioned, I asked Jordan Lodge and Niles, whether they also wished to be excused. They replied in the negative, and appeared to be firmly resolved to obey the commands of Christ. This answer was unexpected, as they were younger than the others, and, I supposed, looked to them for encouragement. I told them, from the word of God, the nature of the opposition, and the consolation they might expect, if they were, in truth, the disciples of Christ. I did not, however, expect that either of them would remain steadfast to his purpose.

21. In the afternoon, brother and sister Scudder came to spend the Sabbath with us. On the night following, some strange noises were heard around the house. About midnight, there was a sudden and very loud cry of the boys in the bungalow. We went immediately to them, and were told that a tall man had presented himself at their window, whom they distinctly saw, as it was bright moonlight. They were doubtless the more alarmed, in consequence of two cloths having been stolen from them, a few days before, while they were asleep. The boys kept watch in turn, and sung through the night.

Baptism of Niles and Jordan Lodge.

22. *Sabbath.* Knowing that considerable feeling had been excited among the relatives of the two boys, who were to be baptized, we thought it probable that some disturbance would be made this evening. But we were happily disappointed. All was quiet, and we held our service in the church at the usual hour. After the sermon, the articles of our church and the covenant, were read, and Nathaniel Niles and Jordan Lodge were baptized, and formally received as members of our church in full communion. A short address adapted to the occasion, was made to them, and to the congregation. The number of the natives present was about five hundred; chiefly children. We then attended to the ordinance of the Lord's supper, which was administered by brother Chater, a Baptist missionary.

[Under date of the 23d, Mr. Poor writes:—"As I have already given a particular account of Mrs. Poor's sickness and death, and of the attendant circumstances, it is unnecessary to repeat them here." Mrs. Poor died, as will be remembered, three days before the extract, which we next make from the journal, was written.]

May 12. Nicholas informs me, that the parents of the girls in the boarding school, in consequence of Mrs. Poor's removal, have expressed some anxiety respecting their children, and wish to take them home. The subject of supplying the vacancy at the station, requires immediate attention. It is a subject involved in some difficulty. May we have wisdom from above to direct us. If I could not assure the people that another missionary and his wife would immediately come here, the children would soon return to their parents, and most of them, doubtless, to the service of demons. I am forcibly reminded of the evils that must result from the temporary abandonment of a station, and of the last importance of an ample and seasonable supply of laborers, wherever the fallow ground has been broken up. Even a hasty survey of missionary stations must convince any one, that the want of due attention to this subject, has occasioned most serious loss to the missionary cause.

13. Preached in the church a sermon appropriate to the occasion of Mrs. Poor's removal.

14. Took my two children to Oodooville, and went myself to Jaffnapatam; in the evening, brother Chater preached a sermon, in the Wesleyan chapel, occasioned by Mrs. Poor's death.—Text, "Precious in the sight of the Lord is the death of his saints."

24. Last evening a little girl belonging to our boarding-school, died. She was carried to her mother's house on the pre-

ceding day. She had been instructed by us about a year;—was the only child of her mother, who was a widow.

Mr. Poor is much animated in his work.

27. *Sabbath.* For three sabbaths past, have preached with unusual freedom, without much previous preparation. The minds of those connected with the family, as well as my own, appear to be much awake to divine subjects. Commenced the practice of holding an afternoon service in the school room, for the benefit of the children and others at the station. It is my intention to have read, on this occasion, narratives of the lives and deaths of pious children, such as are contained in Janeway's Token for Children. Porter and Dwight are able to translate such simple narratives.

28. Experience increasing pleasure from the prospect of spending my days in preaching Christ to this people. Have been much aided in my supplications for them, by the practice of spreading before the Lord those portions of Scripture, which contain the exceeding great and precious promises, which he has made concerning the heathen. My main business at the throne of grace appears to be, to beseech the Lord to do what he has said he will do, on condition of being inquired of by the house of Israel.

Visits the government Schoolmaster.

This afternoon visited the government schoolmaster, or rather, stamp seller, in this parish; he has been ill for some weeks past, and is apparently near the grave. This man has attended preaching more constantly, than any other in the parish, who has not been, in some way, employed in the service of the mission. He has an impression, that he ought to be a Christian, in order to hold his office, (as was the case under the Dutch government,) and he wishes me to think him such; but I know he lives in the practice of idolatrous ceremonies. I read to him the parable of the laborers; and turned his attention particularly to the man who was called at the eleventh hour.

Mr. and Mrs. Richards remove to Tillipally.

29. It has, at length, been unanimously resolved by the brethren, that brother and sister Richards remove from Batticotta to this station.

In all my avocations, will endeavor to cherish those views and impressions of this and a future state, which I had when I accompanied my beloved to the gates of the new Jerusalem.

30. Brother and sister Winslow, who have spent a few days with me, returned to Oodooville. Have received every mark of kindness from the brethren and sisters in this season of affliction.

June 1, *Friday.* Monthly season for fasting and prayer, with reference to the concert on the next Monday. Spent the day in reviewing that part of my life, which has past since I engaged in the work of the mission. Am impressed with the importance of calling to remembrance particular sins, in order properly to repent of them. In those books, which are to be opened in the great day of accounts, *particulars* are recorded.

2. Spent the evening in conversation with Nicholas, on the pleasures, which the Christian religion affords.

3. *Sabbath.* Preached in the church with much interest. Before the service, had some very strong desires, that God would bless his word, and begin a glorious work of grace upon the hearts of this people. In the afternoon, preached at the government schoolmaster's house; for several sabbaths past, have preached in that neighborhood.

The hopes of the missionaries strengthened.

4. Attended the monthly prayer meeting at Oodooville. We all thought we might indulge the hope, that God would soon manifest himself to his people. We resolved to be more diligent and faithful in preaching and praying.

7. Think I never had stronger desires, that God would arise and vindicate the insulted honor of his Son, in the sight of this people. They appear to think it impossible, that any should be turned in heart to the Christian religion; though many may pretend that they are Christians. O Lord, why should the heathen say, "And where is your God?" What wilt thou do for thy great name? Will bring the question formally before God,—What are the most effectual means I can use, for bringing this people to the knowledge of Christ? Had an interesting conversation with an Ooodiah, a head man, who has usually attended preaching at the rest house. I find it easy and profitable to converse with individuals. Addressed the native girls on the concerns of their souls.

8. Have regarded this as a day of special thanksgiving to God,—to praise him for that rich variety of blessings bestowed upon me, in connexion with my departed companion, and for his gracious dealings with her during her missionary course, especially during her last sickness; not forgetting to praise him, also, for all he has done for this people, and for filling my mind with confident hopes and expec-

tations, that he will soon arise and vindicate his Son's name among them.

9. "You have been praying for us," says one heathen, "for several years; but does God hear your prayers?" Another sarcastically observes, "Mrs. Poor's untimely death, was doubtless, one of the blessings of her serving Jesus." I seem to be constantly furnished with new motives to pray, that Jesus would be with me to give his word success. Can rejoice that the work of converting the soul belongs to God only. He will exert his power in the best time.

12. Recommenced the practice of holding a meeting weekly with those in the family and school, who are in any degree inclined to attend to the concerns of their souls. After meeting this evening, Marial, one of the native girls, stood, apparently desirous of speaking with me; but, as I was busy, she went away.

31. Have attended, with much interest, to Scott's references on the passage, "And when he is come, he will reprove the world of sin, of righteousness, and of judgment." There appears to be something peculiarly sweet and sacred in the character of the Holy Ghost, which never before so deeply engaged my attention. It has been a delightful theme for contemplation.

Instances of serious inquiry among the girls.

This evening, four girls came into my room, and with tears requested me to give them advice concerning their souls. At first, I seemed to have no words to speak with them. I explained to them the office of the Spirit, as mentioned above, and endeavored to show them their guilt in so long rejecting the Savior. They all wept; said but little, except that they were great sinners. After praying with them, I sent them away. Immediately after, Nicholas came to inquire, in what manner he should converse with persons, who were concerned for their souls. There has been an unusual seriousness among the boys for several days past. The language of my heart is,

"Come, Holy Spirit, Heavenly dove,
With all thy quickening powers."

The reply appears to be, "Grieve not the Spirit." "Open thy mouth wide, and I will fill it."

14. Received a letter this evening from Sir Richard Ottley. The kindness of Christian friends in this season of adversity is a rich cordial to my spirits.

16. Visited the government schoolmaster, who continues ill, and addressed a number assembled at his house. In the evening, the girls came again, and wished me to speak with them on religious subjects. Their attention to the word spoken, is truly encouraging, and calls for gratitude. I find much freedom and pleasure in urging the great truths of the Gospel upon the attention of individuals.

16. Visited the government schoolmaster. He appears to think it impossible that this people should be, in heart, converted to the Christian religion. He asked me where those prophecies were to be found, which relate to the general prevalence of Christianity. In the evening, the girls came again.

17. *Sabbath.* Preached at Mallagum with more interest than usual. After the service was concluded, as the people were inclined to tarry, I addressed them again. At the rest house, in the afternoon, had much conversation with the Oodiah. "It is impossible," said he, "for Jesus Christ to deliver the people from the power of the devil. They are too firmly under his influence."

O, that He, who was manifested to destroy the works of the devil, would here manifest his power and grace!

I learn from Nicholas, that since Dwight left Oodooville, where he was for some months, he has been required by his parents to fast one day in a week, that his former good luck may return to him. Dwight submitted to it for a short time, but now utterly refuses to do it, saying, it is a vain and superstitious custom. He continues his studies with great diligence and interest, and conducts himself much to our satisfaction.

Interesting Notices.

18. This afternoon, Niles, who spends part of the day in teaching the girls, informed me that one of them, Chelly, was sick, and that she wept much on thinking of the sufferings of Christ for sinners. Porter came to inquire how persons would feel, who had been renewed by the Spirit of God. He appeared to be more awake to the subject, than I have before seen him. He is active in conversing with the boys on the concerns of their souls. This evening the girls came, as usual. Chelly's countenance appeared cheerful and happy. She expressed her love to Christ.

20. Visited the government schoolmaster, and read some prophecies relative to the extent of Christ's kingdom. Conversed with several other persons, who were present. When speaking with the people, I feel that the word is not a dead letter. At the family meeting for religious inquiry this evening, twenty or thirty were present. They appeared more solemn and attentive

to the word than heretofore. Some spoke with confidence that they were serving Christ;—particularly Porter, Lawrence, Tappan, and Valen. In the afternoon, visited a school. The truths of the Gospel, which the boys treasure up in their memories, prepare them profitably to hear exhortations to repent and believe on Christ. In my visits among the people, I met with the Oodiah. After a little conversation with him, he promised to come this week and converse with me at my house. Had an interesting conversation with Nicholas. He renders important assistance in the work of the mission, and feels that he is personally interested in the prosperity of Zion. He gave me a favorable account of his eldest sister. I trust she has received Christ by faith.

Tappan, who is a small boy, (ten years old,) dwells much, it appears, in his conversation with the other boys, on the sublime and awful. Nicholas informs me that he overheard him, a few days ago, addressing, in a formal manner, some boys smaller than himself, on the subject of Christ's coming to judge the world. Nicholas thought, at first, that the boy was at prayer; but soon found he was exhorting the boys to attend to the salvation of their souls.

21. Felt much encouraged in my work, by the perusal of Hall's sermons on the work of the Holy Spirit. It appeared quite new, although I have read it many times.

22. Sent, by way of England, a package of letters to America. Spent part of the afternoon in speaking to the people as I found them in the street; addressed a company at the rest house. They appeared to be a little alarmed at my earnestness. I found it easy to deliver the Lord's message.

I have long been in the habit of spending Friday evening with the boys, in hearing a lesson, which they learn in the course of the week, when out of school. After hearing their lessons, I ventured to tell them that the Lord was, in a special manner, among us, that it was a critical season with them, and that their guilt and punishment would be great indeed, if they hardened their hearts in sin. After this, four girls came. Chilly ventured to request to be baptized. I learn from Niles, that Marial expressed to him the same wish, and that he explained to her the nature of the ordinance, and the responsibility of those who are baptized.

23. This evening the Oodiah came. I conversed freely with him, as I wished to do, and prayed with him. He heard me patiently, but did not appear to be much affected by what was said. As he has long heard the Gospel preached, I cannot but hope that he will be made willing to receive it in the day of God's power. This afternoon visited the government schoolmaster; found him more unwell, and more disposed to favor the cause of Christ. He told me he had been advising his son to receive Christianity. Cannot fully believe this.

Seven girls came this evening, and appear to be in earnest in seeking the salvation of their souls.

Have contemplated, with much interest of late, Christ's last promise to his apostles, "Lo, I am with you." It appears to me, that this promise is fulfilled in its highest and most important sense, when the Savior is present with his missionaries, to make the word preached effectual to the conviction and conversion of the heathen. In this sense I earnestly desire his presence.

24. *Sabbath.* Almost daily such passages of Scripture occur to my mind, with new force and beauty, as invite to fervent prayer for the salvation of this people. Have thought much to-day of the woman of Canaan. Since she, by her importunity, obtained her heart's desire, even when the Savior himself appeared to shut out her prayer; what may not those expect who may urge before him the fulfilment of a thousand promises like the following,—"Ask, and ye shall receive, that your joy may be full."

Early this morning, went to the government schoolmaster. Had an opportunity of conversing with him alone. I told him freely why I could not indulge the hope that he had truly believed on Christ. He heard me patiently, but made little reply to what I said. On my return I found a Brahmin from Mullugum, waiting for me. This is a man, with whom I have formerly had much conversation. He came now in consequence of my having several times called at his house when he was absent. He says he is convinced of the vanity of worshipping idols, and thinks the Christian religion is true; but urges the impossibility of leaving his present employment, saying, that he has no other means of obtaining a subsistence. I endeavored to shew him the folly and danger of the course he was pursuing. After much conversation and prayer with him, he left me, promising to come again. On his leaving, I offered him some tracts, but he was unwilling to take them.

I have a strong hope, that the Lord will make a glorious display of his grace among this people.

In the forenoon, preached in the church. In the afternoon, at the rest house. Three or four head men were present. All heard more attentively than usual, while I attempted to disclose the scenes that await us at death and judgment. One of the head-men observed, "None will join your cause, except those who are influenced by the hope of worldly gain." On this prin-

ciple, he accounted for the fact, that any were willing to be employed in our service, or in any way connected with us. He furnished proof; I told him, of what I had often said, that whoever receives this religion, or does any thing to aid its progress, shall be profited by it, even in this world. In the evening, heard, as usual, the sabbath lessons of the boys and girls in the school, and of the servants in the family.

I have increasing reason to hope that the word will become a savor of life unto life, at least, to some, in this place.

D. POOR.

It appears that the religious excitement at Tillipally, of which the foregoing journal of Mr. Poor gives a pleasing account, commenced soon after the death of Mrs. Poor. This is stated in the joint letter. We think we can see, also, the sanctifying effect of affliction, in the case of Mr. Poor.

It should be remembered, that Mr. Poor's journal breaks off in the very midst of this state of seriousness at the station. During the last day but one, concerning the events of which any thing is recorded, seven girls are said to have come to Mr. Poor, with inquiries respecting their spiritual and eternal interests. The letter from Mr. Woodward, moreover, an extract from which is given at the close of the joint letter, implies, that as late, probably, as October, the special efforts among the pious youth, and the solicitude among those who were not pious, had not ceased. We hope that more intelligence, of a deeply interesting nature, is yet to be received from that mission.

PALESTINE MISSION.

LETTER FROM MESSRS. FISK AND PARSONS TO THE CORRESPONDING SECRETARY.

Smyrna, Jan. 7, 1822.

Dear Sir,

WE have just finished a letter to send to you by the Leander, Capt. Ray, of Salem; but, as the Midas of Baltimore is in port, we write this to send by her. We have had no letters from you of a later date than those, which came by the Sultana. A small parcel of Missionary Heralds has lately come to hand from Gibraltar; but, by what vessel they were sent, does not appear. Mr. Jacob Vanlennep has written his brothers from Paris, that, while in England, he put a letter and a parcel from you, on board a vessel bound to this place; but they have not yet come to hand.

Our hopes that brother Parsons would gain health and strength rapidly in Smyrna, are, in some measure, disappointed. The winter air here proves too humid and chilly for his feeble health, and his physician has strongly recommended a sea voyage, and a change for a milder climate. This consideration, in connexion with our wish to see Egypt, and to be in Syria next spring, if possible, has induced us to determine on a voyage to Alexandria. We have, accordingly, engaged a passage in an Austrian vessel, and to-morrow is the day appointed for sailing. Mr. Werry, the English consul, has given us letters to Mr. Salt, the Consul General, at Cairo, and circulars addressed to all English consuls and agents, requesting them to afford us all the protection and assistance, which they would afford to English travellers, and guarantying the payment of any sums of money, for which we may have occasion to draw. Mr. Vanlennep, Mr. Lee, Capt. Ray, and some other friends, have very kindly furnished us with many articles of provision and comfort for our voyage. We have also letters of credit and recommendation from Mr. Vanlennep, and Mr. Lee, for Alexandria.

We have lately had letters from Malta, informing us that Mr. Wolfe, a converted Jew from Poland, who has been residing some time at Cambridge, in England, to qualify himself for the work, has come into the Mediterranean, as a missionary to his kinsmen according to the flesh. He has been at Gibraltar, Malta, and Alexandria, and was, when we heard last, at Cairo. Dr. Naudi has written us twice by Mr. Wolfe's request, desiring that one of us might join him as soon as possible, in order to be at Jerusalem together. We earnestly hope to meet with him in Egypt, or Syria.

In our letter by Capt. Ray, we have expressed our views and wishes in respect to sending a printing press, as soon as possible, to Malta, to be established there for a time, or to come to Smyrna, as circumstances may direct.

We have also sent you, an extract of a letter from the Rev. Mr. Wilson of Malta, by which you will perceive, that we might probably, print for the London Society's missionaries, so as to lessen considerably the expenses of the establishment. For the present, we see no prospect of being able to get any thing more printed, till a missionary press is received. We would not be impatient. We desire to acquiesce in the will of God, whatever it may be. But we do feel as if there was no time to be lost. These are, indeed, days of trouble in this country. But let us not forget that the walls of Jerusalem were once built in "troublous times." The same thing may, with the blessing of God, take

place again. For this let us hope, and pray, and labor.

Most affectionately your brethren,

PLINY FISK.
LEVI PARSONS.

EXTRACT OF A LETTER FROM MR. TEMPLE TO A GENTLEMAN IN BOSTON.

IT will be remembered, that Mr. Temple sailed from Boston on the 2d of January, for Malta; with a view to reside on that island, till circumstances shall render a removal to Smyrna, or some other part of Western Asia, a measure of evident expediency. With him was sent the printing press, so much desired by Messrs. Fisk and Parsons, which is to go into operation as soon as a printer can be obtained, and types for printing the Romaic, or modern Greek, arrive from Paris,

Malta, Feb. 25, 1822.

Dear Brother,

I AM happy to inform you, that I am at last on the ground where Paul shook the viper from his hand, and felt no harm. Our passage on the whole, was pleasant, though long. We arrived here on the 22d inst. after being at sea 50 days.

But what shall I say about Malta? I have been within its walls only part of one day, and am not, therefore, qualified to say much from my own observation.

I was cordially received by Dr. Naudi and the Rev. Mr. Wilson, who speak only the language of encouragement, in reference to the plans of the Board in this quarter. I am much pleased with the apparent piety of these gentlemen. Heard Mr. Wilson preach an excellent sermon last evening. He is only 26 years of age; and is master of the Romaic and Italian tongues, the latter of which is spoken by a large portion of the Maltese, and, indeed, all around the Mediterranean.

The American consul informed me, that there may be from 50 to 100 Jews in this city. They have a synagogue, and enjoy all the privileges of other citizens. They are rich and respectable. Mr. Wolfe, a converted Jew, from London, on his way to Jerusalem, was recently here, and visited, with Mr. Wilson, the synagogue of his brethren. Mr. Wilson hopes he made a good impression, in reference to Christianity. Mr. Wolfe has gone to Jerusalem on a mission to his brethren.

I am informed, that there are in this city, 21 Catholic churches; and three places, where religious services are performed in English.

This city is a strongly fortified castle, completely surrounded by thick and high walls, on which are mounted many cannon. Four thousand men are constantly employed as soldiers, to man the bulwarks, and patrol the streets. The streets are rather narrow, entirely paved, and perfectly clean. You may walk about the city by day, or by night, as safely as in Boston. The houses are spacious and lofty.

There are only three entrances into the city, which are by means of draw-bridges; and these are drawn up every night at eleven o'clock, and thus prevent the entrance or departure of any one till the next morning.

The Catholics, Mr. Wilson informs me, are extremely bigotted, and entirely under the influence of the priests. They dare not keep Bibles in their houses,—for that is a sin, which must be confessed to the priests, and then the sacred treasure must be brought forth and burnt. Still, however, Mr. W. thinks light is gradually advancing, and the priests becoming a little more liberal. Dr. Naudi is a Catholic; but the fact, that he is Secretary to the Maltese Bible Society, and a most ardent friend to all the evangelical enterprises of the day, tells you how good a Catholic he is. I wish Malta were full of such Catholics as he; but, alas, Mr. Wilson says he has not found another like him among all the Catholics of his acquaintance.

I write you in much haste, and you will not forget that I am only giving you a *prima facie* view of things here.

Affectionately yours,

DANIEL TEMPLE.

MISSION AMONG THE CHOCTAWS.

EXTRACTS FROM THE JOURNAL KEPT AT ELLIOT.

(*Continued from p.* 80.)

Jan. 1, 1822. We examined the boys' school, and were much gratified with the appearance of the scholars. Their attention to their studies, and their eagerness to learn, were very striking. They were examined in reading, spelling, writing, arithmetic, and grammar; and in translating English words and sentences into Choctaw, and Choctaw words into English. This last exercise has been recently adopted in the school, and is attended with much promise of future good. An Indian was present, who came about 40 miles to visit us, bringing two large boys, whom he wished to place in the school. But, as the boys, who have not yet returned since vacation, will about complete our number of scholars, and as his boys were large, we declined receiving them. He, however, was very importunate, particularly for one

of them, who was his own son; and told us, if we would instruct him, he would engage that the son should be obedient to us in every respect. After earnest entreaty, on the part of the parent and child, and much consultation among the brethren of the mission, we finally concluded to receive the boy. On hearing the result, they both manifested a joy well suited to the occasion. But, the same day, we were obliged to refuse two other large boys, for the want of more fellow laborers.

More laborers needed.

2. Our pressing need of more assistant missionaries, was made a subject of conversation and prayer. While together, we resolved to request the Prudential Committee to send to this station such fellow-helpers, as can aid us in our most important labors:—viz. a blacksmith, a shoemaker, who is also a tanner and currier, a tailor or tailoress, a cook, two farmers, a house-carpenter and joiner, an evangelist, and a physician. Great expense is incurred, and great inconvenience suffered from the want of the above persons.

4. This morning the painful intelligence was brought to us, that Capt. Levi Perry, one of our neighbors, was murdered, about two miles from us, by an Indian, in the night. As near as we can learn, this is one of the sad effects of whiskey. About noon, the murderer, without trying to escape, or make any resistance, was killed.

Instances of serious inquiry.

6. *Sabbath.* A blessed day to our souls. Our meetings here have been solemn. Stillness and tears have been observable.

7. This morning we hear the cry from sinners, "What shall we do to be saved?" A hired man is in much distress of mind. This is also one of the good days for the concert of prayer. Did our friends know, that a few precious souls here are awakened to a sense of their danger, we trust they would have union and fervor of soul in praying for the mission at Elliot. It has been refreshing for us to plead with God, that his Son may possess this heathen land as his own inheritance.

10. Our mason left us, this morning, in great distress of mind. His hands and voice trembled, from a sense of his danger, as he parted from us.

12. Three hired men have just arrived from Mayhew. About sunset, brother Kingsbury came to us, and we joyfully welcomed him once more to our house.

13. *Sabbath.* Brother Kingsbury preached at this place, and brother Bardwell and Byington went to Capt. Trumbull's.

16. Two house-joiners left us this morning. One of them, a native of Ireland, we hope, has become a sincere and humble follower of the Lord Jesus, during his short residence with us. Little, perhaps, did the founders of this mission think, that it would be the gate of heaven for people of a foreign nation.

19. Eight scholars returned. No satisfactory reason was given for their late return to school. Parents have not yet learned the importance of punctuality in sending their children to us. About sunset we were gladdened by the arrival of brothers Jewell and Pride. Brother Pride has come to reside with us a while, that he may learn the Choctaw language.

20. This was a good Sabbath to our souls. We have been allowed again to commemorate the dying love of the Lord Jesus.

21. This morning brother Howes left us to go to the Hills, in order to bring up our supplies. Our blacksmith left us this morning. We have no one at present to work in the shop. Often have our necessities reminded us of our dear brother Fisk. May the Lord, ere long, provide one to fill his place in this mission.

Names appropriated to Children.

22. As provision has been made, by generous individuals and associations, for the support of a number of our dear children, we have selected a number, and named them agreeably to the wishes of their benefactors. To a little girl, supported by the Heathen School Society in Charleston, S. C., we gave the name of Eliza Beach. To several boys we gave the following names, furnished by their patrons;—James Patterson, supported by a Female Benevolent Society in Philadelphia; Robert Thacher, by William Thacher and Sarah Jewell, Philadelphia; Jesse Appleton, by a Juvenile Benevolent Society, Brunswick, Me.; Daniel Dana, by the Elliot Society, Newburyport, Mass.; William Hollingshead, by Mrs. C. Neil, Charleston, S.C.; and Joshua B. Lawrence, by J. B. L. Salem, Mass. We also gave the name of our late much beloved brother, Aries V. Williams, to another little boy.

We trust, that the friends, to whom these names are dear, will never forget these children, on whom they have now been bestowed by us.

24. Brother Kingsbury left us this morning to return to Mayhew. Our prayer to God is, that he may long live to make known a Savior's love, and see happy fruits of his labors.

Employments of the Children.

Feb. 2. Have been actively employed this week, in our various labors. The boys

are clearing land, culling firewood, splitting rails, &c. Brother Smith is preparing to enclose a field of 15 or 18 acres. Brother Jewell is employed in completing two log dwelling houses. Our schools are in a prosperous state. The children gratify us by their industry in manual labor, and by a regular attention to their books. When at leisure, they generally have some book in their hands, and this book is commonly the Bible. A man here, by the name of Dyer, is quite sick. He came to avail himself of brother Pride's aid as a physician.

3. *Sabbath.* This morning Mr. Dyer expired very suddenly. Brother Jewell attended a meeting at Capt. Trumbull's. Our exercises, we trust, have been mercifully blessed to our own souls. In the afternoon, commenced a Sabbath school in the school house. Heretofore, the children have been invited to our private rooms.

4. In the afternoon, attended the funeral of Mr. Dyer. In the evening, observed the concert of prayer, when the Lord appeared to be near us.

9. Had a very pleasant prayer meeting. Two of our hired men continue serious. One of them appears to be truly penitent. We hope, with trembling, concerning him.

10. *Sabbath.* An Indian chief passed the sabbath with us, and appeared to be much interested in the instruction, which was given him about the Lord Jesus.

11. Another Indian from a considerable distance, called upon us, and, in company with the chief, visited both the schools. Each of them was highly pleased.

16. Tus-eam-i-ub-by, an aged chief, and his son, called upon us and visited the school, to which he is a true friend. We had considerable conversation with them on the subject of religion; and were gratified to witness the interest, with which they listened to us. Just before they left us, we asked them how they felt about what they had heard. They replied, that they must go soon, but would be glad to hear more from us on the same subject. When our conversation ended, they took us by the hand, called us friends and brothers, and bade us farewell.

A pleasing incident.

In the evening, brother Wood mentioned several incidents, which occurred during his journey, illustrative of the attachment of the Choctaws to the missionary brethren, and of their extreme anxiety to hear more about the religion of Christ. The following will be interesting. When riding on the great road, from David Folsom's to brother Williams's house, he came to a little toll bridge. Some children put up the bars to prevent his passing, and an Indian stepping up, said, "money, money." Brother Wood then directed his interpreter to tell the Indian, that he was a missionary from Elliot, &c. When he heard this, he was quick and loud in saying, in his own language, "*Money ik shoo ik sub un no.*" "Money, none at all, I don't want." Brother Wood then asked him, if he knew any thing about God; he said Mr. Williams had told him a little, but he wished to learn more. Thus the Lord appears to point out these heathen as chosen vessels of mercy.

18. This morning, brother Dyer left us to go to Mayhew, to attend to some of our business there, and to establish his health, which is feeble. In the afternoon several of the natives came, and gave good attention to the religious instruction, which was offered them. When heaven was described, one man wished to know if he was going there; this afforded us a good opportunity to describe to him the true character of Christians. The people thanked us for what we told them.

We record but few of the many instances, which occur, of a willing and grateful attention to divine truth; and these we record as a proof of God's favor, and an animating reason why we may hope hereafter for a blessed harvest of souls; and also as a reason, why some one should be set apart to the blessed work of visiting their dwellings, and making known a Savior.

Successful labors of the boys.

20. This day the boys, under brother Bardwell's care, completed the chopping on the new field containing 15 or 18 acres. This work has been almost entirely performed by about 30 boys, who, in addition, have split many rails, rolled up logs into heaps, and cut nearly all the firewood, which we have used this winter. We feel very much encouraged, by our present success, to hope that much may be done here on mission ground, to meet our ordinary expenses.

23. Had a pleasing interview with a young man, who was desirous of entering our school. His importunity would hardly suffer a denial.

24. *Sabbath.* This day has been a precious one. Some Choctaw and several black people were here. At noon, an excellent opportunity was offered and improved for the brethren and sisters to take these ignorant, but precious souls, to their rooms, and teach them the way of life. It is, indeed, good to be here; some of our laborers and a few of our scholars, appear to be more thoughtful than they have been. The Lord is waiting, as we hope, in mercy and love. Far different is our present situation, in the enjoyment of health, surrounded with children, visited by the heathen, and

smiled upon by heaven; from what it was last fall and summer, when our children were dispersed, and ourselves laid on beds of sickness. We are among the most favored and happy, though most unworthy servants of the Lord.

26. Had further conversation with the young man mentioned in our journal of the 23d. He is as ardently desirous of obtaining an education, as ever. We think we must not send him away, and have finally concluded to let him remain and work with some of the brethren; hoping the Lord will make plain the path of our duty. A half-breed came to-day, wishing to place a son in school. He offered to give us a cow and calf, if we would receive him; but we were obliged to tell him, as we have other persons who have come with the same request.

Interview with the parents of several children.

March 3. This Sabbath has been very interesting to our souls. The parents of some of the children were with us. To them we made known a Savior, in our private interviews with them. They appeared to be interested, and told us they were glad to hear us, and wished all the Choctaws knew what we had told them. They inquired of us if they could pray in the Choctaw language; if they might call God "our Father;" and they wished us to tell them what they must pray for. Truly here is a field for an Evangelist.

4. When our Choctaw friends left us this morning, taking us by the hand, they said, "We have seen our children; all is good. We are glad, and shall go home and sleep sound." Soon after, a Choctaw, who had heard us say a little about God yesterday, came to a room where some of us had just risen from prayer, to know more about God. He said he had thought about that, which we had told him, and had come to hear more. Oh! that the friends of the Redeemer would pray more fervently. Soon might our walls be salvation, and our gates praise.

Reception of girls into the School.

5. A little girl was brought to us, to be received into the school. As the number of girls is small, and more can be accommodated in their school room, we gladly received her.

7. Another little girl the Lord has this day put into our hands. The Choctaws are too indifferent to the education of their daughters, while they are all alive to that of their sons. Hence, we especially rejoice, when the girls are offered. We have now sixteen of them in school, under the care of sister Thacher. They make good progress in their studies, and, by their daily deportment, much endear themselves to all our hearts. They are a precious little circle of children, and we doubt not but all our friends take pleasure in commending them to God.

9. This afternoon we heard from our keel boat. It is but a few miles down the river.

11. Consulted upon the propriety of observing a day for fasting and special prayer. Our situation seems urgently to require that such a season be observed. Many in our family have been awakened, and some of our children have been, and still are serious. But we are often called to weep, by seeing our fondest hopes blasted or delayed. We feel the urgent necessity of more importunate prayer for the descent of the Holy Spirit.

AMERICAN INDIANS.

JOURNEY AMONG THE CHOCTAWS, CHICKASAWS, AND CHEROKEES.

(*Continued from p.* 153.)

WE now bring to a close our extracts from Mr. Hodgson's account of his journey.—From the Choctaw nation, where we left him in our last number, he proceeded to the country of the Chickasaws. Our limits constrain us to pass over the notices, which he made while passing through this nation of Indians. Those of our readers, however, who have a taste for the descriptive, will understand why we insert the following paragraph, which was written as he was crossing the line, which separates the present territory of the Chickasaws from their last cession to the United States.

At night, we slept in the woods; and, in the morning, crossed Bear Creek, a beautiful romantic river. A few miles further, we came to the summit of a hill, from which we had an extensive view of the country below us. The surface was broken into lofty ridges, among which a river wound its course: and the mass of forest, which lay between us and a very distant horizon, exhibited no trace of animated existence, but a solitary cabin and one patch of Indian corn. The view of this boundless solitude was naturally a sombre one; but, to us, emerging into light from the recesses of thick woods, in which, for many days, our eyes had seldom been able to range beyond a narrow circle of a few hundred yards, it imparted sensations of cheerfulness which it would be difficult to describe. Not that we were tired of the wilderness. The fragrance of the woods,

which enveloped us in a cool shade, and the melody of their warbling tenants, regaled the senses with a perpetual feast: while the gambols of the squirrels, the cooing of the doves, the variety of large snakes which often crossed our path, birds with the richest plumage which we had seen only in museums, and, above all, the magnificent forest-trees which here attain their largest growth—all presented an unfailing succession of objects to interest and amuse us. The delicious climate also of the state of Mississippi gave to the morning and evening hours an ethereal charm, which some of your readers will understand: to others, no description would convey any definite ideas, where the reality would make a faint and feeble impression:—

They know not how the deep'ning trees,
Dark glens, and shadowy rocks, can please,
The morning blush, the smile of even;
What trees, and lawns, and mountains mean,
The dying gale, the breathing scene,
The midnight calm, the whisp'ring heav'n.

Besides, there is something so soothing in the retirement of these vast solitudes, that the mind is, at first, unwilling to be disturbed in its reveries, and to awaken from the deep, and, perhaps, unprofitable musings into which it has suffered itself to be lulled. Yet, although it would shrink from the glare of a day-light which would summon it to its ordinary cares, and would start back from a sudden introduction into the din and bustle of a jarring world, it is refreshed by looking abroad on the face of nature, and is delighted to revive its sympathies with the rational creation, of which it forms a part, by glancing on the distant confines of civilized life.

Having previously learned, that his journey would not be extended by visiting the missionary station among the Cherokees, Mr. Hodgson proceeded through Alabama and East Tennessee, to Brainerd.

It is not my intention to swell your pages by dwelling on this part of my route, interesting as it was to myself: I will only observe, that, in passing through the northern part of Alabama, I was particularly struck with the rapidity with which it has been settled. It is little more than two years since these public lands were sold. At that time not a tree was felled; and now the road is skirted with beautiful fields of cotton and Indian corn, from 80 to 120 miles in extent. Whenever I inquired, which I seldom failed to do as often as I stopped, I found that there were schools and opportunities for public worship within a convenient distance. I was gratified by receiving the same information throughout East Tennessee.

In passing the Cumberland, Racoon, and Look-out mountains, we were delighted with a succession of romantic scenery—sometimes exhibiting the extended outline of a Highland prospect; at others, presenting many of the interesting features of a home view, in the neighborhood of Windermere or Keswick.

At the foot of the Cumberland mountains we slept in a solitary hut, where we found a neat old woman, of 70 or 80 years of age, very busily engaged in spinning. A young clergyman, who had been visiting Brainerd, was also driven in by heavy rain; and his offers to conduct family worship were thankfully accepted by our hostess and her son.

He arrives at Brainerd.

We reached Brainerd early on the first of June, and remained till the following morning. The manner of proceeding was so similar to that at Elliot, that it is unnecessary to describe it. Indeed, this institution was originally formed by some of the missionaries, who afterward went on to establish the settlement at Elliot.

The number of Cherokee children amounted to about 80; and, in addition to these, were two little Osage Indians, who had been rescued from captivity by benevolent interference. One of them was a little girl, whose owner, at the time she was found, was carrying the scalps of her father and mother. He was induced to part with her for about 30*l.* generously advanced for her ransom by a lady at New Orleans. Her simple tale of sufferings, was a long and melancholy one, and the little boy's constitution was nearly broken by ill usage.*

I was informed here, that many of the Indians evinced, at first, an indisposition to labor in the field, especially as the females were entirely exempted from the task: but they soon acquiesced; and exhibited, on this occasion, the docility and good humor, of which their teachers (perhaps with excusable partiality) represent them as possessing a more than common share. One of the chiefs offered to find a slave who should work all day, if the missionaries would excuse his son from agricultural labor between school hours; but he was easily convinced of his mistake, and apologized for his ill-judged request.

* An interesting memoir of the Little Osage Captive, here mentioned, has been published by the Rev. Elias Cornelius of Salem, who discovered her in the wilderness, and first made her known to the public.
Editor.

I was much gratified by hearing the children sing their Cherokee hymns: and many ancient prophecies came forcibly to my recollection, when joining, in this Indian country, with Americans, Indians, and Africans, in singing the following verse of one of our hymns:—

Let every nation, every tribe,
On this terrestrial ball,
To Him full majesty ascribe,
And crown him Lord of all.

Some negroes attended family prayer; and many come from a considerable distance to public worship, on Sunday. I was told, indeed, that there were instances of their walking 20 miles over the mountains, and returning the same day.

Reflections on the Indian Missions.

What animation would an occasional glance at Elliot or Brainerd infuse into our Missionary Committees! and how cheering to many a pious collector of one shilling per week, would be the sight of her Indian sisters, rescued from their degraded condition, and instructed in the school of Christ! What, though we are but the hewers of wood or drawers of water for our more honored and enterprising brethren; our humble labors, feeble and desultory as they are, and ever attended by imperfections, by which their efficiency is much impaired, are still a link in the chain of human agency, by which God is pleased to accomplish His purposes of mercy to a fallen world.

With respect to the degree, in which the efforts of the missionaries have already been successful, in reference to the spiritual interests of their heathen brethren, they do not expect the harvest, when only beginning to break up the soil. They are aware, also, that, in a subject in which their hopes and fears are so sensibly alive, they are in danger of being misled by very equivocal symptoms; and even where they believe that they discern the fairest promise, they shrink from the idea of blazoning forth to the world, as decisive evidence of conversion, every favorable indication of a change of heart. Still, however, even in this respect, and at this early stage of their exertions, they have the gratification of believing that their labor has not been in vain.

Soon after leaving Brainerd, I crossed the river Tennessee, which here forms the boundary of the Cherokee nation.

Reflections on the State and Prospects of the Indians.

I now bade a last adieu to Indian territory; and, as I pursued my solitary ride through the woods, I insensibly fell into a train of melancholy reflections on the eventful history of this injured race.

Sovereigns, from time immemorial, of the interminable forests which overshadow this vast continent, they have gradually been driven, by the white usurpers of their soil, within the limits of their present precarious possessions. One after another of their favorite rivers has been reluctantly abandoned, until the range of the hunter is bounded by lines prescribed by his invader, and the independence of the warrior is no more. Even their present territory is partitioned out in reversion; and intersected with the prospective boundaries of surrounding states, which appear in the maps, as if Indian title were actually extinguished, and these ancient warriors were already driven from the land of their fathers.

Of the innumerable tribes, which, a few centuries since, roamed, fearless and independent, in their native forests, how many have been swept into oblivion, and are with the generations before the flood! Of others, not a trace remains but in tradition, or in the person of some solitary wanderer, the last of his tribe, who hovers like a ghost among the sepulchres of his fathers—a spark still faintly glimmering in the ashes of an extinguished race.

From this gloomy review of the past history of these injured tribes, it was refreshing to turn to their future prospects; and to contemplate those missionary labors, which, under the blessing of God, are arresting the progress of that silent waste, by which they were fading rapidly from the map of nations. Partial success, indeed, had followed the occasional efforts of the American government for the civilization of the Indians, but it was reserved for the perseverance of disinterested Christian love, to prove, to the world at large, the practicability of an undertaking which had often been abandoned in despair.

Moral obstacles, which had bid defiance to worldly policy or interested enterprise, are yielding to a simple confidence in the promises of God, and a faithful compliance with the divine commands—*Go ye into all the world, and preach the Gospel to every creature.* Christians, of different denominations, are sending laborers to the task; and it is animating, indeed, to contemplate the United States—in the name, as it were, and as the representative of the various nations who have participated in the wrongs inflicted on this injured race—preparing to offer the noblest compensation in their power, and to diffuse the Gospel throughout the aborigines of this western world.

And, surely, if any arguments were necessary in support of missions, in addition to those derived from the force of divine commands, and the suggestions of diffusive

charity, we should find them in the history of the early intercourse of Christian Europe with Asia, Africa, and America. Or if, viewing the wide range and growing energies of British missions, a deep sense of our defective efforts should at any time be insufficient to repress every feeling of self-complacence, we have but to recollect how large a portion of the past labors of our missionaries has been consumed, in eradicating the vicious habits which we have introduced into some heathen nations, or in dispelling the prejudices which our inconsistent conduct has diffused through others.

It is not in our naval, our military, or our commercial character, that we have as yet appeared generally as a blessing to benighted nations. It is not when we press into the wars of Christians, the tomahawk or scalping-knife of the Indians—it is not when, deluging his country with spirituous liquors in the prosecution of an unequal traffic, we send forth a moral pestilence, before which the frail virtues of the savage fall, like the dry leaves of his forests in the blasts of autumn—it is not when thus engaged, that we either conciliate his affections, or elevate his moral tone. The men who fertilize the moral wilderness and evangelize the heathen world, are animated by a higher spirit than the desire of conquest, or the lure of gain—by the spirit of our Marsdens, our Careys, our Buchanans, and our Henry Martyns. These are the men, who, at once the benefactors of their species, and the representatives of Christian Britain, secure for their native country the veneration of far distant tribes, while preaching on their mountains the glad tidings of salvation, or filling their valleys with hymns of praise.

The time, I hope, *will* come, when not our missionaries only, but our naval and military commanders, our soldiers, our sailors, and our merchants, will all carry with them to every country where they hoist the British flag, unequivocal demonstrations that they come from a Christian land; and it is animating, indeed, to regard our colonial establishments, our extended commerce, and our vast marine, as instruments, in the hands of Providence, to prepare paths for our missionaries, and to subserve that sacred cause in which they count not even their lives dear.

In that cause, it is scarcely possible to be neutral. The question of missions is now brought home to every breast; and the influence of individual opinion on the social and domestic circle, carries into the most retired situations an awful responsibility, as to the decisions which may be formed, and the sentiments which may be expressed, on a subject so deeply affecting the highest interests of the human race.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

from April 18th, to May 14th, 1822, inclusive.

Abington, Ms. Children in Miss P.'s school for hea. chil. $1,60; unknown persons, $1,	2 60
Alna, Me. Mon. con. by Mr. S. W. Clark,	10 00
Fem. Cent. So.	22 36
Amherst, Ms. So. in the Acad. for GERARD H. HALLOCK, by C. G. Clarke, Tr.	10 00
Andover, Ms. Char. box kept by Mr. C. Cutler, Theo. Sem. $9,77; av. of a small garden, by Mr. W. Grayham, $4; Stephen S. Smith, a balance, by L. C. $1; Jacob C. Goss, by Mr. Olds, $3,50,	18 27
Athol, Ms. Mon. con. by Dea. E. Ballard,	7 00
Attleborough, Ms. Mr. Levi Reed,	63
Augusta, Ga. T. Edwards, by Mr. J. C. Ellsworth,	1 00
Austinsburg, O. Av. of m. fields, by the Rev. G. H. Cowles,	17 62
Av. of cloth made by females, $5; Mrs. Betsey Hawley, $3; Rev. Giles H. Cowles, $2,38,	10 38
Balston, N. Y. Students of the academy, av. of industry, by Mr. A. Danforth,	5 00
Benson, Vt. Av. of a m. field, by J. Kellogg, Esq.	23 00
So. for the support of For. Mis. for the Indians, $10; for gen. purposes, $10,	20 00
Berlin, Vt. Mon. con.	3 50
Berlin, Ms. A friend, av. of a m. field,	3 00
Boston, Ms. A friend, for AARON PORTER and EDWARD HENRY COBB, $20 each,	40 00
For EDWARD DWIGHT and ISABELLA PORTER, in Mr. Kingsbury's family, Mayhew, $30 each,	60 00
United mon. con.	75 77
Eight young men of the Old South Soc. for an Ind. chi. in Mr. Chamberlain's fam. Brainerd, to be named BENJAMIN BLYDENBURG WISNER, first semi ann. payment,	15 00
Boxborough, Ms. A friend, by Mr. Joseph Stone,	12 00
Bozrahville, Ct. Fem. Cent So. in part for a child in Ceylon, to be named SAMUEL NEWELL, by Mrs. S. Dodge, Tr.	12 00
Bradford, Ms. W. par. So. for hea. chil. by J. Kimball, Jun. Esq.	14 00
Brainerd, Cher. na. D. Henderson,	2 00
Brentwood, N. H. Char. box in the meeting-house, by the Rev. C. Colton,	4 10
Bridgewater, Ms. Dorcas So. by Mr. Z. Bisbee,	8 00
Brimfield, Ms. The chh. coll. at communion seasons, during part of the last year, by the Rev. J. Vaill,	83 00
Mon. con. $13; Juv Char. So. $4,25; Mr. Simeon Hubbard, $5,	24 25

Brookfield, Ms. Mr. Reuben Haynes, by the Rev. M. Stone, $1,22
Mrs. Mehetabel Lyon, $2; 3 22
Brunswick, Me. Mon. con. by the Rev. G. W. Campbell, 13 00
Buxton, Me. Mon. con. by the Rev. L. Loring, 8 71
Av. of m. fields, viz. from the Rev. L. Loring, $2,23; Dea. Thos. Bradbury, $3,58; Mr. James Emery, $3,34; Mr. Daniel Wentworth, $2,33; Mr. Michael Hanson, $1,81; Mr. Humphrey Merrill, for the Pal. Miss. $2,50 15 29
Cambridge, Vt. The chh. and cong. by C. Trowbridge, Esq. 20 00
Fem. Char. So. for SIMEON PARMELEE, by Mrs. Montague, Tr. 12 00
Mrs. Peace Cooper, by Mr. Abner Brush, 20 00
Camden, S. C. R. Blanding, 5 00
Camillus, N. Y. A fem. friend, by Mr. H. Warner, 2 00
Charlestown, Ms. An individ. after receiving payment for a draft on the Treasury, 1 00
Charlotte, Vt. Mrs. P. Hosford, by H. Janes, Esq. 50
Chatham, Ct. Col. E. White, by Mr. J. C. Ellsworth, $3; Rev. H. Talcott, $1, 4 00
Chelmsford and Dracut, Ms. Fem. Char. So. for JOHN ELLIOT, 3rd payt. by Miss P. Ford, Tr. 12 00
Chester, N. H. East par. So. of Misses, for hea. chil. 2 00
Av. of a m field, by Mr. W. B. Paine, 18 22
Churchtown, Pa. m. field, by Mr. J. Doughen, 21 00
Claremont, N. H. Mon. con. by Mr. G. Stevens, 9 82
Danby, N. Y. Mon. con. by the Rev. S. Parker, 15 25
Dover, N. H. A coll. in the Rev. Mr. Clary's chh. by the Rev. Mr. Bardwell, 20 68
Dracut, Ms. See Chelmsford, Ms.
Dunbarton, N. H. Mr. Caleb Mills, for Ind. miss. 13 00
Dunstable, N. H. Mr. John Mills, Jun. by Mr. J. Page, 18 00
Durham, N. H. A coll. in the Rev. Mr. Burt's chh. by the Rev. Mr. Bardwell, 15 50
Durham, N. Y. Av. of a m. field, by Mr. S. A. West, 2 00
East Haddam, Ct. First par. A coll. by Mr. B. Green, $16; a lady, $3, 19 00
Millington, A few individ. after service, 4 47
Mrs. Lyman, 1 00
Hadlyme, A coll. by Mr. Vaill, 9 04
East Lyme, Ct. A fem. friend, by Mr. B. Green, 52 cts.; Mrs. Esther J. Johnson, $18, 18 52
East Windsor, Ct. Mrs. Osborn, by Mr. J. C. Ellsworth, 1 00
Exeter, N. H. Mon. con. in the first chh. by the Rev. W. F. Rowland, 26 00
Mr. George Osborn, by Mr. Boardman, 2 00
Fairfax, Vt. Females, for hea. sch. in India, by H. Janes, Esq. 3 60
Fairfield, Ct. Green's Farms, A coll. by the Rev. I. Bird, 18 80
Fairhaven, Ms. Miss. box of Mrs. E. M. J. for the Sand. Isl. mis. 2 75
Farmington, Ct. Juv. Hea. Ed. So. for hea. chil. by E. T. Washburn, Tr. 13 00
Fitzwilliam, N. H. A fem. friend, for Ind. miss. by the Rev. J. Sabin, 1 00
Florence, Alabama, Davis and Marks, by Mr. W. Goodell, 5 00
Francestown, N. H. Dea. John Smith, 5 00
Franklin, Ten. Mrs. Mary A. Cooper, by the same, 1 00
Fryeburg, Me. Mrs. Rebecca Fessenden, and Mrs. Nancy Barrows, an ann. payt. for HULDAH PERLEY, by N. B. 12 00
Gorham, Me. Mon. con. by the Rev. Mr. Rand, 6 15
Goshen, Ms. Dea. Oliver Taylor, the profits of a cow for one week, through the Hamp. Chr. Depo. 1 00
Grafton, co. N. H. Ch. So. for hea. chil. 15 00
For general purposes, 15 00
Great Barrington, Ms. A coll. by the Rev. I. Bird, 24 00
Cincinnatus Lodge, May 16, 1821, for trans. and dissem. the Scriptures in the east, 2 00
The Rev. Elijah Wheeler, 6 53
Great Valley, Pa. Mrs. Pugh, by Mr. J. C. Ellsworth, 62
Greensborough, Vt. An aged man, by the same, 25
Greensville, Augusta co. Va. Saml. Finley, Esq. 5 00
Groton, Ms. A few ladies, for the Pal. miss. by M. W. 2 37
Hadley, Ms. Nathl. Coolidge, Jun. for SAML. PORTER COOLIDGE, 12 00
Miss. So. in Hopkins Acad. for EDWARD HOPKINS, by K. Talbot, Tr. 2 00
Haddam, Ct. A coll. by Mr. B. Green, 15 28
Hallowell, Me. Mr. Bond's family box, by Mr. Young, 2 50
Hanover, N. H. Theo. So. in Dart. coll. by Mr. J. Carpenter, 12 00
A thank-offering for the ed. of a hea. chil. by Prof. Shurtleff, 8 00
Hanover, N. J. Miss. box, by Mr. A. Condit, $2,50; Fem. Cent So. for the Pal. miss. $6,25; for the For. Miss. Sch. $6,25, 15 00
Fem. Mite So. for hea. chil. in India, 10 00
Hardwick, Vt. Two sisters, by Mr. J. C. Ellsworth, 75 cts.; a widow's mite, 25 cts.; Mrs. Elnathan Strong, $10, 11 00
Hartford co. Ct. m. fields in Bristol, Ct. 30 00
A friend, for the Sand. Isl. miss. 18 00
Hartford, Ct. Maternal Asso. for hea. chil. by the Rev. E. Cornelius, 13 00
Haverhill, N. H. Part of the coll. at the mon. con. 1 25
Haverhill, Ms. a coll. in the Rev. Mr. Dodge's chh. by the Rev. Mr. Bardwell, 22 73
Master C. Hardy, 1 00
Hinsdale, Ms. Mon. con. by the Rev. I. Bird, 12 50
Jeffrey, N. H. Char. box at the meeting house, for for. miss. $1,48; Ind.

miss. $5,66, 7 14
Keene, N. H. Mon. con. by the Rev. Z. S. Barstow, 11 00
Knoxville, Tenn. Dr. J. C. Strong, by the Tr. at Brainerd, 8 18
Lancaster, N. H. Collection, by the Rev. J. Willard, viz. for Ind. mis. $3; for general purposes, $11,89, 14 89
Lanesborough, Ms. A coll. by the Rev. I. Bird, 5 50
Fem. Cent. So. $7,10; Harriet Sheldon, $1,15, 8 25
Laurenceville, N. J. A little girl, by Mr. J. C. Ellsworth, 14
Lebanon, N. H. By Mr. Stephen Kendrick, 3 00
Lee, Ms. A coll. by the Rev. I. Bird, 34 12
M. field, by Mr. J. Ball, for the Pal. miss. 4 26
Mr. S. Barlow, 1 00
Lenox, Ms. A coll. by the same, 33 00
Branch Ed. So. 5 00
Evening Star Lodge, by Jos. Tucker, Esq. Tr. Jan. 31, 1820, for trans. and dissem. the Scriptures in the east, 10 00
Lexington, N. Y. Mon. con. by the Rev. Dr. Porter, 26 40
Lime, N. H. Av. of various particulars dev. to the miss. cause; Robt. Lathrop, $2, Capt. A. Carpenter, $4,50, M. Converse, $1,25, Mr. J. Carpenter, Jun. $1,36, Mr. A. Dimmick, $1,33, three other individuals, $1,56, by the Rev. B. Perry, 12 00
Litchfield co. Ct. Aux. So. av. of a m. field, by J. Bartlett, 15 50
Salisbury, Fem. For. Miss. So. 11 00
For Miss. So. by the Hon. B. Tallmadge, Tr. 200 00
Longmeadow, Ms. Col. Fields, by Mr. J. C. Ellsworth, 1 00
Lyons, N. Y. Fem. For. Miss. Asso. by S. Towar, Tr. 12 00
Mrs. Susan Towar, 10 00
Marblehead, Ms. Mon. con. in the Rev. Mr. Dana's Soc. of which $3 are for the Pal. miss. 12 00
Marshfield and Plainfield, Vt. Mon. con. 1 58
Mayhew, Choc. na. J. Wade, a half breed Choctaw, 6 00
Meredith, N. Y. Mon. con. by the Rev. Dr. Porter, 8 68
Middle Granville, Ms. A coll. by Mr. Baker, 14 00
Middle Haddam, Ct. Rev. D. Scudder, by Mr. B. Green, 2 00
Middlesex co. Ct. An individual, 1 12
Montpelier, Vt. Fem. Juv. So. for CHESTER and CHARLOTTE WRIGHT, by Miss M. A. Heald, Tr. 20 00
Mon. con. 4 68
Natchez, See New Orleans.
Nelson, N. H. A friend, by the Rev. G. Newell, 5 56
New Haven, Ct. Ellen, a woman of color, by the Rev. I. Bird, 2 50
New Lebanon, N. Y. An asso. of young men, av. of a m. field, by Mr. S. Churchill, Jun. 43 00
New Orleans and Natchez. The following donations were received by the Rev. Dr. Worcester, as pr. his memo. book,
Lewis Stone, by Mr. Brant, 10 00
E. Levingston and family, 10,00
Several persons by Mr. Warrin, 18 00
Mr. Warrin, 55 00
Do. by Dr. Pride, 69 50
By Dr. Pride, 30 00
Three persons, 12 00
Miss Hersey, $1, a female, $5, 6 00
Newburyport, Ms. Mrs. Elizabeth Stickney, 2d payment for DAVID STICKNEY, by the Rev. L. F. Dimmick, 12 00
A lady, for schools in Ceylon, by Miss Hopkins, 5 00
Norfolk, Ct. Av. of a m. field, by D. Norton, 15 00
North Bridgewater, Ms. Av. of the Packard m. field, for the Pal. miss. by the Rev. D. Huntington, 15 75
North Yarmouth, Me. Mon. con. by the Rev. A. Cummings, for the Pal. miss. 20 00
Northampton, Ms. Geo. Bridgeman, by Mr. J. C. Ellsworth, 2 00
School chil. through the Hamp. Chr. Depo. 22
Norwalk, Ct. A coll. by the Rev. I. Bird, 38 30
Mon. con. for a hea. child. $20; m. garden, $3,65, 23 65
Norwich, Ct. A friend, 4th payt. for ASAHEL HOOKER, by J. Huntington, Esq. 12 00
Ohio, By Mr. Parker, 37
Peacham, Vt. A lady, by Mr. J. C. Ellsworth, $1; coll. at con. for pr. $11,93; Hon W. Chamberlain, for Ind. miss. $3; Dea. Z. Johnson, $2; Capt. B. Livingston, (fees) $1,97; J. Merrill, Esq. $1,10, by the Rev. L. Worcester, 21 00
Philadelphia, Pa. A coll. at an asso. of chhs. by Mr. Ellsworth, 22 40
Mrs. Rice and John Hooks $1, each; A. H. Hinkle, $2; four indiv. 74cts. 4 74
H. An annual contribution, 10 00
Pittsfield, Ms. A private coll. by the Rev. I. Bird, $11; indiv. for the Elliot miss. $6,25; mon. con. $5, 22 25
Mr. Uriah Lathrop, Jun. by the Rev. H. Humphrey, 5 00
Other indiv. for the For. Miss. Sch. 5 00
Plainfield, Vt. See Marshfield, Vt.
Portland, Me. Mary Hyde, a little girl, after reading the "Osage Captive," by Mr. N. Willis, 1 78
Portsmouth, N. H. A coll. in the Rev. Mr. Putnam's chh. by the Rev. Mr. Bardwell, 50 00
Elliot C. S. Emery, 1 00
Prattsburgh, N. Y. Mon. con. by Mr. N. Niles, 6 25
Elam and Benj. Bridges, for JONATHAN EDWARDS BRIDGES, and EDWARD WARREN BRIDGES, 24 00
Princeton, N. J. Anonymous, for the Sand. Isl. miss. 10 00
Provincetown, Ms. Benev. So. by Mr. D. Rider, Tr. 5 00
Reading, Vt. Dan. Bowing, by Dea.

N. Coolidge, 2 00
Riceborough, Ga. Juv. Mite So. by the Tr. at Brainerd, 35 00
Richmond, Vt. Fem. For Miss. So. by M. W. Spicer, 12 25
Rindge, N. H. A bequest of Mrs. Content Sherwin, 10 00
Rochester, Vt. Mon. con. by the Rev. S. Hurlbut, 6 00
Rev. S. Hurlbut, a marriage fee, 3 00
Rockaway, N. J. Three individ. by Mr. Vail, 1 37
Rockingham co. N. H. Char. So. by the Rev. J. W. Putnam, Tr. 40 00
Rushville, N. Y. Miss Laura Loomis, by the Rev. D. Page, $16; Mr. Oren Green, $5, 21 00
Salem, Ms. Ed. So. of colored people, a third quarterly payt. for HIRAM BINGHAM, Sand. Islands, by Jos. B. Minah, Sec. 5 39
Salisbury, Ct. Miss C. W. by the Rev. I. Bird, 38
Sandwich, N. H. A fem. friend, by the Rev. J. W. Eastman, 5 00
Savannah, Ga. Miss. So. The salary of Mr. Fisk, half a year in adv. from May 1, 1822, by Mr. L. Mason, Sec. 222 00
Hea. Sch. So. for HENRY KOLLOCK and WALTER CRANSTON, by Mrs. McHenry, Sec. 60 00
Do. by Mrs. Mason, 3 00
Juv. Hea. Sch. So. for Caroline Smelt, by Mr. Schenk, 30 00
Dr. Kollock, by the Tr. of the Bd. 10 00
T. Butler, Esq. 10 00
A Friend, 5 00
Saybrook, Ct. First par. A coll. by Mr. B. Green, 17 00
Pettipaug, A collection, 28 81
Benjamin Lord, 1 62
Chester, A collection, 4 20
Sheffield, Ms. A coll. by the Rev. I. Bird, 29 05
Shutesbury, Ms. Mr. Adams, for a hea. chi. by Wm. K. Talbot, 50
Somers, Ct. A part of contributions made as an acknow. of the Divine goodness the year past, by the Rev. W. L. Strong, 24 00
Southington, Ct. Rev. W. Robinson, for Ind. miss. 20 00
Springfield, Ms. Hampden For. Miss. So. by the Hon. Geo. Bliss, Tr. 5 08
Mon. con. for six months, 38 52
Juv. Cent So. by Wm. Bliss, Tr. 22 71
Chil. of Col. Trask, part av. of industry, for the Sand. Isl. mis. 5 00
A fem. teacher of a fam. school, by Col. Trask, for the same, $5; a friend, $1, 6 00
St. Johnsbury, Vt. Mon. con. by Mr. D. Chamberlain, 7 96
Stanwich, Ct. Chh. and cong. by Mr. N. Ingersol, Tr. 33 68
Staunton, Va. Miss M. P. Gilman, by Mr. J. C. Ellsworth, 1 00
Stillwater, N. Y. Two members of the chh. av. of a m. field, by the Rev. M. Tucker, 43 00
A coll. by Mrs. Tucker, by circul. a miss. card pres. by Miss Battelle, 7 00
Stockbridge, Ms. A coll. by the Rev. I. Bird, 21 38
S. the av. of a m. field, 10 00
Stockholm, N. Y. Fem. Cent So. by Mr. E. Hulburd, 15 00
Sunderland, Ms. Char. box in Miss J. Warren's school, for hea. chil. by the Rev. J. Taylor, 1 42
Swanton, Vt. Mon. con. by H. Janes, Esq. 3 00
Taunton, Ms. A char. box, by Mr. J. Reed, Jun. for Ind. miss. 6 57
Thomaston, Me. Union con. of prayer, by the Rev. J. H. Ingraham, 10 00
Tiverton, R. I. Mon. con. by the Rev. E. Colman, 4 00
Tyringham, Ms. Miss Thankful Brewer, by the Rev. I. Bird, for the Jews, 5 00
Utica, N. Y. Mary W. Childs, 10 00
Walden, Vt. Three sisters, by Mr. J. C. Ellsworth, 73
Weathersfield, Vt. Barney Fellows, by Dea. N. Coolidge, 3 04
Fem. Cent So. by S. Bowing, Tr. for hea. chil. 7 86
John Haskell, by Mr. J. C. Ellsworth, 50
West Bridgewater, Ms. Fem. Aux. So. by the Rev. D. Huntington, 12 00
West Stockbridge, Ms. A coll. by the Rev. I. Bird, 21 56
Western, Ms. Mr. I. Bliss and Mr. J. Bliss, $5 each, by the Rev. I. Vaill, 10 00
Two lads, av. of a m. field, 4 50
Westfield, Ms. Remainder of the coll. in Feb. by Dea J. H. Stow, 1 25
Whately, Ms. A coll. at a conference, by Mr. A. Belden, through the Hamp. Chris. Depo. 4 33
Williamstown, Vt. Fem. Hea. Sch. So. by Miss S. Carter, Tr. 6 00
Wilmington, Del. by Miss Battelle, Miss Frances Brace, Hartford, Ct. av. of needle books, 3 00
Unknown friend, a box of emery bags, valued at 3 00
Jay's Remarks, sold by Miss Eliza Russell of Boston, $27, deducting $5, prev. commun. 22 00
Miss P. L. Peters, Westboro' Ms. for a copy of Jay's Remarks, 2 50
Fem. So. by Mr. Vail, 10 00
Juv. Mite So. by Miss M. Monro, for a Chilian youth, to be supported at the For. Miss. Sch. 20 00
Windsor, Ms. Mon. con. by the Rev. G. Dorance, for the Cher. and Choc. miss. 12 00
Master Wm. H. Bates, av. of poultry, 1 70
Windsor, Ct. Juv. So. for Ind. miss. by Mr. T. Sill, Tr. 5 75
Cent So. for Indian chil. by Ann Moore, Tr. 10 00
Young Ladies' So. 4th, ann. payt. for HENRY AUGUSTUS ROWLAND, by Miss S. M. Gillett, Tr. 12 00
Worthington, Ms. Av. of m. fields, by Dea. C. Starkweather, 16 45
Unknown, April 19, A fem. friend of miss. by Mr. N. Willis, 7 72

Amount of donations acknowledged in the preceding list, $3,322 52.

DONATIONS IN ARTICLES OF CLOTHING.

East Windsor, Enfield, Farmington, Glastenbury, Hartford, and Wethersfield, towns in Ct. a box from the people through the Hartford Co. Miss. So. by Wm. W. Ellsworth, Tr. 154 61

Hartford and Wethersfield, Ct. a box from the people, through do. 40 33

Ithaca, N.Y. and Athens, Pa. A box, two thirds from young ladies of Miss Shepard's sch. remainder coll. by Mrs. Ann Paine, for Brainerd, 30 00

Lexington, Ky. A box from five different sources, for Mayhew, by the Rev. R. P. Bishop, 97 67

Montague, Ms. A box coll. by females, by the Rev. A. Gates, 43 71

Simsbury, Ct. A box, from Dea. Thomas Case and his wife, 125,42; in work, by a number of young ladies, $8,06, through the Hartford Co. Miss. So. by Wm. W. Ellsworth, Esq. Tr. 133 43

The following box has been committed to the care of Dea. A. Thomas, Utica, N. Y.

Camillus, N. Y. Ladies of the Second Presb. Soc.

DONATION OF THE AMERICAN BIBLE SOCIETY.

New York, May 3, 1822.

Dear Sir,

I HAVE the pleasure to inform you, that the Managers of the American Bible Sociey, at their meeting yesterday, directed two hundred and fifty Bibles, and two hundred and fifty Testaments to be forwarded to your Board. You will please to accept of these as a donation, to be sent to the Sandwich Islands, for distribution among the mariners frequenting those islands.

I think it due to the Managers to state that, in fixing the above as the amount of their donation in compliance with your request, they were influenced by an opinion that the numerous Marine Bible Societies have done and will do much towards supplying the Holy Scriptures to the seamen of the country, and particularly to those who go on long voyages.

I have the honor to be, very respectfully and affectionately, your obedient servant,

S. S. WOODHULL, Sec. for Dom. Cor. of the A. B. S.

Jeremiah Evarts, Esq.
Treas. of the A. B. C. F. M.

ERRATA.

IN the Herald for April, p. 97, near the bottom of the second column, instead of "ascribe all the favor to the Lord of missions," read, "ascribe all to the favor of the Lord of missions." Page 112, top of the first column, for "Hatzebuis Sound," read "Kotzebue's Sound."—In a *few* copies of our last number, p. 132, for "Caroline Swett," read "Caroline Smelt."—The necessary absence of one, whose long experience qualifies him so eminently for the duties of an Editor, must apologize for these, and some other verbal errors.

MISSION AT THE SANDWICH ISLANDS.

AFTER the preceding sheet was struck off, we received, by the ship Arab, Capt. Lewis, the journal of this mission down to May 2, 1821, and several letters from different members of the mission. The same day, the arrival of the Globe, Capt. Gardiner, brought to us a continuation of the journal to Nov. 12th, and two additional letters. We shall be unable to insert, in this number, any part of the journal,—which gives a decidedly encouraging view of the mission;—and must content ourselves, and request our readers to be contented till the next month, with extracts from several of the letters.

LETTER FROM MESSRS. WHITNEY AND RUGGLES TO THE CORRESPONDING SECRETARY.

Atooi, Feb. 1821.

Rev. and dear Sir,

BY the ship Volunteer, Capt. Bennett of Boston, we sent a joint letter to the Treasurer of the Board, dated Nov. 21, 1820. Since then we have had no opportunity of communicating till the present time. We are now happy to tell you, that the hand of our covenant God is still stretched out for our protection, comfort, and usefulness. The king and people, generally continue to be pleased with our object, and appear to be grateful that we have been sent among them. Owing to a native dance, which has been held on the island for some months past, our adult scholars have fallen off. Three of our children have left, on account of ill health. There are now somewhat over thirty. Five of these begin to read a little; twenty spell words of two syllables; and the remainder, with one exception, words of one syllable. They can repeat part of the ten commandments, and several select passages of Scripture, in their own language. It is indeed a promising school, and our hopes with respect to the scholars are great. Ten of these children live in our family. The girls we have furnished with one suit of clothes each; but the boys will be in great want of garments, till supplies can be sent us.

Should any of our Christian friends wish to name a heathen child and support it in our family, their wishes can be complied with, should they send us cloth, of garments ready made, sufficient for its use, as we are at no expense whatever in providing food. Cloth would be preferred, as our little girls can already sew tolerably well, and we wish them to improve, and be kept from idleness.

Of late, we have made some advances in horticulture; and can have through the year, most of the American vegetables, besides others common to the islands. We have manufactured some sugar, and the greater part of the molasses which we have used since our arrival.

Our progress in the language has not been rapid, but such as with perseverance will ensure success. We are blessed with the privilege of quietly attending our public and private duties, and have hoped that ere long, the light of the blessed Sabbath, will dawn on this benighted island. Tamoree has assured us of his willingness to keep that sacred day, and that he wishes only for the approbation of Reho-reho. John Honooree is now with us, by whose assistance we are permitted to tell these poor heathen of Christ, and the way of salvation.

If we do not wholly mistake the indications of Providence, there are tokens for good to this people; and while we call on our friends and patrons to unite with us in gratitude to our Redeemer, they will not forget, that we need a helper, leader, counsellor,—one, who shall feed us with the bread of life. It is more than six months, since we sat under the sound of the preached Gospel; and it is with the keenest emotions we tell you, that we long, yea, even faint for the courts of our God.

SAMUEL WHITNEY,
SAMUEL RUGGLES.

Rev. Dr. Worcester.

EXTRACT OF A LETTER FROM THE REV. A. THURSTON TO THE CORRESPONDING SECRETARY.

Woahoo, May 4, 1821.

Rev. and dear Sir,

OUR prospects of usefulness among this people are, we think, becoming more encouraging. Truth is producing a silent influence on the minds of some. The station at Kirooah has been left since our last joint letter, the king, with his principal chiefs, having removed to this island. He will probably reside here for some years. The heads of government appear to remain friendly to us. Our schools continue much the same as when we wrote you last, and the progress of the pupils is truly animating. We cannot give you the pleasing intelligence of souls converted to God, but there is a seriousness on the minds of some.

George Sandwich arrived in the Paragon, on the 20th of April, in good health. He appears well, and we hope he will do well, and be a faithful assistant. Honooree and Hopoo continue to do well; the latter has done much for the mission.

The heart of the king, we are told, is in the hand of the Lord, and we are not without hope, that Reho-reho will some time recover from his dissipated habits. We cannot too deeply feel the importance of praying without ceasing, for his conversion and reformation. The people tell us, "When the king becomes good, we will be good; but if he does bad, then we shall do bad likewise." We wish all our patrons and friends to feel this subject, and to lift up the supplicating voice for the king, and for all the people of these islands.—With Christian salutations we remain your servants in the missionary labor.

ASA THURSTON.

Rev. Dr. Worcester.

EXTRACTS OF A LETTER FROM THOMAS HOPOO TO THE TREASURER.

IN our last number, we gave extracts from two letters of this young convert from heathenism. We gave his own language,—judging that the mode of expression, which this youth adopted to convey his ideas, would no more be uninteresting, than the ideas themselves. There is a satisfaction in beholding the exact lineaments and workings of a mind, once shackled and degraded by the grossest superstition, but now set free and ennobled by the Gospel. Comparing the two states, we perceive an illustration of the divine saying,—"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." We see the contrast. The views and feelings, the motives to action and the objects of pursuit, the apprehensions and the hopes, are quite different from those of the former state.—Hopoo may not be a true Christian; but he writes like one, and we trust will be enabled always to feel and act like one.

Woahoo, May 3, 1821.

My dear Friend,

EVER since we left that favored country, every day seems to convince me of the necessity and happiness of a close walk with God. And O, let us be always trusting in God and praying to him; and there is no doubt but he will hear and bless us with heavenly blessings in Christ Jesus our Lord.

Permit me to inform you, dear Sir, that we are much pleased with the kindness and benevolence of the king Reho-reho, and the king of Atooi, Tamoree, to the mission family so far. And we still hope that God, who is in glory, will abundantly reward these kings for the good, which they do to us. And may you and we ever be united in our prayers to the God of heaven at the throne of mercy, for the kings Reho-reho and Tamoree; so that they might be brought before the great Jehovah their Maker. Yea, I need that God would make these men good, that they may turn from their vanities.

There is in me a strong hope for the prospects of usefulness, which open themselves before me. May they cheer and raise your hope still higher, while you are in that Christian, favored land, and fill you with holy gratitude to him, who made the mankind. And O, may I have grace of the Lord Jesus, in order to improve every hour of my time to the ser-

vice of the living God; and to maintain holiness and honesty of conduct, which shall recommend the blessed Gospel of Christ, that very Gospel, which I sincerely wish to proclaim to my poor countrymen. Truly Owhyhee idols are no more seen. They are all burned in the fire, except one; that is, a *singing god.* I think there is nothing wanting in the Sandwich Islands, but to call on the friends of Christ to take their sickles.

One thing more I would really make known to you; that is, we three natives are wishful, and faithfully look to you for support. We need very many articles of clothing in this country. In a few years to come, perhaps, our clothes, which are now on our backs, will be gone.

Still let us keep close to the throne of grace, and keep our eyes still upon the Lord while we live; and when we come to die, then shall we in glory meet, to part no more.

Your affectionate friend,

THOMAS HOPOO.

UNITED BRETHREN.

A SIMPLE, unaffected strain of pious feeling runs through all the communications of the Moravian missionaries. While reading their journals and letters, we are delighted with the singleness of heart, fixedness of purpose, and mild and holy fervor, which so eminently characterize this interesting portion of the church militant.

GROENEKLOOF;—*South Africa.*

Forty miles north of Cape Town.

Extracts of the Diary for the first half of the year 1820.

January 1, 1820. The conclusion of the old and commencement of the new year was distinguished by a sense of the forgiving love and comforting presence of our Lord and Savior; and our confidence in him was strengthened anew, that he will continue to lead us and our Hottentot congregation in the way of life eternal.

Jan. 4. Brother Stein and his wife spoke with all the inhabitants individually. Old and young attended.

The report which he made of the state of the adults was truly encouraging: many of them grow in the love and knowledge of our Savior Jesus Christ. But, among the children and youth, there appeared much indifference and inattention to the concerns of their souls: we offered up fervent prayer, that the Lord would awaken them to a sense of their want and need of a Savior.

Many of the adults disclosed their thoughts and experience in a manner which shewed that their words proceeded from their hearts. They bemoaned their backwardness, their ignorance, and want of love to the Lord Jesus; who had done so much to redeem them from sin, and had loved them even unto death. They declared, with great emotion, their thankfulness to him, for having sent his word even to such poor beings as they were; inviting Hottentots also, to partake of the same blessings, which were bestowed upon nations, in their opinion, much more deserving of so great a favor: and prayed that they might be enabled to walk more worthy of their heavenly vocation. They described their former way of living, when they were ignorant and blind heathen, and led captive by satan at his will; and expressed their earnest desire to be truly converted to God, and to obtain the witness of the Holy Spirit in their hearts, that they were now children of God, and heirs of life everlasting.

Jan. 15. A communicant, Agnes Adams, departed this life, in full reliance on the mercy and merits of our Savior. After her baptism, she deviated more than once, so as to make it necessary to exclude her from the meetings of the baptized; but after her re-admission, three years ago, she remained steadily looking to Jesus, the Author and Finisher of our faith, and sought only the one thing needful. She was a cheerful and contented Christian. Her illness being a decline, she lingered long in great weakness. Within the last hour preceding her dissolution, she desired a visit from one of the missionaries, whom she requested to recommend her to the congregation, that all might pray the Lord soon to take her to himself. This favor was shortly after granted to her, and she departed in peace.

March 2. We spoke with all our communicants: and rejoiced to find them, not only desirous of partaking of that holy ordinance; but that the death of Christ, which we thus commemorate, might produce in them more and more fruit, to the mortifying of sin, and every disposition militating against the work of his Holy Spirit within them.

March 13. We had a conversation with our chapel-servants and overseers, on matters relating to the police; and chiefly on the unwillingness of some, to make restitution for the damage done to the fields and gardens, by their cattle straying into their neighbors' grounds. This is a source of much uneasiness and contention; and the overseers have no small trouble on that account. We therefore agreed upon enforcing the rule, as the only means of making them more cautious; both in securing their premises, and watching over their cattle. In the evening, the whole congregation was informed of the resolutions made; and exhorted, warned, and instructed, to be more careful in future, and to avoid cause for complaint; the necessity of a strict observance of the rule being obvious, for the benefit of every individual inhabiting Groenekloof. They promised obedience to the directions given them.

March 25—*April* 1. We began the celebration of the Passion Week with prayer and supplication, that the Lord would anew impress on our hearts a deep sense of our owing all our peace and salvation, in time and eternity, to his having borne our griefs and carried our sorrows; suffering the punishment due to our offences, that we might be delivered from the curse, and reconciled by the blood of his cross. He made it a season of great grace to us

and our people. Maundy-Thursday and Good-Friday were distinguished days of blessing, on which we meditated with our whole hearts on his bitter passion and death. On the former day, at the celebration of the institution of the Lord's Supper, eleven persons were present as candidates, six of whom are to be confirmed next month.

April 2 and 3. We celebrated the Resurrection of our Lord, in the manner usual in our church. He made it a day of great blessing to us and our people, and his peace and presence was felt in all our meetings.

April 6. We spoke individually with all the candidates for baptism, new people, and children. This is done every quarter. We had much satisfaction with the adults; and perceived that the Holy Spirit leads them on to the knowledge of their need of a Savior, and to Jesus as the only deliverer from the power of sin and Satan.

May 6. We had a blessed enjoyment of the Lord's Supper, which had been postponed to this day, on account of some late visitors. Speaking with the communicants previous to it, we rejoiced to hear their declarations of faith in our Savior, and reliance on his meritorious death and sufferings, which we commemorate by this sacred ordinance; desiring more and more to shew forth the fruits thereof, made manifest in our walk and conversation.

May 11. We celebrated the Ascension of our blessed Lord and Savior; and experienced the fulfilment of his promise, that where two or three are assembled in his name, he will be in the midst of them to bless them. Even here, in this small congregation of believing Hottentots, he is present, and his power, truth, and grace made manifest.

May 21 and 22. We celebrated the Festival of Whitsuntide with blessing. Conscious of our many failings and undeservings, we entreated the Lord, not to take his Holy Spirit from us: to whom we vowed new obedience, and faithful attention to his voice.

May 25. The usual speaking with the communicants afforded us much pleasure and profit for our own souls, in observing how many of them grow in the knowledge and love of the Lord Jesus Christ.

June. The conversations with our communicants, previous to the celebration of the Lord's Supper, were in general much to our satisfaction and edification; but some, who had had a quarrel, which they could not settle among themselves, were told, that, with unreconciled hearts they could not be admitted, for *Except ye forgive men their trespasses, neither will your heavenly Father forgive you your trespasses.*

THE JEWS.

EXERTIONS AND PROSPECTS WITH REFERENCE TO THE JEWS.

In our last number, p. 167, we promised to illustrate certain propositions there stated, in relation to God's ancient people. In doing this, however, our limits constrain us to an omission of particulars, and to a brevity in our statements, hardly compatible with the object we have in view, which is,—to increase the interest of our readers in a people, "of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever."—For our facts, we are indebted to an abstract of the Report of the London Jews Society, contained in the London Missionary Register, which we abridge very considerably.

Exertions of Christians on the Continent of Europe.

In Amsterdam, a Tract Society is laboring to diffuse light among the Jews, who are here numerous, and have splendid synagogues. The Rev. A. S. Thelwall is very active.—At Elberfeld, in the Dutchy of Berg, an association has been formed with reference to the Jews. Mr. J. P. Diedrichs is warmly interested in their behalf; and persons, even in the lower ranks of life, manifest much feeling for them.—At Wetzlar and Homburg, on the upper Rhine, some clergymen and laymen are active, and many tracts have been distributed.—At Frankfort-on-the-Mayne, a large city of Germany, and the permanent seat of the Germanic diet, Mr. Marc, a Jewish convert, and missionary of the London Jews Society, labors assiduously, and extends his exertions to other places. A Society has been formed, of which Mr. Senator Von Meyer, a sincere friend of the Jews, is president. Mr. Elsner of Berlin, in his attendance at the fairs at Frankfort, distributes New Testaments and tracts.—A society has been formed at Bâsle, in Switzerland, which is entering on its labors, by opening a correspondence with well inclined Jews, by circulating monthly papers, and by establishing an institution for the education of Jewish children. The Secretaries of this society remark,—"In several places Jewish parents are found, who, for their own persons, do not venture to make public profession of Christianity; but do not object against, but rather wish, that their children might be instructed as Christians."—In Saxe-Weimar, the Legation-Counsellor, Falke, a great and good man, was brought to the true knowledge of God, through the means of severe domestic losses. Bereft, in the space of a single month, of four lovely children—he had no more!—this severe, but fatherly stroke, seemed to teach him this lesson,—"Thou hast been bereft of thy few children, that thou mightest become the father of a great multitude!" He listened to the voice of the rod, and "is, indeed," as Mr. Friedenburg of Berlin reports of him, "at this moment, a father of no less than 300, which I have been so happy as to see gathered round him."—At Leipsic, in Saxony, the chief persons in a missionary society formed there, have resolved to connect the Jewish cause with their objects. A considerable number of Testaments and tracts have been distributed, during the fairs, among the multitudes of Jews, who then flock to Leipsic from all quarters.—At Berlin, the capital of the Prussian states, many Testa-

ments and tracts are circulated. Mr. Elsner, in three or four months at the close of last year, sent them to fifty correspondents throughout Germany, Poland, Bohemia, and the whole kingdom of Prussia; and many of these correspondents were constrained to send for more.

Disposition of Jews to receive Christian instruction.

We might enlarge greatly under this head, but our limits compel us to be content with brief notices.

Elberfeld.

Mr. Diedrichs writes, in 1820:—By the events of the last year, when almost throughout the whole of Germany, tumultuary scenes against the Jews took place, many among them have been brought to serious thought and examination: they became attentive and uneasy; and were thereby led to read the Prophets, and to converse about their contents.

He adds, in another letter:—

Many Israelites begin now to give ear to the sound of the Gospel, especially among the teachers of the youth: of whom it is generally reported, that they are searching and meditating; and, for the greater part, historically convinced that Jesus of Nazareth is the promised Messiah.

Frankfort.

Mr. Marc writes:—Many Christians are already active, and their exertions are attended with a divine blessing. One of them invited some Jews to his house, where he read to them the tract, "Call to the Jews." Some of them had tears in their eyes; and when that gentleman had given them tracts, a Jew came to him, and confessed that all which he had heard and read was divine truth. Some days after, the same gentleman saw a great crowd of Jews, both residing and travelling, assembled: as he is a magistrate, he thought it his duty to see what the matter was: he found that one sitting upon a large stone, was reading aloud one of the tracts.

The cause, indeed, of the Jews is going on, more and more, toward maturity. I make from time to time acquaintance with individuals among them; and discover among the greater part, that their prejudices are on the decrease, and that they are desirous after a purer knowledge.

Darmstadt.

Concerning the Jews of this place, Mr. Marc says:—

Many young respectable Jews called upon me; and you can scarcely imagine with what attention they listened to my words, and with what modesty they put their questions to me: they staid sometimes until half past one in the night: one said, "If there exists a true Christian congregation, I will be baptized tomorrow." Several of them are truly convinced, and have agreed to meet on stated days with some good Christians, to read the Holy Scriptures and to pray with them: these will have a good influence on their brethren. In one Jewish family I was most cordially received: many other Jews met there; and the conversation extended until late at night.

Leipsic.

Mr. Tauchnitz thus speaks of the success attending the efforts made in Leipsic:—

On September 18th, when the great day of atonement is celebrated, my friends made their first attempt, to procure for the tracts entrance among the Jews. They went with a small number of them into the Polish synagogue; and Mr. Sander shewed to the first Jew who stood near him one of the small cards: he accepted it politely, read it attentively, and handed it silently to his neighbor; and so it proceeded, farther and farther. Like an electric stroke, the introduction of that little stranger was felt in the spacious and crowded hall: all the Jews, from every corner, crowded about Mr. S., and, in their eagerness, almost tore the few tracts which he had out of his hands.

Full of the glad tidings, the two gentlemen returned to my house, and I furnished them with as large a store as they could carry with them. They now visited the former and some other synagogues—met, every where with the same favorable reception—and, in one of them, they excited so great a sensation, that the cantor requested them not to disturb their devotion, which however could not prevent the eager exertions of the Jews for obtaining tracts.

As the house of my father is situated in that part of the city, where, during the fair, the foreign Jews reside, I could easily observe their behavior; and it would be difficult to describe my satisfaction, when, in the following days, I saw, almost before every house, small parties of Jews, with tracts in their hands, or listening to one who publicly read, or engaged in conversation about what they had heard.

Messrs. S. and H. called, as far as they judged convenient, on such Jews in their houses as they had found best disposed, and were surprised to find many of them inclined to become Christians. Mr. H. had marked the tracts which had passed through his hands with the number of his house—a measure which did not fail to produce the intended effect; for he received so many applications, that the passage of the inn in which he lived was often filled with Jews, who wished to have those books, in which, as they expressed themselves, it was said that they must be baptized. Notes were even received from respectable Jewish merchants in town, to ask for the communication of our pious tracts for their *further conviction.*

By this time we had said nothing to them of the New Testament; but, having perceived among them a real thirst after instruction, we directed their attention toward that sacred book. In a very few days I could have *gratuitously* distributed my whole store; but remembering your caution, I did it only in some extraordinary cases, and generally ask-

ed for payment. Many, especially *young* Jews, have been found reading it with rapture, and loudly expressing their assent.

Instances of Jews recently embracing Christianity.

We have room only to say, that these instances have happened at Hamburgh, Amsterdam, Solingen (Berg.) Frankfort, Esslingen, Wurtzburg, Gotha (Saxony,) Leipsic, Berlin, and Breslau. In the last named place, 30 families have been baptized; and many are ready to follow their example. We may rationally conclude, that the instances of conversion in these several places, have excited much inquiry.

Expectation of a National change among the Jews.

The following are extracts from the Report:—

Mr. Friedenberg mentions it as the opinion of some intelligent Jews, who affect themselves to be neutral, that the next generation of the Jews will all enter the Christian Church, and that the new synagogue is the gradual transition to it. A learned Jew confessed to Mr. Diedrichs, of Elberfeld, that he conceived the time when the Messiah should appear to be elapsed, and that many others are of the same opinion. The first of these opinions, it will be observed, is that of a modern, free-thinking Jew, who does not care much about the matter: the latter is that of a more serious inquirer, but who is still under the power of Judaical prejudices.

The following is the view taken of the same important subject by a converted Jew, a man well qualified to form an estimate of the fact —the Joseph Bergmann mentioned in this Report. He thus expresses himself: "A general conversion of the Jews appears really to be very near at hand." And what is the ground on which this learned Jew professes to rest his opinion? It is one which the members of this Society will not hear without emotion:—"For," says he, "the Lord has raised a spirit of compassion and love toward this so long-time-neglected and oppressed people." "It is not in one city," he proceeds, "or one country only, that active care is taken for their temporal and eternal happiness; but in many countries, nay, in different parts of the world." And then he specifies *this* Society, and the auxiliary societies of England and Scotland, and what is doing in the East Indies and in America.

Two Jews, spoken of by Mr. Gortz of Komraw, said, on this subject,—

We do not know what will happen. A general apprehension is gone abroad of something new: and there is none who will tell us what it is. Our learned men tell us, the time cannot be distant, when the Jews will be relieved. But in what way?—That is a question to which they have no answer.

I feel myself now too weak (says Mr. Marc) to relate a multitude of facts, which, put together, would form an important result; but it is manifest that the cause is in a progressive state; many Jews see and confess it. One of them said lately to me: "We shall soon have a great stir (a transition in a considerable number;) but I doubt that it will be to the profit of the world." You see he is not pleased with the aspect, but that yet he is forced to confess that such is the state of things.

Mr. Von Meyer thus strongly confirms Mr. Marc's testimony:—

In every part, an interest in the Gospel is arising in the hearts of the Jews. In a short time we shall, by the grace of God, see great things.—There is a great stir and commotion among the children of Israel in the whole neighborhood, and the Lord prepares really an open door.

SWITZERLAND.

GERMAN EVANGELICAL MISSIONARY SOCIETY.

First Anniversary.

With the Missionary Seminary at Bâsle, our readers are already in some measure acquainted. They will recollect a letter from its venerable Superintendent, the Rev. Theophilus Blumhardt, on p. 12th of our last volume. The object of this institution in times past, has principally been to furnish missionaries for other societies. Recently, however, its friends and patrons have enlarged their plans, and embraced new objects:—they design to establish and maintain missions themselves; and if they have many such men among them as the Baron De Campagne, (whose two donations to the Board, it will be remembered, amount to $876,) they will easily accomplish their object.

They have instituted a Missionary Society; and have given it a name, which seems well to comport with its character. They call it, the Evangelical Missionary Society. Auxiliaries have sprung up in Germany, Switzerland and France.

This Society celebrated its first anniversary at Bâsle, on the 20th and 21st of June, 1821. We find in the Missionary Register, the following account of this celebration, in a letter from the Rev. Mr. Blumhardt to the Rev. Dr. Steinkopff.

On Wednesday morning the 20th of June, a public examination took place in our missionary seminary. For want of room, only those of our friends who came from a considerable distance could be accommodated. The students were examined in the principal doctrines of the Christian faith, in Greek and Hebrew, in the Arabic or the Korân, and in English. The audience expressed both sur-

prise and satisfaction at the progress which they had made.

In the afternoon, at three o'clock, our missionary meeting began in St. Martin's church. Persons flocked from every quarter, and the church was quickly filled. After a very interesting discourse from the Rev. Mr. Von Brunn, on Rev. xiv, 6, 7, I read the Report containing a mass of cheering information respecting the work of the Lord, within the short period of the last six months of our Missionary Society. The Rev. Mr. La Roche concluded the meeting with an affecting appeal to the assembly.

On Thursday morning, a meeting for business was held at the mission house, which was attended by deputies from our auxiliary societies at Schaffhausen, St. Gall, Zurich, Toggenburg, Bern, Strasburg, Stutgard, Mezingen, Tubingen, and Tuttlingen. A great number of other friends were also present. After several extracts had been read from the Society's correspondence with the distant Societies of Nuremberg, Darmstadt, Barmen, and Bremen, the rules of our Society, and the general plan of the missions, were submitted and approved, and a vigorous co-operation was promised. The Lord was evidently in the midst of us: not a dry eye was to be seen, and this delightful assembly broke up after the most ardent expressions of praise to God.

In the afternoon, four of our brethren took leave, two of whom had been ordained by our Antistes only three days before. On this occasion, they were all furnished with Instructions. Messrs. Werner and Lang proceed to Halle; and Messrs. Dieterich and Zaremba to Petersburg, and from thence to the Black Sea. This was an afternoon which will not be forgotten by those present. An audience of more than 600 persons, clergy and laity, was assembled within and without the hall. After prayer, I gave them their instructions: my address was listened to with deep attention; Messrs. Dieterich and Lang replying, in affecting farewell speeches, when the Rev. Mr. Von Brunn set them apart for the missionary work with the laying on of hands. These were indeed *times of refreshing from the presence of the Lord*, and we are all convinced that the most blessed fruits will follow: we already, indeed, witness them, in the increased approbation of our Society on the part of our government, the removal of many prejudices, a general interest excited among the inhabitants of our town, and the cheerful co-operation of our friends in other places.

The Report presented on this occasion, with other documents, in the German language, has lately been received in this country; and a friend has kindly forwarded to us a translation of it. Our limits forbid its entire insertion; but, as it has many recommendations; as the relations between German and American Christians are increasing in number and strength; and as the society in Switzerland, from its central situation, and from the piety, talents, and growing number of its friends and patrons, must, one day, rank high on the scale of instruments for the moral renovation of the world;—we presume our readers will desire somewhat copious extracts. These we shall give, in this and some future number.

After a sensible and somewhat lengthened introduction, in which a retrospect is taken of the past, and encouragements are drawn from the course of divine providence;—the Report proceeds:

If we cast our eyes over the distant regions of the earth, it must increase our joy and thanksgiving to find, that several of our beloved young men, educated in our Mission School, are already at work; some in the wide fields of heathen India; some, in the great harvest of the Asiatic isles; some, with the Gospel of Christ, are wandering over the desolate heaths of the Black Sea; and others are still dividing the wild floods of the Atlantic, trusting in the might and mercy of God, and bearing, in earthen vessels, a great treasure to the heathen, who are anxiously waiting the appearance of the great God and our Savior Jesus Christ.

State of the Missionary School.

Since our last Report, which appeared six months ago, our Mission School has, in its silent, unassuming manner, made great progress. With the preparatory class, for which, at that time, provision had just been made, the desired commencement has since been effected. Thirteen pious young men, from various parts of Germany and Switzerland, have been received. After these young men had passed the requisite examination for our school, the members of the Committee had the pleasure and satisfaction, to receive them for a year's probation, and to commence with them the elements of their preparatory education. Catechetical Bible instruction, the Latin, Greek, and English languages, together with the general history of the world, have been the principal objects of their attention, during the past months; while, at the same time, the peculiar talents of individuals have received all necessary attention.

Two months ago, the class of our more advanced pupils, which consists of 18 members, entered upon the last half year of their residence in our Mission School: and as the period of their separation approaches, feelings of a new and peculiar nature, in which are mingled increasing love and a kind of joyful sorrow, unavoidably press themselves upon their hearts and ours.

During the appointed three years course of study, our beloved pupils have daily devoted from five to six hours to philological and theological studies with the branches subsidiary to these; and our Committee feel themselves compelled here publicly to express their lively gratitude that, under the auspices of our beloved government, and with the support of our venerable Antistes, the rich privilege has

been granted to our pupils of participating in the theological instructions of the excellent University in this place, and of being permitted to enjoy the kind assiduities of its respected instructors and members.

Here follows a catalogue of the 18 young men who had nearly completed their studies when this Report was published.—Eight of them were natives of Switzerland; six, were from Wurtemberg; three, from Saxony; and one from Russia.

The subjects, to which these beloved brethren have devoted their attention, during the last half year of their course in our school, are the following:—

1. Exegetico-practical lectures on the different books of the Old and New Testaments, which are given both in the University and in our Institution.
2. Christian morals.
3. Missionary history of the Church of Christ.
4. Arabic, and
5. The English Language.

In addition to these studies, among which they have divided their daily employments, the young men have been favored, several times a week, with the edifying reflections of their venerable President, the Rev. Mr. Von Brunn; which has had a special reference to the life and occupation of a missionary.

Our Committee feel sensible, that much that is useful and desirable, still remains unattained, and might be communicated to our friends now about to separate from us. Had it been of great moment to send out into the ignorant heathen world, young men who have passed through the long course of scientific education, we should probably not have inducted these dear pupils of our Mission School into the holy missionary office so soon. But the increasing desire of heathen nations for pious and plain preachers of the Gospel, who have known from their own experience the love of the Lord; and the imperative necessity for missionary effort, which requires, in the commissioned messengers of salvation, not so much distinguished learning, as Christian wisdom, pious self-denial, sincere love, humility, and unwearied activity, have excited in our breasts the hope, that the Lord, who calls them into his vineyard, will endow them with the necessary gifts of his Holy Spirit, and impart to them that ability which shall render them faithful witnesses of heavenly truth, and rich dispensers of his divine goodness to the world.

Importance of vital piety to Missionary efforts.

We cannot too deeply impress upon ourselves and the pupils of our school, that our institution is specially consecrated to the cause of true vital piety. Every departure from this living principle, which may by itself insure triumphant success, is a destructive invasion upon the missionary spirit, which ought to be deeply rooted in every heart, and must sooner or later become its own punishment. With these sentiments our Mission School stands; and with the loss of them, it must fall. The more vigorously, under the dews of heaven, this tender plant of supernal holiness flourishes among us, the more delightfully will those fruits of the Spirit unfold themselves, which are indications of the existence of that sacred feeling, without which the genuine missionary character is inconceivable; and where this Spirit of the Lord dwells, there dwells true liberality of sentiment; there is no longer a concern for the mere external forms and ceremonies of godliness; or for the narrow-minded contentions of zeal for the dominion of the dead letter; or for the hostile distinctions in the one Church of Christ. He who, in the lively exercise of evangelical faith, has put off the old man, and put on the new, and has been renewed in the spirit of his mind after the image of him who has redeemed him, has forever cast off the odious distinctions between Greek and Jew, circumcision and uncircumcision, barbarian and Scythian, bond and free;—with him Christ is ALL IN ALL.

Destination of the Students.

As the unmerited mercy of the Lord has hitherto supported our Mission School, so has it likewise kindly opened the way for our beloved pupils to advance towards the desired scene of their future labors in the great harvest of the heathen world. The venerable Church Missionary Society of England, which has, in the most friendly manner, extended a brotherly hand to our Committee in all their various necessities, has already resolved to receive into its service eight of the number, after the completion of their studies. Two or three of these daily wait for their call to the Indies, where, at an unexpected and early period, two excellent German missionaries, Mr. Schroeter and Mr. Schnarre have been called from their labors to their heavenly home. The other five will, in the course of this year, if the providence of God permit, be advanced towards the great object, which has sweetly taken possession of their souls. It affords peculiar pleasure to our Committee, that opportunity is given, by the expected removal of two of our beloved pupils, Frederick Werner and Jacob Lang, to the Missionary Institution at Halle, of which the venerable Dr. Knapp was the occasion, to express the tender sentiments of friendship, which our hearts, for a long time, have entertained towards that maternal fountain of the German missionary spirit. May these beloved brethren, who, accompanied with our sincerest benedictions, will, in a short time, enter upon their journey thither, acquire, under the rich experience and pious care of our worthy friend, an increased fitness for the blessed work of their Savior; and may they never lose sight of the eminent pattern of the German missionary spirit, which the apostolic zeal of Swartz, Gericke, and so many other departed servants of Christ, has left behind for their emulation on that classic ground.

(*To be continued.*)

EDUCATION.

We continue, from p. 168, our compendium of the intelligence brought to view in the sixteenth Report of the British and Foreign School Society.

ITALY.

The School Society at Florence prosecutes its object with a good degree of zeal. Tuscany numbers 26 schools, in which the system of mutual instruction is adopted. At Naples, previous to the late political commotions, the system was rapidly extending itself, under the patronage of Prince Cardito.

SPAIN.

The cause of education is here advancing, and the friends of the system are active. The plan for erecting a large normal school for girls, has been favorably received by the Cortes. Colonel Kearney has organized several schools, and provided masters for others. By order of the government, a master is preparing for the Havannah. A grand central military school, for the whole army, is on the point of being established by the same gentleman. A committee of distinguished ladies in Madrid, have established a model school in that capital, under the patronage of the Marchioness of Villafranca. The plan is protected by government; and the Cortes have shewn every disposition to extend the benefits of education on the Lancasterian principle.

IONIAN ISLANDS.

On the island of Santa Maura, (anciently called Leucadia,) and at the capital of the island, bearing the same name, Dr. Politi has established a model school, which, by the last accounts, was in a flourishing state; and another school was about to be opened. The island contains 30,000 inhabitants; and the capital, which is a fortified town, with a good harbor, contains 6,000. This beginning, is, therefore, important; and the friends of education cannot but wish the most ample success to the experiment.

MALTA.

The fact, that we have now a missionary on this island, will not fail to excite an interest in its behalf.—Very considerable progress has been made in establishing the system of mutual instruction here. Two schools, one for boys, and one for girls, containing 300 children, are in full activity, under the direction of the School Society of Valetta (the capital of the island,) and a committee of ladies; and a commencement has already been made to extend the same benefit to the villages.—Dr. Naudi thus writes of the probable extension of education, by means of these schools:

"Visitors continually frequent the school. We had a visit from several Sicilian nobles, who for the present reside in Malta, in consequence of the political commotions in their country. One of them, the Prince of St. Cataldo, took so great a liking to this admirable system, that he desired to be permitted to attend the school every day to learn it, that he might be qualified to propagate it, by instructing a master himself, when he returns to Palermo, in his native island. It is but a few days since, that a respectable Mussulman youth, named Sadick Gibraltar, (the only son of Ismael, the greatest man in Egypt, after the Viceroy,) expressed to my brother the same desire. Ismael, the father, left Malta, for Alexandria, at the end of last month: he had been some time in Italy, from whence he had come only a few days before: one day when he was in our school-room, he told me that he had visited several schools of the kind, established in Italy, particularly those at Milan; but they were not so well established, nor so well fitted up and conducted, as this at Malta: he made a donation of a piece of gold to the institution. By the means of these two Turks, father and son, I hope before long to see a well-established school at Alexandria, and another at Grand Caïro; but some person, well qualified and interested in the cause, must go and assist them in the undertaking.

CUBA.

The intelligent Christian will observe with peculiar pleasure any indications that light is breaking in upon Catholic countries; and that the Scriptures are circulated and read, in any place, where they have been heretofore kept from the hands of the common people. We are enabled to state, from information of the most authentic character, that the superstitious prejudices of Catholics, residing near the eastern part of the island of Cuba, several hundred miles from the Havanna, are rapidly giving way. A gentleman has recently distributed many copies of the Spanish Testament, and has found the people very eager to receive it. He has accordingly just obtained sixty copies more, from one of the Auxiliaries of the American Bible Society, which he intends to distribute soon. A large portion of the people are able to read; and those, who are not able, are very desirous that the Word of God should be read to them. Whatever may be the views of the priests, on the subject of the distribution of the Bible, they dare not forbid the people to receive it; for they know they should be disobeyed, in case they imposed any prohibition of that kind.

The people are also beginning to regard some of the ceremonies of the Romish church with less veneration than formerly; and even to neglect them entirely. The change, in this respect, is so rapid, as to be very perceptible in the course of a single year. The priests dare not attempt to compel conformity to established usages, for the reason above stated.

As new fields for Christian activity are opening, laborers should be in a course of preparation for entering them; and ample means should be provided to make the best use of every advantage, which Providence may place within the reach of the church.

DOMESTIC INTELLIGENCE.

NEW YORK RELIGIOUS TRACT SOCIETY.

Tenth Report.

Corresponding Sec. Mr. JOHN R. HUBD,
Treasurer, Mr. KNOWLES TAYLOR.

THE tenth anniversary of this society was celebrated on the evening of April 11th. The meeting was opened with prayer by the Rev. Dr. Spring, President of the Society, after which the Report was read. It gave a statement of the operations of the Managers for the 14 months past; the Annual Meeting having been changed from February to April.

Receipts and Expenditures.

The receipts amounted to $1,784 41, besides a loan of $500, placed with the Printing Committee for a specific purpose. The expenditures amounted to $1,708 03, of which $1,588 50 have been appropriated to the liquidation of the debt due the former printer of the Society, Mr. Jonathan Seymour, of whose liberality and patience in waiting the convenience of the society, the Report makes grateful mention.

Operations of the Board.

The Managers have been enabled, by the loan of $500 granted them for the purpose, to adopt the plan of stereotyping their principal tracts. With this proceeding they have already found reason to be satisfied, as it prevents the necessity of keeping a large stock of publications on hand, or of issuing at one time more than are immediately wanted.

The whole number of tracts sold and distributed the past year, is 131,331 English, 7,150 French, and 5,350 Spanish —The whole number of tracts printed by the Society, since its formation, is 1,135,594, exclusive of a considerable number in the press.

We are happy to observe, that 6,000 tracts, French and Spanish, were sent to the President of Hayti; 3,000, in the Spanish language, to the Supreme Director of Chili; 500 to Lima, in Peru; and 600 to Cuba, and the other islands in the West Indies.

NEW YORK FEMALE UNION SOCIETY FOR THE PROMOTION OF SABBATH SCHOOLS.

Sixth Report.

THE sixth anniversary of this society was celebrated on the 24th of April. The Rev. Dr. Milner, Rector of St. George's Church, read an abstract of the annual Report, and the Rev. Mr. Summerfield delivered an appropriate address, after which a hymn was sung by the adult scholars.—The following notices from the abstract of the Report, will give some view of the good, which has resulted from the labors of the society.

This society numbers forty schools: thirty-seven are in the city, and have sent in reports. To give the whole of these, or even all the interesting facts contained in them, would engross too much of the time allotted to the interesting exercises of this day. The Committee therefore, with the consent of the Superintendents, will proceed to give a brief summary of the good which has been effected by means of this society during six years, that they have been permitted to labor in this part of the Lord's vineyard.

We cannot exactly state the number of teachers and scholars engaged in the schools since their commencement, but at present in those reported, there are 2,752 scholars under the immediate instruction of 478 teachers, and are regularly visited by a committee composed of about thirty members. Upwards of a thousand scholars have been brought from the alphabet, to read the word of God; and a much greater number from syllables to reading fluently: 33,772 chapters averaging thirty verses each, have been committed to memory, with divine songs, catechisms, hymns and M'Dowell's Questions innumerable. The seed thus sown in faith has given evidence that it has been watered by the dews of divine grace, by 142 scholars making a public profession of religion. When a sufficient number of pious teachers have not offered, the services of those of serious deportment have been accepted; 193 of these, being in the way, the Lord hath led to lay hold on the hope set set before them in the Gospel, and sweetly to experience the truth of the promise, that they that water shall themselves be watered. Not a school in this Union, but has experienced the sanctifying influences of the Holy Spirit, "converting the soul and making wise the simple,"—twenty-four Reports of the present year, giving pleasing accounts of sinners being brought from darkness to light. Instances of strength of memory, and rapid improvement have been still more numerous.

With few or no exceptions, stated meetings for prayer are held by the teachers; to many of these, the children and their parents are invited: nor are the bodies of the dear children forgotten; the naked are clothed by means of the various Dorcas Societies, formed for the purpose. Very many who were picked up in the streets, in rags and filth, are now filling respectable situations. The change produced not only on the Sabbath but on week days, must be obvious to all.

PALESTINE MASONIC MISSIONARY SOCIETY.

Two societies, with this name, have lately been formed in Kentucky,—one at Louisville, the other at Russelville. The funds collected by these societies over their necessary expenses, are to be paid to the American Board of Commissioners for Foreign Missions, for the purpose of sending the Holy Scriptures to those countries, whence they were originally received, and particularly to Jerusalem. The former society has already remitted to the Treasury $60, and the latter $50—both of which donations were acknowledged in our last number.

REVIVALS OF RELIGION.

Were our friends in different parts of the land, generally to give us brief notices of the operations of the divine Spirit on the people of their vicinity, we should more frequently and more at length detail the animating intelligence. Some have, indeed, favored us with these notices, and we have made use of them.

These great transformations of character, to which custom (very properly, so far as Christians are concerned,) has given the name of "Revivals of religion," are deserving of constant attention. They are the more visible advances of the King of Zion to change the wintry waste, which sin has spread over the world, into a blooming and luxuriant spring; and they bring distinctly into view the efficacy of those moral causes, by means of which all nations are to be drawn into a willing subjection to the Lord Jesus Christ.

In Portland, Me. there is at present a very general revival of religion. Considerable numbers, in several of the societies, it is said, have become hopefully pious.—We had hopes of seeing a work of this kind in some towns of this vicinity; and though our hopes are not sanguine, we have not wholly relinquished them. Special efforts have been made, by a few of the churches and their pastors.—In relation to the State of Vermont, we find the following letter in the Boston Recorder, dated Thetford, Vt. May 1st:

"You may be pleased to hear of the Lord's dealings in this region. The last fall and winter have been peculiarly interesting. There have been some hopeful conversions in almost every neighborhood, from White river, to Wells river, (one range of towns on the Connecticut) a distance of about 34 miles in a right line. God has however, made a great distinction among neighborhoods. In some, almost every person has been awakened; in others we hear of few, in some, of none. Some places on the other side of the Connecticut river have been visited, especially Lyme. I have lately heard similar news from Lebanon.—Randolph, Vt. has been, and still is very powerfully and generally awakened; and some of the contiguous towns exhibit more or less of a favorable appearance."

OBITUARY.

Died at Morant Bay, Jamaica, on the 24th of September last, the Rev. George Johnstone, one of the missionaries of the Wesleyan Missionary Society. During the long period of eighteen years he had acted as a faithful and successful laborer in the West India Islands; and in every place, by his excellent character, and his incessant and prudent activity, acquired the confidence and esteem of the public, and the warm attachment of the congregation and societies to whom he ministered. The Committee of the Society, in whose employ he was, speak thus of him, in a resolution passed on occasion of his death:—"He was a man most truly devoted to the service of his Great Master, and notwithstanding the increasing infirmities of his later years, which required him to moderate his labors, he continued a course of unabated activity, ever intent upon the advancement of the work in which he was engaged. To his colleagues in the ministry he manifested uniform kindness and affection, and by all the societies over whom he was placed, he was looked up to as a father and a friend. His public ministry and pastoral conduct were always faithful, judicious, and well adapted to the state of society in the West Indies. During some periods of his mission in Jamaica he had to contend with powerful opposition, but he conducted himself in all respects as the servant of the Lord Jesus, and had the happiness to witness for years past opposition declining, the religious labors of himself and brethren highly appreciated by those in authority, and the most gratifying success in the conversion of souls, and the increase of our societies in that Island."

Died, on the 2d of the same month, in St. Bartholomew, the Rev. John Dace, a missionary of the above named society. He had been actively engaged in a mission among the blacks of the West Indies, during the space of fourteen years. It is pleasing to find the following testimonial of the estimation in which he and his labors were deservedly held. Although St. Bartholomew does not belong to the English nation, the concourse of people, at the funeral solemnities of Mr. Dace, was unusually great and respectable. "The Governor and Council, several merchants, and two clergymen, were present. The colors were hoisted half-mast high at the forts, also on board some of the vessels lying in the harbor, and even at the public inns."—*The memory of the just is blessed.*

CHRISTIAN CHARITY.

The following article is extracted from a judicious and well written discourse of the Rev. John Brown, of Biggar, North Britain, before the London Missionary Society, at their last anniversary.

Principles for regulating Christian Charity.

With regard to the measure of our pious contributions, it is difficult to lay down a general rule applicable to all circumstances. It would obviously be absurd to fix on any precise sum, as, in consequence of the inequality of property, that sum might be a very paltry donation from one, which would entirely exhaust the resources of another. It were nearly as ridiculous to fix on any particular proportion of a person's fortune or income, for to a man who has no capital, and whose regular income is little more than sufficient to procure for himself and his family the necessaries of life in that rank in which providence has placed him; the tenth, the twentieth, or even a much smaller proportion of his gains may be a much more liberal contribution than the fifth, or even the half of the income of the

wealthy individual, whose possessions are extensive, whose coffers are well filled, and who counts his revenue by thousands and tens of thousands.

While there can be no doubt that a mind enlightened by Christian knowledge, and a heart enlarged by Christian generosity, are the best casuists in resolving questions with regard to the measure of our pecuniary contributions to religious purposes; yet at the same time it may be useful to suggest a few hints respecting the principles, (for no doubt this, like every part of Christian duty, may be reduced to general principles,) which should regulate our conduct in this matter. From the circumstance of the *tenth* of the income of the Israelites being appropriated by express divine law to pious purposes, it is surely a fair conclusion, that among the middle and higher classes in all ordinary cases, Christians should not devote a less proportion of their worldly substance to the service of God. The liberal genius of the dispensation under which we live, manifested in rather fixing general principles than laying down particular rules, has certainly not produced in us its appropriate and intended effect, if it be used as a cloak for our avarice, pleaded as an apology for our parsimony, instead of being felt as an appeal to Christian honor—a stimulus to Christian liberality.

Another means of arriving at something like a general principle for determining what constitutes a liberal donation in particular circumstances is, reflection on the portion of our substance which we expend on what may be termed the comforts, the luxuries, the superfluities of life. How far it is consistent with Christian duty to spend any part of our property in what, strictly speaking, comes under the two last denominations, is a subject which deserves grave consideration by all who would live "as ever in the great Task-master's eye;"* but the observation must, I think, carry with it intuitive conviction to every mind, that that person is not liberal in his pecuniary contributions to religious purposes, who does not devote to this object more, much more than he does to what, even in the station he occupies, must be considered as luxuries and superfluities, and that the offering of a man, who devotes nothing to the cause of God and humanity, till almost every demand of "the lust of the flesh, and the lust of the eye, and the pride of life," be gratified, though considerable in itself, partakes not at all of the nature of sacrifice.—I appeal to the common sense, and to the conscience of my audience, if that person is not, in a religious point of view, criminally penurious, who, though he may not withhold the accustomed subscription from religious institutions, can, without hesitation, expend on a single ornament for the person or the mansion, on an entertainment or scheme of amusement, more money than the amount of his religious expenses for a whole year.

A third circumstance which must be taken into consideration in forming a judgment of what is a liberal donation in common cases, (and this is the question we are chiefly interested in,) is the degree in which "God has prospered us." This is proposed by the apostle to the Corinthians as the measure of their alms-giving. "Let every one of you lay by him in store as God hath prospered him." 1 Cor. xvi, 2. Every improvement in our circumstances should be attended with a corresponding enlargement of our contributions—what was a very liberal donation for an individual when he was commencing business, may be a very parsimonious one now when he is in the high way of realizing a fortune. Christian liberality is intended as a piece of Christian discipline; and hence it cannot be performed aright without a considerable share of thought and reflection. Whatever may be said in defence of accumulation generally, (and we apprehend it will be no easy task, on Christian principles, to defend it,) that part of our income which should be appropriated to religious purposes, and which should be enlarged according to the increase of our gains, ought certainly not to be allowed to accumulate. There is abundance of room for its useful employment; and how can we expect the blessing of God on our increased fortune, if we do not express our gratitude in the way of his appointment?

On few subjects do the majority of the professors of Christianity need more to have their opinions, as well as their conduct, rectified, than on that now under consideration. The sums of money raised in this country for religious purposes, when taken collectively, are, no doubt, very considerable, and, compared with what thirty years ago were devoted to such objects, are astonishingly great; and there are not wanting in every rank of society a few illustrious examples of Christian liberality, who, "to their power, and beyond their power," 2 Cor. viii, 3, have made sacrifices of their property; yet still, to a person who will allow himself to reflect and calculate, it must be obvious that the collective sum is very small in comparison of what it might be, and what it ought to be—that many who ought to give, give nothing—and that a great majority of those who do give, do not by any means give with a due liberality.

* *Milton.*

LAST NOTICES.

It will be seen, by the following extract of a letter from the Rev. Mr. Finney, dated Dwight, March 13th, that the Cherokees of the Arkansaw are imbibing the spirit of their brethren on this side the Mississippi.—"At the beginning of the year we commenced taking children, intending to receive no more than 15 or 20, during the winter; but we have continued taking, until the number has risen to about 40. We have found this to be unavoidable. In some instances parents have brought their children, and resolved to leave them at all events, even if they stole away and left their children upon our hands."

Nothing has been received from the Corresponding Secretary of the Board, since April 26th. He was then at Athens, Ga. 160 miles from Brainerd. He probably arrived at Brainerd early in May, and, by this time, may be on his return to Boston.

THE

MISSIONARY HERALD.

VOL. XVIII. JULY, 1822. No. 7.

MISSION AT THE SANDWICH ISLANDS.

EXTRACTS FROM THE JOURNAL OF THE MISSIONARIES.

(*Continued from vol.* xvii, *p.* 283.)

THE journal of this mission lately received, occupies the space of nearly one year; that is, from Nov. 19th, 1820, to Nov. 12th, 1821. Besides the public journal, we have a lengthened and highly interesting journal, kept by Mr. Bingham, during a visit of three months on the island of Atooi;—containing, amid a variety of other notices, several animated descriptions of natural scenery, and of the manners and customs of the natives. These communications will secure as great a space in the Herald, as we can consistently afford them; and we think our readers will find their interest increase as they proceed.—It should be remembered, that, at the commencement of this journal, the mission had been established at Woahoo but *seven months*.

Nov. 19, 1820. *Sabbath.* To-day our little congregation consisted principally of the natives of the island. The text was chosen with some reference to the design of a number of our pupils and others, to go on the morrow to people an uninhabited island near the equator:—"But now they desire a better country, even an heavenly," Heb. xi, 16. The sermon was interpreted by Honooree, and was heard with attention. It grieves us to think, that a precious number of our beloved pupils, in whose dark minds the light of the Gospel begins to dawn, are now to be removed from the privileges, which they have enjoyed; no more to attend with us at the public altar, or to listen to our instructions.

This afternoon the school finished learning the ten commandments abridged similarly to Watts's, and translated. We comfort ourselves, under the trial of parting with a number of our little charge, by the reflection, that they have, under our instruction, committed to memory these divine rules of human conduct, and have learned some of the grand principles of the Gospel, which, with the special blessing of that glorious Redeemer, whose name they have been taught to revere, may make them wise unto salvation.

20. To-day our precious heathen school at this place has been made to feel a grievous blow. Nine of its number, some of the most promising, one a tolerably good interpreter, and one a member of our family, have been taken away with the design of settling the island above named, in lat. 4° 10′ N. long. 160° W. These dear objects of our care and attention, expressed much regret at parting with us, and with the school; and it is believed they could with difficulty have been persuaded to leave us, had they not been encouraged by their conductors to hope, that they should be instructed after their arrival at the destined isle. Such was our situation, that we could neither recommend nor discourage this singular enterprise; but, when they had determined to go, we furnished the company with Bibles, Testaments, school-books, a few miscellaneous books, a variety of garden seeds, &c. which, with proper care, cannot fail to be of service to them. We cherish the hope, that, through the influence of evangelical truth, a little of which they have begun to know, they may have a state of society as happy, at least, as Pitcairn's island enjoys.

Encouraging prospects at Atooi.

28. To-day Mr. Chamberlain returned from Atooi, having been absent 19 days. He left the brethren in prosperity, enjoying the favor of the king, and proceeding with the schools, the acquisition of the language, and other appropriate duties. Thus far our expectations with respect to Atooi, have been fully answered. Though Hoomehoome, (G. P. Tamoree) appears to be friendly to the mission, he has but little influence at present, and it is feared he will have still less, without a thorough reformation. It is upon his father, that the brethren rely for the most important patronage. The king was pleased with the visit of Mr. Chamberlain, and with the letters sent him.—To Mr. Bingham he writes,—

Atooi, Nov. 17, 1820.

Dear Sir,

I received your letter, and I am very glad you wrote to me. I should be very glad to see you. I like to see all your good people that come here. I take good care of them. I never see so good people stay here before. To conclude;—*aloha.*

Yours, &c.

TAMOREE.

Thus we have repeated testimonials, both of his improvement, and of his high satisfaction with the mission.

With respect to their school and to their general propriety, Mr. Whitney writes;—"God's mercies are still continued; and though it falls not to the missionary to drink of an unmingled cup, we have cause for eternal thanksgiving. Our little school still continues to prosper. The youth, I think, are becoming more and more interested in learning. We often look upon them as Obookiahs, Hopoos, and Honoorees in miniature."

We have reason to think that the visit of Mr. Chamberlain was timely; and though his absence of 19 days from this station could not but be felt, yet we are far from regretting it.

An agricultural experiment.

Dec. 2. Having finished a small enclosure of about two and a half acres, including our buildings, Mr. Chamberlain proceeded to plant a garden. This is probably the best season in the year to plant, in this part of the island, where, except in the winter and spring months, there is not sufficient rain for many kinds of productions. Could we have the privilege of watering this ground from the river, it would, in the dry season, richly repay the laborer for his toil.

Letter from the Governor of Kamtschatka.

5. To-day the brig Pedlar returned from the north, and our friend, Capt. Pigot soon called upon us, having visited the Russian settlement at Kamtschatka and Norfolk sound. He passed through Beering's straits on a fair day, and had a fine view of the two continents at once. He penetrated as far north in the Frozen Ocean, as Kotzebue's sound, which is properly a large bay, making into the American continent, and was lately discovered by the navigator, whose name it bears. There the Pedlar fell in with two Russian ships of discovery which may, perhaps, visit these islands.—But we are specially interested in a communication from the Russian governor of Kamtschatka, addressed to Mr. Bingham, as a missionary to the Sandwich Islands, bearing marks of the spirit of the age, and of more than the ordinary interest of a respectable stranger, in favor of our own enterprise. The letter is dated,—

Kamtschatka, St. Peter and St. Paul, Sept. 5, 1820.

Rev. Sir,

WITH exalted sentiments of Christianity, I had the happiness to peruse your evangelical epistle, which was handed me by Mr. Clarke.

I cannot help observing, that its date, with the important contents, and the auspicious events of the Sandwich Islands, which prepared the way for your great work, appear to me to be stamped with something marvellous. The deep impression, which this glorious event has made upon my mind, continues yet to occupy my imagination; and I firmly believe in the interposition of divine Providence in behalf of your great undertaking.

I beg you will accept my warmest thanks for the favor you have done me, in communicating news so gratifying to my feelings, and you shall have my fervent prayers unto our Lord, for the preservation of your precious life, consecrated for the happiness of the people, where you have devoted yourself to pass the remainder of your days, and where all your enjoyments and labors are closely connected with eternity.

You wish to know, honored Sir, the moral condition of the people of Kamtschatka. I have the satisfaction to inform you, that, except a few wandering tribes, all the aborigines enjoy the sweet blessing of the Gospel of our Lord, and even these wandering tribes are visited by our priests, to recommend to them the principles of Christianity; but, since through all the extensive empire of our much beloved sovereign, so justly styled by you, the "great patron of benevolent institutions," the character of the pious and devoted missionary stands so high, that they need not doubt his protection, but rather command it, wherever the name of Alexander is pronounced;—I should be very happy to see any missionaries, who would choose to visit the peninsula of Kamtschatka, and offer them all the assistance in my power.

I have the honor to inform you, that, as I am now about to send our post away for St. Petersburgh, a copy of your epistle is prepared to be transmitted to our Minister and the President of the Bible Society, Prince Galitzin, who will not fail to present it to our emperor. I am quite proud of the idea that Kamtschatka's post, barren by itself, will announce, this time, to all Christendom, the most glorious event for

the kingdom of our Lord of heaven and earth.

With sentiments of high esteem, yours faithfully, PETER RICKORD.

P. S. You will oblige me very much, should you deliver the enclosed, personally to the king Tamahamaha, 2d.

It is pleasant to know, that this new correspondence may be the means of giving joy to many of the friends of Christ in Asia and Europe, as well as in America; and to think, that this little band of pilgrims, away in the uttermost parts of the earth, have found a friend and neighbor, even in Kamtschatka.

9. Presented a Bible to a Roman Catholic seaman, who expressed his thanks, and promised to read it. We have repeated opportunities of distributing copies of the Word of life; and we have reason to be thankful, that, through the aid of the American Bible Society, the Hartford Auxiliary Bible Society, and some others, we are furnished with the means of doing good in this easy and pleasant way.

Examination of the School.

14. Quarterly examination of the school. Mr. Loomis, who, for the last month, has had the care of the school, conducted the examination. Captains Pigot and Meek, Mr. Holmes, and several other gentlemen were present, and expressed their satisfaction at witnessing what they considered rapid improvement in the members of the school. Dexter and Nathan Chamberlain were examined in geography, writing and reading; John Honooree exhibited a few arithmetical calculations performed to-day, which the gentlemen were pleased to examine, and found generally correct. Our new scholars recited their various lessons in spelling and reading in English, and then, in concert, rehearsed their sabbath lessons in the language of the country. Hannah Homes and William Beals, agreeably to a previous proposal, received each a Bible, in consequence of reading intelligibly from the English Scriptures. They appeared much delighted, both with their success, and with their reward.—With great satisfaction, we committed this infant seminary to the blessing of God, and closed the interview with thanksgiving and prayer.

A Native Dance.

20. To-day, Mr. Bingham witnessed the *hoodah-hoodah*, or public dance, which is said to be in honor of Reho-reho, and the expected heir of Mr. Pitt, (Krimakoo.) It has continued eight or ten days, and probably will continue till after the king arrives, even if that should be delayed three or four months. The scene of the play is a large yard, contiguous to the house of the governor. The ground is covered with rushes brought by the dancers, chiefs, men, women and children. Those, who danced, were arranged in seven long rows; and, when one moved, all moved in the same way; and, though they advance and retreat, turn around, incline to the right or left, and employ a great variety of extended motions of the arms, legs and body; there is no interchange of station, nor material change of relative situation among them. The musicians, or those who sing and violently beat with a small stick upon a longer one, thus measuring the time with great exactness, and also by stamping their feet upon the ground,—are arranged in two long rows behind the dancers, having their leader in front of them. Those who dance, often sing with the musicians, and sometimes one female voice alone carries on the song, while all the rest are silent. The female distinguished to-day as the singer of the *solo*, was taken prisoner when the rebel chief, Koaakalana was killed.—One of the musicians, being asked what number of men and women were engaged in the dance, replied in their method of enumeration, "three forties and three tens of men, and three forties of women;" that is, 270 in the whole.

[At the close of the day it was discovered, that, in an enclosure, near the gate of the yard, the natives had set up a small image, dressed out with tappa and beads. On being interrogated as to its nature, they said it was *Alooah hoodah-hoodah*, the god of the dance; though, on being further questioned, they said, "it is play." This is probably the idol, which Hopoo (p. 191,) calls the *singing god*.—The following are the reflections of the missionaries on this occasion.]

What is the real design of setting up this lying vanity, it is difficult to tell. It seems the master of the hoodah-hoodah found it somewhat difficult to preserve perfect order in the play, without resorting to some such expedient as that of setting up an idol, or reviving at least a part of the taboo system. Some were unwilling to acknowledge the authority of such a deity, particularly as it was contrary to the views of the king. Some refused to submit to the restraints of the taboo system, because they were convinced of its folly, and others, on account of the intolerable task which it imposed; but others still, feeling the evil of living without any god, chose, as a lesser evil, to have what is confessedly a false god. None but

Jehovah knows their hearts; but so much as this appears probable, that, were not idolatry an intolerably heavy burden, we should have distressing reason to fear, that, in spite of the light of revelation, which begins to shine here, and the efforts of Christians to establish the kingdom of Christ, a great portion of the people would return to their abominations.

Arrival of Mr. and Mrs. Thurston.

21. Early this morning, the discharge of heavy guns announced the approach of the Cleopatra's Barge, and, as we supposed, the king, and Mr. and Mrs. Thurston. But it was soon found, that the king had not arrived. Mr. and Mrs. Thurston, however, were welcomed with much joy. Several hundred natives thronged around them, as they landed, and escorted them to the humble missionary establishment, where, after the most cordial salutations, our whole circle joined in singing, "Kindred in Christ for his dear sake," &c. and in united thanksgiving to God for his multiplied and undeserved mercies.

In the evening, as we were sitting in Mr. Loomis's room, we heard a loud rap at the window, and the well known voice of the beloved Hopoo, who had arrived in the brig Neo, this afternoon. He has attended the king in his wanderings, with much constancy, and watched over the little brother of the king, with kind solicitude; and is willing to follow them still, though it often subjects him to privations and hardships, which his health sometimes seems but poorly able to sustain. But this is his deliberate and decided choice, while things remain as they now are.

22. Fitted up lodgings for Mr. and Mrs. Thurston in Honooree's house, which he willingly relinquished for their present accommodation.

23. Honooree and Hopoo held a conference meeting at the house of Hannah Holmes.

24. Blessed with the privileges of another Sabbath. A considerable audience listened to the word preached by Mr. Thurston.

25. Christmas. To us this has been a happy Christmas, by the arrival of letters from America, by the brig Lascar, Capt. Harris, and the ship Tartar, Capt. Turner, containing volumes of interesting intelligence, some articles of comfort, and our house frame. The owners and masters of these vessels are entitled to our warmest thanks for this important and gratuitous service.

26. Mr. Hunnewell, our constant friend, returned the subscription paper for the orphan school fund, having raised by subscription $120, during the last month. The whole amount subscribed is now $535.

27. Thomas Hopoo sailed in the "Young Thaddeus," for Mowee. Yesterday, he had an interesting conversation with a chief and chiefess, and their train, from Witeete, who came to visit us, and spent most of the day at our house. They left with us an adopted daughter, about 12 years of age, to be instructed and trained up in our family. They all listened with attention, while Thomas told them about heaven, about the Savior, the immortality of the soul, &c. May he be a burning and shining light in this land of darkness.

Reflections at the close of the year.

31. The close of the year,—a year marked with vicissitudes and crowned with goodness, and whose history, as it respects us, is a history of mercies. We have been brought from the deeps of the stormy Atlantic, through the swelling dangers of La Maire and Cape Horn, and conducted in safety over the more peaceful waters of the Pacific, and allowed to take up a quiet residence in these isles of the Gentiles, and to commence the great work of enlightening and redeeming, by the power of the everlasting Gospel, this long lost race of men.

Letter to a Chief on the North-West Coast.

Jan. 8, 1821. By the brig Lascar, we wrote to the head chief of the most important tribe on the North-West Coast, called Capt. Skittegates, who has expressed a desire to know something about the missionaries here, and to inquire, "why they do not come to him." We send our letter to Skittegates, by the hand of Mr. Conant, our friend, who understands so much of the language of the Kigene tribe, as to be able to make known its contents. We have endeavored to make this chief acquainted with the design of this mission, and with the intention of good men, to send missionaries to our brother Skittegates and his people; to plant the tree of peace on the North-West Coast, that all its tribes may sit under its branches, and eat of the fruit together; and to make the children of Skittegates take hold of the words of the Great Spirit, and love Jesus Christ, who died for their sins. We also proposed to Skittegates, that, if he would send us one or two of his own children, we would take good care of them, and teach them good things, and send them back in some good ship, when they are sufficiently prepared to be useful to their countrymen. We authorized Mr. Conant to tender to the chiefs on that dreary coast, the assurance, that a mission would be attempted among them,

as soon as there should be a fair prospect of security and usefulness there. This chief has said, we are told, that he would protect missionaries, if they would come to live with him. We requested Captain Meek to bring us one or two promising youth, if he could obtain them, to be educated here, with a view to their future usefulness to the tribe. This will doubtless, lead to inquiries among the northern tribes, and may prepare the way for a mission there. It may kindle a fire in that frozen region, which shall shine even on the tops of the stony mountains, and terminate in the evangelizing of that wretched portion of our lost race.

Landing of articles for the Mission.

While we are laboring to impart to others the bread of life, we have the promise, "verily thou shalt be fed." To-day we received, from the ship Tartar, a variety of important articles for our comfort, sent by the Prudential Committee. All the articles mentioned in the bill of lading, and others mentioned by the Treasurer, excepting the house frame and lumber, have been delivered in a good condition, by Capt. Turner, gratis, to whom, with the owners, Messrs. Bryant and Sturgis, we owe our warmest thanks. All the articles sent, are truly acceptable, and we are particularly thankful to the Board for remembering us as to bread-corn. We have had but little flour, and some of the family felt the need of the bread to which they had been accustomed, and for which they could find no substitute; though others in the family are satisfied with the taro as a substitute, generally. Sea-biscuit, put up in rum casks, would come safely, and be very acceptable to some of the family. At present, no waving cornfields or wheatfields, promise to fill the garner of the husbandman, and it must be long before a comfortable supply of bread can be produced here. Teams are to be procured, and trained to the plough; the uncultivated lands are to be enclosed, which, without teams, or carriages, or roads, seems like a herculean labor; and then, seed is yet to be procured from foreign countries. No satisfactory experiment in the production of wheat or rye in these islands has come to our knowledge; and, though we have seen a variety of specimens of Indian corn, we have seen none which equals its perfection in the United States. We have planted about a quarter of an acre of corn for experiment. It came up well, but a worm, similar to that which sometimes cuts off the young blades of corn in America, has destroyed about half of it; and a smaller worm is now feeding upon the larger leaves of the remainder. Our garden vegetables share a similar fate. Tara, potatoes, sugar-cane, and banannas, seem to be little injured by any insect or reptile.

10. Yesterday and to-day, Capt. Turner landed the frame and boards of our house, sent from Boston; for the freight of which, the owners make no account, while they generously confer on us a most important temporal favor.

Judicious conduct of the Children.

13. One of our pupils is allowed to attend the school half the day, on condition she will dance the other half. This is said to be the express order of Boka. Others of the school have been applied to to-day, as it is said, by order of the chief, to join the *hoodah-hoodah*. They are much distressed about it, as they prefer the *pa-la-pa-la*, (school,) and will not, without more express orders from the chief, be persuaded to leave the school.

14. *Sabbath.* To-day several of the larger pupils were directly called upon to join the dance. They replied, *No, oka lah laboo*, (It is the Sabbath day.) "To-morrow we will come." To this the governor's wife replied, *miti*. Such is our peculiar situation, that we have hardly thought it prudent to advise our pupils on this very delicate subject, as it is very obvious, that some of the enemies of our religion are seeking an occasion against the mission, and would be glad to say that we were interfering with the affairs of the chiefs, and opposing the orders or the honors of the government. We are much pleased, however, with what we consider the judicious and decided stand, which six of our adult female pupils have taken of their own accord. They refuse to dance on the Sabbath, because Jehovah has commanded, "Remember the Sabbath day to keep it holy." They refuse to give up the school; but as they could not attend the school, to the entire exclusion of the dance, without subjecting themselves to censure or reproach, they have resolved and agreed to attend the school every day, and the dance every morning and evening, when called to it, except on the Sabbath.

Miscellaneous Notices.

18. Captains Lewis and Pigot, visited us and took tea. Capt. Lewis entertained us with an account of his visit to the Society Islands, about fourteen months since; his acquaintance and repeated interviews with Pomare and the missionaries there, particularly with Messrs. Nott, Crook, and Wilson, concerning whom he speaks highly. Theft is now scarcely known there, and a desire to possess and read the Scriptures is almost universal.

19. The brethren designated John Honooree, as an interpreter and assistant at the Atooi station, with a view to send him down with our communications, to pursue his studies and labors, and help the brethren in their important work, as he should have ability and opportunity, and to hold himself in readiness to be recalled, whenever it shall be thought advisable by the body of the missionaries here.

31. An English ship, on her way from Valparaiso to Bengal, put in for water. Sent by her a letter of general notices respecting the mission, to the Treasurer of the Board. Received also, by arrivals from Mowee, a letter from the solitary but faithful Hopoo. Thomas' attachment to the king and the young prince, is constant, and his attendance on them is in accordance to his own wish and request, notwithstanding the impossibility of carrying with him comfortable supplies from us. We have always supposed he would be comfortably fed by his king, whom he watches over, with a kind of parental solicitude, while he suffers pain and privation, to do him service. He wishes to lay the axe at the root of the tree, as he says. We hope he will soon arrive here with his majesty.

Feb. 3. Acknowledged the receipt of $75, from the ship Arab, Capt. Lewis, of Boston,—$35 of which was subscribed by himself, for the support and education of orphan children.

[The journal mentions the arrival of Reho-reho on the 4th, in the Cleopatra's Barge; and the arrival of intelligence from Atooi, by the Atooi schooner. The following is extracted from a letter of John Honooree to Mr. Bingham. The intelligence which it contains, the missionaries justly call important.]

"On Sunday morning, the king and queen came into the meeting, with his few people. Then Mr. Whitney read about Jesus Christ on the cross, and the ten commandments, and I explain them in our tongue, and make prayer, and after that, I sit down. I ask the king, 'How you like the meeting?' He say then, 'I like the meeting very well, Sir.' Mr. Whitney ask him, 'You understand what John tell you about?' 'Yes, Sir.' Then he say, 'I not understand what you say before, but little; now I hope I do understand more—*more* by and by.' I, John, told the king, 'Your peoples have hoodah-hoodah, on this day.' King say, 'Yes.' Then I ask him, 'Can you wait (defer) hoodah-hoodah on this day? Your peoples may say, hoodah-hoodah on Monday;—this day it is holy! And king say, 'We may stop hoodah-hoodah on another Sabbath day.'"

We are informed, by the Captain of the Atooi schooner, that Tamoree has prohibited, not only the national dance, but all kinds of play and unnecessary labor on the Sabbath. He also expresses a desire to correct some of their former loose notions of marriage.

Visit to the King.

6. To-day several of the brethren and sisters walked to the village to visit the king, two of his wives, chiefs, honorable women, &c. taking the two babes to bespeak favor, and were very kindly received, though the king was asleep. Mr. Bingham spoke to the governor in his own tongue, without an interpreter, respecting the character of Pomare and his people,—the benefits of learning and of the Gospel,—the desire of Tamoree to know what the Bible contains,—of his prohibiting unnecessary labor, and the national dance on the Sabbath, because God has said, "Remember the Sabbath day to keep it holy." He appeared to be interested in all, and pronounced it "miti."

7. We were much pleased, to-day, with an intelligent youth, a native of Atooi, lately returned from Boston, who speaks English tolerably well. He seemed to be much elated by what he had seen in America, and expressed an earnest desire, that this people may be like the people of that land, and was much gratified, on his return, to find missionaries here, who had left so good a land, to do this people good. Respecting his interview with Reho-reho, he says, "The young king say to me, as soon as he see me, 'Will America send out frigates to take this island?' I say, 'No; America no want your island,—rich enough,—no come here for that. If they want it, they could take it in half a day.' Me tell him, 'Good men do good in Otaheite. They like America people, and people in England. England no take this island. They own that like before. Bad men tell you stories; bad men every where. Me see some bad men in America—some good.'"

How vastly important it is, that every pagan, who visits our native shores, should be forcibly impressed with the superior goodness and wisdom of civilized and evangelized men! Personal kindness, instead of pernicious example, shown to a heathen, that visits a civilized nation, and returns to his native country, will furnish a simple, but convincing argument, in favor of missions; and afford incalculable aid to the far distant and laborious missionary. We already recognize, in this young heathen stranger, a friend and helper, and we tender our cordial thanks to the gentlemen in Boston, who showed him kindness, and took him to the house of God.

11. *Sabbath.* Mr. Bingham preached from the declaration of Christ to Thomas, "I am the way, the truth and the life." In the Sabbath school, this afternoon, Mr. Loomis put the question to a female, Poella-nooe, "Where is God?" She readily replied, "Eloko Kalana," (in heaven.) He repeated the question to Isaac Lewis, who, after a little hesitation, replied, "Every where." He put the same question to Hannah Holmes. She replied, "God is here."

Tenure of Lands.

17. To-day a respectable chief, Pehow, who calls himself the *i-kane* (friend) of Mr. Chamberlain, gave him a piece of excellent land. Every chief, who holds land, has a right to give it away to a foreigner; but no foreigner is yet allowed to have such a right to the soil, either by grant, or purchase, or any other means, but that the chief, who held it before, or a council of the principal chiefs, or the king, can take it away at pleasure, and without condition, or apology;—and the same principle applies to every subject of the government; and, so long as it exists, it must forbid cheerful industry, and keep the people poor.

Temperature of the Climate.

19. This morning the thermometer stood at 56° in the shade, the lowest degree of heat observed since our arrival. From the 1st of May, 1820, to the 1st of January, 1821, from occasional observations of a thermometer kept by Mr. Hunnewell, in the village, the range has been from 72° to 83° in the house. On the 25th of August the mercury rose to 110° in the sun, but only to 83° in the shade. During the summer, the fresh trades blow at this place pretty uniformly, so that the heat has not been at all oppressive in the house, and but moderately so under the direct rays of the sun. At Kirooah, which is considered one of the hottest places on the islands, the refreshing sea breezes make the summer season comfortable; at least to those, who are not obliged to labor in the sun. The climate appears to be, in general, both pleasant and healthful.

Remains of Idolatry.

20. Again we are alarmed at what we hear with respect to the god of the dance. When Reho-reho was here, he expressed his disapprobation of the manner in which this god had been acknowledged, and refused to allow him an image. The senseless and shapeless stick of wood, which had stood in place of the god of the dance, was removed, his little court laid waste, and the visible offerings suspended. But the king, as we are informed, told the governor of the island, that, if the dancers pleased to acknowledge the Laka in sport, they might do it. To-day we are informed by our pupils, some of whom are obliged to join in the dance, that all the dancers, except those, who belong to our school, acknowledge the Akooah hoodah-hoodab, in order to keep up their attention, and not lose, but acquire skill in dancing; that they eat to the Laka,—they smoke to the Laka,—they dance to the Laka,—they call their ornaments the Laka's; saying, that, if they do this, the Laka will by and by give them good knowledge and expertness to dance well, and those, who refuse to do this, will not become accomplished in the art.

Excursion to Kalow.

March 7. Messrs. Bingham and Chamberlain, passing up through the valley of Hanaroorah, ascended to the high cliffs in the centre of the island, and from a bold precipice, which overlooks a considerable part of the district of Kalow, enjoyed an interesting view of this part of the island, including a wide extent of the Pacific on both sides. The mountains are, in part, clothed with perennial verdure, cheered with the singing of birds, that enjoy perpetual spring; and from these mountains descend rivulets, which water the plains below, and afford convenient seats for mills, factories, &c. Some of the mountains appear to be but stupendous piles of rocks, or masses of stone, exhibiting the appearance of volcanic eruptions in some former age. The path from Hanaroorah to Kalow ascends gradually for seven or eight miles, when you unexpectedly find yourself at once standing on the verge of a precipice, several hundred feet above the level of the sea. Yet you seem to be as far below the pointed summits on your right and left, as when you stood on the beach. Difficult as the passage is, the natives are almost constantly ascending and descending this precipice, from morning till night.—From this precipice, it is said, a considerable army was driven off by Tamahamaha, when he conquered this island, and were dashed to pieces.

This is the principal communication by land, between the southern and northern districts of the island. The low forests, which contain a considerable variety of trees and shrubs, seem to be adapted only for fuel, and for the slight and temporary habitations of the natives.

From the side of the mountain on your right, as you pass up the valley, a torrent of water issues, and descends, it would seem, two or three hundred feet, bounding and foaming down the almost perpendicular rocks. Here, the natives say, is the

residence of the *Akooah Mo-o*, or the *Reptile god*, which resembles a large shark, devours men, and lives in the ground and in the water. Many of the natives have attempted to describe this Akooah, and they generally exhibit a great degree of earnestness and credulity respecting it. All the evidence that appears of the existence of the large reptile, which devours men, rests upon the testimony of a single man, who escaped, however, to tell the story.

The principal reptile, which the island affords, is a small lizard, about six inches in length, inoffensive, but numerous. It is sometimes called an Akooah, and has heretofore been worshipped.

On either side of the path to Kalow, not far from the precipice, which the footmen ascend and descend, lie two stones, which are called Akooah, and are covered with daily offerings of leaves, spires of grass, bits of tappa, &c. laid on by the passing traveller, with the hope of insuring good weather, and good luck in this rough and dangerous path. Some say they are mere stones; others keep up the practice of presenting some little offering to them, when they pass, to prevent rain.

10. Received an interesting visit from Cox, a high chief. Mrs. Chamberlain showed him, by experiment, the use of spinning wheels, both linen and cotton.

[Rikarika, the wife of Krimakoo, having deceased on the 4th, permission was obtained, from this chief minister of the king, to preach a sermon on the occasion of her death.]

11. *Sabbath.* At 10 o'clock, A. M. a considerable congregation were collected in front of the house where Rikarika died, composed of masters and officers of vessels in port, foreign residents and natives; Kikeaanah, Krimakoo, and a nephew of Tamahamaha connected with the deceased, listened to a funeral sermon, and other appropriate exercises. The sermon was preceded by the anthem, "By the rivers of Babylon we sat down and wept, &c." Mr. Bingham preached from Gen. iii, 19; giving a brief view of the creation, fall, death, and redemption of man. Mr. Marin was the interpreter. Krimakoo gave an attentive ear to the first intelligible gospel sermon, which he ever heard.

Examination of the School.

14. Quarterly examination of our school. A respectable number of gentlemen attended, and were highly gratified with the specimens exhibited of important attainments, and with the decorum of the school, which now consists of 30 scholars. The two young men, favorites of the king, under the care of Mr. Thurston, spelled with facility and accuracy, in Webster's 36th table; read intelligibly a paragraph in the New Testament, and exhibited in their copy books very good specimens of plain penmanship. Three youths, G. Holmes, I. Lewis, and Wm. Hainbottle, read the decalogue, and received each a Bible, as a premium. Two of the pupils were able to answer in English correctly and understandingly, all the questions in Watts's first catechism. One of the boys of Krimakoo, Isaac Nick, a native of the North West Coast, besides exhibiting, in common with others, desirable improvement in spelling, &c. gratified the company by some drawings of ships, in which, the gentlemen said, he discovered the taste of his countrymen. He is a promising youth, though not superior to many in the school. The whole examination occupied an hour and a half, to which succeeded a short address and prayer. Pleased with the smiles of Providence on our feeble efforts thus far, we dismissed our precious school for a week.

We had invited and expected the king to attend, but he did not favor us with his company. His brother, the young prince, with some others under the instruction of Thomas Hopoo at Mowee, and about 30 pupils at Atooi, together with those, who have left our family and school, and those, who remain, make, in the whole, about 80 pupils, who have been under the instruction of the mission, the last quarter; and many of them are, we think, exerting a salutary influence in favor of the mission and of Christianity; and may be, with respect to the nation, a little leaven, which shall leaven the whole lump.

15. To-day a royal procession passed our doors from the village of Hanaroorah to the new houses lately erected for the king at Witeete, about a mile eastward of us. Two wives of the king rode in a pleasure waggon, lately purchased of Capt. L. and drawn by the natives. The king marched on foot, followed by a guard of about 200 armed men, and by many unarmed men, women and children. As he passed, he came to our enclosure, shook hands with the brethren, and asked for our handcart for himself to ride in; but unfortunately it had been lent to some of the traders. One of his attendants pointed out to him the house in which Dr. Williams and his patient were lodged, and said to him, "that is the house where the man, who had his arm cut off, was cured." Since that event, we have heard little said about our hostility to England, and we think our attention to an unfortunate British seaman was blessed, as the means of softening prejudices, and silencing unreasonable conjectures and suspicions respecting our design.

Second excursion to Kalow.

16. This morning, Messrs. Thurston and Bingham, with the children of the family, and other members of the school, set off on a walk to visit the district on the opposite side of the island. Reached the precipice, at the distance of seven or eight miles, in the period of three hours, enjoying nearly the same prospect as was described on the 7th inst. aided by a good glass. The descent of the precipice is by a very irregular and rugged path, winding, at first, by a gentle slope, along the side of the impending rocks, and then, by steeper offsets, where the traveller must cling by his hands, and creep from crag to crag, a distance of 150 or 200 feet, ascending and descending, and then passing off in an angle of about 45 degrees, along that part of the mountain, which projects more into the valley, than where you first arrive at the precipice. Down this steep our little company descended, where it would seem impossible for almost any domestic animal to ascend. Formerly the traveller ascended and descended by ropes, at another perpendicular part of the rock, before this singular path was discovered. Having walked about a mile into the valley of Kalow, which is secluded by surrounding mountains, from the rest of the island, being joined by a number of the natives of the valley, our adventurers sat down under a shady tree upon a rising ground. Three of our pupils read and interpreted to the listening natives the first of Mrs. Barbauld's hymns in prose. After singing one of the songs of Zion in this strange land, and a prayer being made, a sermon was preached to this little group of thirty or forty souls,—the first, doubtless, ever heard in this valley. Honooree interpreted, and closed the interview by a prayer in the language of the country.

At two o'clock, P. M. our company, consisting of more than twenty, began to retrace their steps, and at three o'clock, regained the height of the precipice, in safety, but with much toil and sweat. Then, proceeding a little farther, to the place where the four stones lie, that are called gods, we sat down on the grass to a comfortable meal provided by Hannah Holmes, lifting up a prayer for a blessing and returning thanks to Jehovah. Thence we returned home in peace. It was intended to make the excursion instructive as well as pleasant to our pupils, and they seemed to feel a great pleasure in viewing what they saw and heard, as the works of Jehovah, considering even the singing of the birds as expressions of his praise. On the precipice, where the trades generally blow with great force, the thermometer, at 3 P. M. stood at 70°, and on the plain, at 8 A. M. at 79°, and mid-day, the temperature of the running water was 64°.

An exploring Tour.

19. This morning, Mr. Loomis, accompanied by William Beals, set out on an exploring tour to make the circuit of the island of Woahoo, with the design of conversing with the inhabitants at their dwellings, making known to them our object, and collecting information respecting the people and the country.

23. Last evening, Mr. Loomis and William Beals returned. The inhabitants uniformly appeared to be not only inoffensive, but friendly, and pleased to show them kindness when they had the opportunity. In some instances, where the poor natives were unable to afford them the refreshment which they needed, they wept with sympathy for the hungry travellers, and bade them welcome to the best their humble cottages afforded, both by night and by day. They appeared also ready to listen to what they were told of God, and of the precepts of his Law; of the Savior, and the first principles of his Gospel. Some of the natives had learned some passages of Scripture from our pupils, and seemed desirous to learn more. In one or two instances, a large crowd of natives accompanied them some distance to gratify curiosity. Mr. Loomis saw some evidences of what may be called the remaining shreds of idolatry;—a shapeless stone or two, decorated with colored tappa, receiving the continual offerings of grass, leaves, &c. Returning from Wi-ma-ha, they met the chief, Krimakoo, with about 200 men and women, proceeding to the work of cutting sandal wood. He gave them some fish and tara for refreshment.

Population of Woahoo.

From this survey of the island, Mr. Loomis estimates the number of houses on it at about four thousand. Allowing, on an average, five souls to each house, the population would be 20,000; which is, probably, sufficiently high, though former visitors have estimated the population at 60,000. Doubtless the number of inhabitants has been, since the invasion by Tamahamaha, greatly diminished, by war, by a cruel superstition, by vices introduced or encouraged by foreigners, and by pestilence.

Visit to Pearl River.

28. Yesterday, Messrs. Bingham and Thurston attended by some of the scholars, went to Pearl river to see John E-e, a member of the school, and favorite youth of the king, who is sick. They expected

to find him confined to the house; but he was able to walk about a little, and appeared to be convalescent. Finding the walk twice as long as they had apprehended, the brethren were obliged to be absent from their companions, for the night; though, in the good providence of God, they had not before been called to such a separation. Cast upon the hospitality of the heathen, 16 miles from the bosom of the mission family, they spread their mat on the ground for a bed, took an out-rigger of a canoe for a pillow, and laid themselves down to rest, having, in social prayer, commended themselves, their helpers, and the heathen around them, to the care of the unchanging Jehovah, and slept in safety and peace. This morning, they read and expounded the decalogue to about 30 listening natives, at the house of E-e, where they lodged. At another place, on their return, they spoke to about 30, and at another, to about 20, on the great things of the kingdom. As they stopped a few minutes, a man came and sat down near them on the ground, manifesting a desire to see them. He was asked, "Who made the earth?" He replied, "I do not know." "Who made the sun?" "I do not know, but we believe there is somebody up there, that made it." "Who made the moon and stars?" "There must be somebody up there, that made them." He was told, that it was Jehovah, the great God, who made all things; that he was a wise and good God; and that we must worship him. Well," he replied, "you know all about it; we do not know any thing about it." Another, who came to hear, said, "This must be the true God;" and another said, "If this God will bring my father back to life, then I will believe and worship him." It was answered,—"At the last day, all that are dead, will be brought to life." Some said, they should be glad to see that.

The brethren arrived at their peaceful dwellings, just before the setting sun. This journey was fraught with interest; and it is to be hoped, that the word of life dispensed will be attended with the divine blessing. We find here and there a listening ear, desirous to hear more about the great God, and the things contained in the Bible.—The brethren gave the people some encouragement, that, at some future period, they would come again, and talk with them more about Jehovah, and tell them how they might go to heaven when they died, and be happy for ever.

Visit from the King.

April 4. The king and several of his queens called upon us this morning. His majesty inspected our well, cook-house, &c. and pronounced them "miti." Entering the house of Mr. Chamberlain, he threw himself upon a bed, where he lay and rolled from side to side, for about a quarter of an hour. He afterwards visited the other rooms, and appeared pleased with our habitations. At his request, the children were assembled, and rehearsed their sabbath school lessons, consisting of the decalogue, and other short passages of Scripture. Giving us his "aloha," he jumped into our handcart, placing his back towards the forepart, and, in this position, was drawn by his attendants to the village.

[The journal proceeds to a detailed account of the visit of the Russian Ships of Discovery, the substance of which was published in the Missionary Herald for April, p. 111.]

Intelligence from Atooi.

15. We received several letters from the brethren and sisters at Atooi. They mention, that, on the night of the 28th ult. they were aroused by the cry of "fire!" Eleven houses, one of them within 20 feet of the house of the brethren, were consumed. The sisters seized their little ones and ran out of their dwellings, while the brethren removed the property from the house, as it was thought impossible to stop the devouring element. When the house that stood next theirs took fire, it seemed that all must be lost, but, at the instant, the arm of the Lord was extended for their deliverance,—the wind changed and carried the flames in an opposite direction. "Our good father, (Tamoree,) say the brethren, "took the part of a father. He ordered out his men, with their spears, to guard our property from the natives; and, although every thing was carried out of the house, not the smallest article was lost." The house of George P. Tamoree, with all his property, excepting his clothes, was consumed.

The brethren speak of the king in very favorable terms. Though formerly a great drunkard, he has now left off drinking spirits. He said to brother Ruggles, "Suppose you put 4000 dollars in one hand, and a glass of rum in the other;—you say, you drink this rum, I give you 4000 dollars,—I no drink it. You say, you kill me,—I no drink it."

Arrival of George Sandwich.

20. By the brig Arab, Capt. Meek, which arrived very early this morning, we received a number of letters from America. One from the Treasurer of the American Board, gave us the information, that George Sandwich had sailed from Boston, in the ship

Paragon, Capt. Brown, for these islands, to act as an assistant missionary. We had scarcely finished reading this letter, when the Paragon hove in sight. We soon had the pleasure of welcoming Sandwich to our habitation. He is the bearer of a considerable number of letters from our friends in America. We trust that He, who has kindly watched over him, while crossing the tempestuous ocean, will preserve him from the vices of this land, and make him the instrument of doing much good to his benighted countrymen.

Friendly attentions of the King.

May 4. The king called on us this morning, examined our new house, the cellar, &c. and said it was all "miti." Being asked if he should like to have a framed house built for himself, he replied in the affirmative, but intimated that he might, perhaps, have trouble about the pay.

He was much pleased with the proficiency of the two young friends, whom he patronizes in the school, particularly with the hand-writing of James Kahoahoo, and lamented, in strong terms, that he had not himself continued his studies. He said he was ashamed to begin again. As he left us, he took occasion, from the appearance of rain, to say, "You must not pray for rain now, as I am going to have a grand hoodah-hoodah." Thomas Hopoo told him, Jehovah would send rain when it was best.

6. *Sabbath.* A full meeting. Mr. Thurston preached from 2 Cor. v, 17, "Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." It is pleasant to see so many disposed to attend our meetings on this holy day. We hope the word preached will become a savor of life unto life unto some. Our Sabbath-school is weekly becoming more interesting. Some portion of Scripture is usually read and interpreted, after which, they recite in concert, their lessons, composed mostly of passages of Scripture translated into their own tongue. The school closes with prayer, either in English, or Owhyhee. A number of gentlemen, officers of vessels, were present, and were highly gratified.

[On the 7th, a little orphan babe, sick and friendless, was taken into the family of Mr. and Mrs. Loomis. The babe excited much interest among the missionaries, as will soon be perceived.—The following passage from the journal reminds us of the prophet's strong language to Zion, when she said, "The Lord hath forsaken me, and my Lord hath forgotten me;"—"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee." Isa. xlix, 14, 15.]

In this land, there are many infants, that are left with as little care as was this child: nay, mothers sometimes destroy their little ones, to save the trouble of taking care of them. Formerly, when sharks were worshipped by a particular class of the natives, infants were often sacrificed, by throwing them into the sea, to be devoured by the monsters.

12. Thomas Hopoo made an interesting visit to the king and several chiefs, and conversed with them respecting the laws of the great Jehovah. Whenever we converse with this people respecting the Christian religion, it is very rarely the case that any objection is made to it. Many are willing to hear about the Christian's God.

June 13. The schooner Eagle, just returned from Atooi, in endeavoring to get within the harbor, ran aground. She was got off, however, without much difficulty. The entrance of the harbor is very narrow, yet vessels of 500 or 600 tons burden may come in with safety, in good weather.

Examination of the School.

14. The fourth quarterly examination of the school. A number of gentlemen were present. Mr. Jones, the American Consul, was one of them. Kahoomanoo* came in during the examination, and appeared to be pleased. The school appeared to pretty good advantage. The greater part of the scholars are now able to read in the Bible. Some have made good improvement in the art of writing. On the whole, their progress during the last year, has exceeded our most sanguine expectations. Could our patrons and friends have witnessed the examination to-day, and heard some of our pupils read in the Bible intelligibly and understandingly, and a few, it is to be hoped, with feelings of gratitude and obedience, we believe they would say, we have not labored in vain. The prospect of more extensive usefulness is brightening, and we have good ground for believing that a great and glorious harvest of souls will be gathered from this now wretched, degraded and miserable people. It was mentioned, that a Report of the

* In former communications this name was written Kaamanoo. It should be remembered, that the orthography of the language is not yet settled. Kahoomanoo is the most honored widow of Tamahamaha, and possesses great influence. *Editor.*

school would be prepared and read to-morrow evening; also a Report of the orphan school fund.

15. This evening, in connexion with our weekly meeting, the first Report of the school, and of the orphan school fund, was exhibited. A number of gentlemen were present, who have contributed to the support of the orphan children now in the family.

16. A visit from Captains Ebbets and Davis, this afternoon. They took tea with us, and kindly offered to do what they could to obtain donations for the orphan school, expressing their approbation of the object, and their high satisfaction in the Report, which was read last evening. Hitherto the paper, containing the names of those, who have made donations for this object, has been in the hands of our friend, Mr. Hunnewell. At the offer of Captains Ebbets and Davis, they will take it, and, it is presumed, they will obtain more than could otherwise be obtained for the support of these children of want.

17. Mr. Chamberlain sick with the dysentery. His loss from the domestic concerns is severely felt. May we suitably revere the hand of God, in all our sicknesses, trials and afflictions; and may they tend to detach our hearts and affections from earth, and fix them on that blessed world, where sickness, and pains, and afflictions, are unknown, and where sin, the cause of all our evils, can never enter.

18. Messrs. Thurston and Loomis made an excursion into the country to-day, and procured a number of young trees, which we have transplanted into our door-yard, for the benefit of the shade.

Sickness in the Mission Family.

20. Mrs. Loomis ill,—threatened with the dysentery. Thomas Hopoo no better. Several others of the family are in a feeble state.

21. Mrs. Bingham, after superintending the concerns of the family one week, in its present afflicted state, is taken ill. These afflictions we receive from the kind hand of our covenant God and Father. "Whom the Lord loveth he chasteneth; and scourgeth every son, whom he receiveth." May our afflictions be sanctified, and then they will be counted among our choicest blessings.

23. Still we continue to feel the scourges of the rod. Mr. Bingham and George Sandwich have been threatened with sickness. The health of Mr. Ruggles is feeble. Mr. Chamberlain is better, and Mrs. Loomis is convalescing. But our fears are alarmed for Thomas Hopoo, as he finds no relief from his disorder, but continues to grow worse. We hope that the Lord has something more for him to do among his perishing countrymen. We know, however, that the Lord will do right, even should he take him from us, in the commencement of his labors.

24. Mr. Thurston watched with Hopoo, last night. This morning he appears much better, and it is hoped his disorder has received a check, and that, with careful attention, and the divine blessing on the means used, he will be preserved to us still longer, to labor in this vineyard of the Lord. Mr. Bingham continues ill, and unable to preach in his turn. How frail is man! How soon we wither and die at the touch of the Almighty!

25. The house, in which we have usually had public worship, is too small to accommodate those who attend; and it is apprehended, that no part of our framed dwelling house will be sufficiently commodious for the purpose.

26. The health of the family is considerably better. Hopoo is recovering. The little orphan babe is, however, very unwell.

The little Orphan Child.

27. This morning, we called in Dr. Holman to visit the orphan child. It is very weak, and we have little hope of its recovery. The doctor supposes it to have the dropsy in the head.

Mrs. Thurston takes charge of the scholars, who have been under the care of Mrs. Bingham, in number 15, six of them have finished reading the Gospel of Matthew, which has been daily expounded to them, with great care, for several months past, while they have listened with pleasing attention. They make a very interesting school. One class reads twice a day in the New Testament, which is explained, as usual, at the time of reading. About half the scholars at the station still remain under the care of Mr. Loomis.

28. Dr. Holman called again to visit the sick babe. It is evidently sinking.—This has been the warmest day we have yet had at the islands, the mercury rising, in the shade, to 86°.

29. Last night, between 10 and 11 o'clock, the little distressed orphan child died. The funeral has been attended this afternoon. We endeavored to make it an instructive lesson to us all, especially to the children of the family and school. After the prayer and address, the following hymn, composed for the occasion, was sung.

Lines occasioned by the death of the little Orphan Child.

How great the condescending love
Of Him, who rules the skies;

When, on his mission from above,
He hushed the Orphan's sighs.

His holy arm would oft caress
The feeblest infant race;
Oft deign'd his holy lips to bless,
When faith implor'd the grace.

While friendless infancy complains,
Compassion fills his eyes;
Still on a throne of love he reigns,
Still hears the Orphan's cries.

He sends his messengers of peace,
Where man in darkness lies,
To heal and guide his sinking race,
And hush the Orphan's sighs.

Sweet Charity obeys his voice,—
Swift to the sufferer flies,—
Too late she heard its plaintive notes,
Death hush'd the Orphan's sighs.

Most of the mission family, with the children of the school, followed in procession to the grave. We told the children, that we should leave it there, till the morning of the resurrection, when all the dead would hear the voice of the Son of God, and come forth, some to life eternal, and some to shame and everlasting contempt. We exhorted them to prepare for death and the day of judgment, when all would be acquitted or condemned according to their characters. Those, who were good, would be happy, and those, who were bad, would be miserable for ever.

(*To be continued.*)

The journal of Mr. Bingham, written while he was at Atooi, (which we shall commence next month,) confirms what we said in our May number, as to Tamoree's resignation of his authority; but states, in addition to our former knowledge on the subject,—that Reho-reho *refused to accept his resignation*. This is very pleasing intelligence, as there seems to be good reason for believing Tamoree to be a liberal, warm, and somewhat enlightened friend and patron of the missionaries. When Reho-reho returned to Woahoo, Tamoree went with him; and was, soon after his arrival, married to Kahoomanoo, the honored widow of Tamahamaha; having, for a sufficient cause, previously dissolved his connexion with Tapoolee, his former queen. This new connexion must necessarily increase his influence and power with the people, and with Reho-reho; and the mission will, we trust, derive advantage from it.

The fact stated in the journal, that Tamoree was once a drunkard, but is now temperate, affords ground for hope, that Reho-reho, —who is by no means destitute of native good sense, and of a susceptibility to mild and judicious influence,—will also reform; and, coming within the attraction of divine truth, will draw after him, like Pomare, the great body of his people. The grand desideratum with the missionaries, is, to obtain for their message the *hearing ear*. This being secured, an *understanding heart* will, in a multitude of cases, be quite sure to follow. In all countries, but especially in countries which are uncivilized, the example of chief men goes very far. It is easy to see, that if the king of the islands should attend diligently on the instructions of the missionaries, his subjects, to a great extent, would do so too. The truths of the Gospel, which always have been, and always will be mighty through God, would thus be brought to act upon them with great and increasing energy; and Woahoo and Atooi might soon become like Taheite and Eimeo.

Indeed, the prospects of this mission were, at the last dates, more encouraging, although the mission had been established less than two years, than were the prospects at the Society Islands, after the missionaries had labored there more than 10 years. To God belongs—to Him be all the glory.

The schools at Woahoo and Atooi are greatly prospered. The children are affectionate and docile. The seed is sown, and the soil seems to be prolific. They are all taught the fundamental truths of the Gospel; and no one objects. Indeed, these blessed truths are inculcated in every school under the patronage of the Board; and, so far as we know, at every school among the heathen, which has been instituted and is instructed by Protestant missionaries.

The voyage to the Society Islands, was postponed by Tamoree; for reasons which he deemed sufficient, and which, in a very friendly manner, he stated in a letter to the missionaries.

On the whole, we were never more convinced, that the Sandwich Islands present an important field for missionary labor. It is important in respect to seamen of different nations, multitudes of whom go there every year. It is important in respect to the adjacent continents and islands. It is central; and from it heralds of salvation may go to the tribes and nations in the north-western and western parts of America, in the north-eastern and eastern parts of Asia, and on the numerous islands of the Pacific. Should divine providence bless the labors of the missionaries,

it will probably be found expedient to establish a missionary school there, to which natives may be brought from the several regions, and in which they may be fitted for usefulness to their countrymen.—And why may not missionaries to the neighboring continents and islands, be raised up from the youth of Owhyhee, Woahoo and Atooi? Are there no more Obookiah's there. No more, with hearts as warm, minds as strong, and resolutions as inflexible, as he possessed? We believe there are many such; and that the enjoyment of the same privileges, and of the sanctifying, enlightening, elevating influence of the same religion, will yet bring them forth for the enlargement and glory of Zion.

PALESTINE MISSION.

JOURNAL OF MR. PARSONS, FROM THE TIME WHEN HE LEFT JERUSALEM.

It will be remembered, that our number for February, contained the journal of Mr. Parsons, while at Jerusalem. This continuation, or rather, (as it probably is,) this completion of his journal, was received since our last number was sent to the press. We request our readers to go through with it, before they read the letter from Mr. Fisk, which follows.

May 8, 1821. At six in the morning, left the holy city Jerusalem, and arrived at Rama a little past mid-day. At the Greek monastery, I was received with every expression of friendship. After some refreshment, set out for Jaffa, and arrived before sunset. Saw by the way very extensive and neatly cultivated fields of tobacco, vines, cotton and grain. At Jaffa gate I was stopped by two Turkish soldiers in front of several cannon. One Turk stood at my right hand, and another at my left, with pistols and swords. After waiting for half an hour, orders came from the governor for permission to enter the city. The English Consul received me into his family, and invited me to tarry a few weeks, for more decisive information concerning the present disturbances. In the evening, visited the family of the Russian Consul, and found it in a most distressing situation. A few hours previous to my arrival, the Consul fled secretly from the city, and set sail for Constantinople. This he did, they informed me, to save himself from the bloody knife of the Turk.

Embarks for Scio.

9. I found a vessel bound to Scio. Agreed with the Captain for a passage, at less than half the sum, which I was obliged to give for a passage from Smyrna to Jaffa. At sunset, left Jaffa, in company with the presiding priest of the church at Gethsemane, and a multitude of pilgrims. The report that the Russian Consul at Acre had been beheaded, excited a general alarm, and the pilgrims were glad to escape from imminent danger.

12. Early in the morning, arrived at the port of the ancient Paphos, Cyprus, two miles from the house of the Greek bishop. In consequence of contrary winds, and especially in consequence of sickness among the pilgrims, we were permitted to refresh ourselves on shore for the day. The bishop, hearing of our arrival, sent bread, cheese and wine for our refreshment.

13. Slept the last night under a hovel, upon a bed of bean pods. The weather is delightful, and the fields of grain are ripe for the harvest. Every object around us, the fragrance of flowers, the choice variety of fruits, the singing of the birds, the salubrity of the air, is calculated to excite our praise and gratitude.

Conversation with a Greek Priest.

15. Had some profitable conversation with the Greek priest who accompanied us. I requested him to prove from the Scriptures the articles of his creed; such as the duty of offering prayers to the Virgin Mary, praying for the dead, &c. He declined, and appealed to the Fathers. He added, "The Bible is not capable of affording instruction without the aid of the holy Fathers." But in what a deplorable situation, I replied, does this place the greater part of Christians! They must search a thousand folio volumes to learn their duty. Where is there one out of ten thousand, that would not die in ignorance of the will of God?

17. With regard to confessions, the Greek priest said, "If a man commit a great offence, he must go to the bishop, tell his fault, and then supply the church with candles and oil, and give of his substance to feed the poor." Not a word said about repentance towards God, and faith in the Lord Jesus Christ.

19. Off Castello Rosso. The captain went on shore, and tarried an hour. He informed us, that the Turks designed to apprehend our vessel; but he escaped. The Christian population of Castello Rosso have a prevailing influence.

20. A memorable morning. Soon after sunrise, we observed a vessel before us with a flag perfectly black, with the exception of a white cross in the middle, and a red crescent beneath it. We were soon hailed and ordered to lower sails. The captain of the vessel, with a number of sol-

diers, visited us, ordered our flag to be taken down, and then, with the utmost contempt, trampled it under feet, pronouncing a curse on him, who should raise it. "We do not take your vessel," said they, "nor do we wish to molest Greek pilgrims, but we seek the blood of Turks. They have executed our patriarch and our bishops, and we are determined to stand in defence of our lives, and of our religion. All the Greeks in the Morea and on the islands are in arms. If you are arrested by a Turkish vessel, you must expect immediate execution." It is impossible to describe the consternation, which prevailed among the pilgrims. The women, especially, lifted up their voices and wept. From our vessel they went in search of another vessel of pilgrims, which accompanied us from Jaffa. There they found two Turks and about 30 Jews. They were all arrested and put in confinement. The Turks were to be beheaded immediately, but the Jews reserved for trial. The pilgrims stood on deck to see the dreadful scene, but we were soon at too great a distance to witness the execution. During the day, we observed many other vessels with a similar flag.

21. Preparations were made on deck for self-defence. The cannon were loaded, and the mariners supplied with arms.

Providential Escape.

24. Passed Rhodes on the west side. Towards evening, made a short tarry in the port of an island near Rhodes. Here our vessel was almost miraculously preserved. We were driven, by some imprudence of the sailors, within a few feet of a bed of rocks, and, for some time, it appeared impossible to escape shipwreck. The pilgrims, seeing their danger, began to make the cross, and to offer prayers to the Virgin Mary. Not like the dying Stephen did they commit their spirits into the hands of the Lord Jesus.

27. Wind against us. At ten o'clock, came to an anchor in the port of Stamphalia. Towards evening, visited a monastery, and united with a few Greeks in their evening worship. Two vessels arrived, one a prize from the Turks. The Turks, seeing a Greek vessel of war sailing toward them, fled to the shore, and left their vessel without the least effort to defend themselves.

28. Visited a school, and distributed fifty tracts among the scholars. I have never observed so great a desire to receive religious books, and never had more pleasing evidence that they would be read with attention. "Send us books," was constantly repeated in my presence. "We want a supply for our families,—for our children." I gave them some encouragement, in case the war ceased. How many plead for the word of life, who live and die without it!

June 1. A vessel approached us, when our captain, the Greek priest, and myself, were summoned on board the ship of war. I forgot to take my passport with me. The captain of the ship of war ordered it to be brought, and, after examining it, said it was sufficient. He assured me, that I could not enter the port of Scio, nor the port of Smyrna;—that the school at Scio was closed, and that Professor Bambas had fled, just in time to save his life. Thus disappointment is added to disappointment.

2. Arrived at Samos, and was invited to take a room in the house of the English Consul, Mr. Spathi. This invitation I most cheerfully complied with, as it might afford a quiet retirement for study.

Important Reflections.

A voyage to and from Jerusalem, in company with pilgrims, is attended with many things unpleasant; but, without doubt, affords the best advantages for giving instruction, and for gaining an extensive influence. For more than two months, I have resided with pilgrims on their passage to and from Jerusalem. I have been with them, as one of their number, read to them the holy Scriptures, conversed with them upon the nature and importance of renewing grace, and of constant preparation for the coming of Christ. Not in one instance have I been interrupted by improper conduct. During the whole passage, I perceived not a smile of contempt towards the Word of God. Generally there was a pleasing attention. The effect of reading the Scriptures upon several of the pilgrims was very apparent, and very salutary. They understood what they read, and repeated to me the substance, with great correctness. These impressions may soon be effaced, and they may, by the blessing of God, result in a saving conversion to the truth. Of this I am sure, that wherever they wander as pilgrims on earth, they will be commended to God by many, who wait for the redemption of Israel.

The reading of the Scriptures is, perhaps, the most effectual method of doing good at Jerusalem. In this respect, the time from Christmas to the Passover, is invaluable. Multitudes, and among them men of influence and literature, from almost every part of the world, are literally assembled in one place; and the information they receive will be communicated to thousands of souls. This station I view as one of the most important that can be selected, and one, which cannot be relin-

quished, without great criminality on the part of the Christian community.

Various Notices.

4. An interesting young man called upon me at my room, and an hour passed in conversation upon the nature of the new-birth as distinct from baptism, morality, or external sanctity.

7. Visited the French Consul, and dined with him. He spake decidedly in favor of the efforts, which are making to distribute the holy Scriptures in the common Greek. Few, he remarked, understood the Testament in the ancient language. This remark is made by every intelligent Greek, and still the church service, the prayers, the singing, the reading of the Testament, are in the ancient language. Thousands attend service for years, and remain almost as ignorant of the Bible as the heathen.

9. Visited the Greek bishop of Samos. He was too much engaged in public business to devote much time to conversation. The day was devoted to a review of the troops stationed for the defence of the island. After the soldiers were arranged, the bishop and priests read prayers for more than an hour. Returned to the house of the Consul, and found a young man waiting for me. He made inquiries with regard to the Lancasterian system of education.

18. A respectable gentleman, directly from Rhodes, informed us, that sixty pilgrims had been beheaded at the port of Rhodes. Very probably, among them were some, to whom I have read the holy Scriptures, and who are, in this awful manner, called to give an account.

25. A Greek priest of some distinction gave me the following statement, with regard to all the churches and monasteries of Samos. Monasteries on the island, 15;—monks, 100;—churches, 300;—priests, 150,—villages, 38;—in Vati, the principal village, are 1000 houses, and 8 churches.

Removes from Samos to Syra.

28. I have been advised to take a short voyage without delay, as the best means of restoration to health. A vessel is now in port, bound to Tino, and I have engaged a passage, with the expectation of sailing in the morning.

29. At an early hour, left Samos in a Genoese vessel. Made but little progress on our voyage during the day.

30. A little past noon, came in sight of the principal village of Tino. In consequence of a violent wind, we could not enter the port, and the captain directed his course for Syra, an island distant from Tina 18 miles. At 3 o'clock, came to an anchor in the port of Syra.

Syra, July 2. Dined with the English Vice Consul of Syra. The captain of the Genoese vessel, in which I took a passage from home, concluded to set sail for Smyrna, instead of returning to Tino. For this reason, I accepted of the invitation of the English Consul to reside in his family, till the vessel returned with information from brother Fisk. Syra is under the special protection of the French flag, and affords a safe retreat from the noise and alarms of the present war.

10. With regard to the fruits of this island, we have already ripe for use, apricots, plums and pears. In a few days there will be an abundance of figs and grapes.

Interview with a Catholic Priest.

15. Accompanied the Consul to a Catholic church, to hear a sermon from the bishop. We arrived at an early hour, and were invited into the apartment of one of the principal priests. Immediately was introduced the subject of the "Catholic catechism for children." The inquiry was made, why the second commandment was omitted, and, to make out a full number, the tenth divided into two? He replied, "What you call the second commandment, is only a part of the first, and the tenth contains two distinct subjects, and should be kept separate. Besides, in forming our catechism, we designed to give only the substance." I assured him I was not satisfied with this explanation, and that, in forming a book for youth, the commandments should be presented word for word as they are in the Bible.

After this, the subject of Bibles was introduced, and with pleasure I heard him remark, that the Italian translation, made by Antonio Martini, a Catholic priest, was without an error. At ten o'clock we were called to the church. The bishop, after a few prayers, took a seat a little elevated above the assembly, and read the 20th verse of the 5th chapter of Matthew, first in Latin, and then in Greek. Closing the Bible, he began a discourse, in modern Greek, upon the religion of the Pharisees; and inquired if there were not many, at the present day, whose religion consists in forms, and not in the heart. After sermon, about 20 children were presented to receive the sacrament of the holy oil. The bishop, dipping his thumb in oil, laid it on the forehead of the child, and pronounced the name of the sacred Trinity. I have inquired of several priests concerning the import of these ceremonies. They reply, "It is the regulation of the church."

Tract for the Pilgrims.

28. Passed the day in preparing a tract to be called "The Holy Week," for the use of pilgrims of all denominations at Jerusalem. It is to contain a scriptural account of all the transactions of our Savior during "the holy week." It is to be merely extracts from a work highly approved by the Catholics, with this difference, that the characters are changed from the Roman to the Greek. This tract may be approved by Catholic pilgrims, which will render it more acceptable to pilgrims of all denominations.

30. After much deliberation as to the most prudent method of passing the summer, I concluded it was duty to dismiss my interpreter, and reside alone in the family of the English Consul. This arrangement will greatly diminish my expenses, and give me a better opportunity to pursue my studies. As soon as the heat of the season is past, I hope to set sail for Palestine, and till then, shall have no occasion for an attendant. In the morning made known to George, my interpreter, my intention, paid him in full for his services, and dismissed him.

Aug. 3. Yesterday visited a Catholic priest, who has been employed in the family of the French Ambassador at Constantinople. His remarks, respecting the objections of infidels to the Scriptures, were judicious and instructive. "They arise," he said, "from two facts, ignorance of the geography of the country, and of the customs of the people."

12. *Sabbath.* Passing through the streets of the village, on my way to the Catholic church, I observed every article of provision offered for sale, as on other days.

16. A priest inquired of me, in what respects the Testaments of the Protestants differed from those of the Catholics. This led to a long conversation on the subject of an extensive distribution of the holy Scriptures. We have, I remarked, the ancient Greek Testament,—the Catholics have the same; we have the Italian Testament, translated by a Catholic priest,—you have the same, and pronounce it to be a correct translation from the Latin; we have the Arabic Psalter,—the Catholics approve of this translation. Now here are three books, which Catholics, Protestants, and Greeks receive as parts of the Word of God.

17. Found a part of a modern Greek Testament in the room of a Catholic priest. We read several chapters together, and compared them with the London edition of the Greek Testament. He remarked, "There is no difference. The one approved by the Catholics, and the one approved by the Protestants, are without errors."

[Here the journal was interrupted by the severe and dangerous sickness of Mr. Parsons, of which a brief account was published in our April number, p. 111.]

Reflections on the two past years.

Nov. 3. Two years to-day, since we sailed from Boston.—Two years of repeated afflictions; and yet, in view of what has been done for us, we are constrained to say, two years of loving kindness and of tender mercy. If we have not realized all that could be wished, we have received greater encouragement than we feared. The exertions, which have been made in the distribution of tracts and of Testaments, we trust, will not be in vain. The opportunities, which have been given us for serious conversation upon the essential doctrines of the Gospel with many immortal beings, demand our gratitude and unceasing praise. We rejoice in view of the past, and we trust, through the prayers of many, that we shall see greater things than these.

Sails for Smyrna.

21. At an early hour this morning, with a gentle breeze in our favor, set sail from Syra for Smyrna. The weather was delightful beyond any thing we had seen for months. Thus, after a delay of more than a month, and after frequent disappointments, the path of duty was made plain. The accommodations on board the vessel are excellent, and a very warm apartment is appropriated exclusively for my use during the voyage.

22. Off Tino,—wind in our favor,—several vessels in sight. In the morning, supplied the officers of the vessel with religious tracts in the French language. They read them attentively, and the clerk of the ship was much interested with the tract called, "Short method with Deists." He is a Catholic, but he remarked, "Christians of all denominations must approve of this. It is well calculated to do good in this country." He accepted of a copy, which I had with me for the purpose of perusing it frequently. At evening, were prayers on deck. The sailors were all arranged in order, and, with much solemnity repeated the Lord's prayer, the ten commandments, and offered prayers to the Virgin Mary. But the same officers, who led the prayers of the evening with the utmost external sanctity, during the day, repeatedly denounced the most dreadful curses on the sailors. Surely this people draweth near to God with the mouth, while the heart is far from him.

Scio, 26, Sabbath. The President of the principal Catholic monastery in Scio called upon me, and in conversation said,

"We permit women only to read the Testament in modern Greek and in Italian. If the priests have it, they will not study the original language. And besides, if every man reads the Testament, every man will form his own opinion, and thus render ineffectual the institutions of the priests."

29. Early this morning left the port of Scio for Smyrna. The wind unfavorable, but the cold moderate. An Italian traveller took passage with us, and passed his leisure hours in reading religious tracts, which I presented to him.

Arrives at Smyrna.

Dec. 3. At 6, set sail for the port, and at one o'clock, brother Fisk arrived on board the ship. In view of the afflictions of the past year, our meeting was rendered deeply affecting to us both. May it tend to quicken us in our work, and prepare us for more vigorous exertions in the cause of Christ. Passed the night with brother Fisk at the house of Messrs. Vanlennep, and united together in observance of the monthly concert.

4. This afternoon took the room in the house of Mr. Werry, the English Consul, which was occupied by the late British Chaplain. On the 14th of December, 1820, I left the same room for a voyage to Jerusalem. On the 4th of December, 1821, I took up my residence in the same apartment. The year is past, and my first mission to the holy city is sealed up to the final judgment.

Most of our readers have probably heard, by this time, that the devoted missionary, who penned the foregoing journal, is now no more on earth. From Alexandria, in Egypt, on the 10th of February, after having enjoyed the privilege of standing on the ground once pressed by the feet of his Redeemer, his spirit ascended to behold the face of that same Redeemer, in glory everlasting.

LETTER FROM MR. FISK TO THE CORRESPONDING SECRETARY, RESPECTING THE SICKNESS AND DEATH OF MR. PARSONS.

Alexandria, Feb. 10, 1822.

Very dear Sir,

I HAVE written to you twice, since we arrived at this place. In my last I stated the opinion of the physician, that brother Parsons would probably never enjoy perfect health in this climate; though he said, without hesitation, that he would recover from his present weakness. So we all hoped and believed, though I apprehend brother Parsons had less hope of it, than any one who knew him.

His symptoms continued favorable, till day before yesterday; and our hopes were rather brightened. Then his diarrhœa returned, though not severely; and the physician said it would be easy to cure it. Yesterday it was worse, and he was weaker than I had ever seen him. My apprehensions respecting a fatal termination of his disorder, were greatly excited. He conversed on the subject with his usual serenity, referring the event continually to the will of God, as he has always been accustomed to do. Last evening, we spent a most precious hour in reading the Scriptures, prayer, and conversation. We read John 14th, and conversed some time about the 27th verse. "Peace I leave with you," &c. After conversing about an hour, I told him it was necessary that he should stop and take some rest. He replied, "I feel as though I could converse two hours longer. You don't know how refreshing these seasons are to me." He then fell asleep, and I sat down to write. I soon heard him saying in his sleep,—"the goodness of God—growth in grace—fulfilment of the promises—so God is all in heaven, and all on earth."—After sleeping a while, he awoke; and seemed about as usual at that hour. I proposed sitting by his side through the night; but he insisted on my going to bed; said he felt as though he should have a very quiet night; and as his attendant always slept near him, and awoke at the least word or motion, he urged me to retire to rest. About 11 o'clock I bid him good night, and wished that God might put underneath him the arms of everlasting mercy. He replied, "The angel of the Lord encampeth round about them that fear him."

These, my dear Sir, were the last words that I ever heard that beloved brother speak,—the last, that I shall hear him, until I hear him speak in the language of immortality. Twice, while I slept, he awoke, and told Antonio, his servant, that he had slept very quietly, and felt easy and well. At half past three Antonio heard him speak, or groan, and started up. He saw something was the matter, and called me. I was by the bed side in a moment. O what a heart-rending moment was that! He was gasping for breath, unable to speak, and apparently insensible to all around him. I stood by his side and attempted to revive him, but in vain. I sent in haste for the physician, but did not obtain him. Nor do I suppose it would have been of any use whatever, if he had come. It was evident, that he was dying. I attempted to commend his departing spirit to that Redeemer, on whom he had believed. I press-

ed his hand, and kissed his quivering lips, and spoke to him; but he gave me no answer,—not even a look, or a motion. He took no notice of me, or of any thing around him. His appointed time had arrived. He continued to breathe till a quarter past four. Then the muscles of his face were knit together, as if he was in pain. It was the dying struggle. It was the dissolution of the last ties that united soul and body. It was the soul breaking off its last fetters. His features then became placid again. His breath stopped. His pulse ceased to beat. His soul took its immortal flight.

After the first pang of separation, I stood pensive by the corpse, thinking of the scenes which were opening to his view. O what glories! O what glories!

I turned my thoughts to myself, and found my heart sink and faint. But I have not room here to describe the emotions, that agitated my breast.

A little while after, as there was no person with me who understood English, I read a chapter, and prayed in Greek with Antonio, and then we dressed the body for the grave.

Early in the forenoon, Mr. Lee, the Consul, called on me, and kindly offered to see that all necessary arrangements were made for the funeral. He said, that in this climate it was necessary to bury soon, to prevent putrefaction. On this account he thought it necessary that the funeral should be to-day. Four o'clock was accordingly appointed. All the English gentlemen resident in the place, six or seven in number, the captains of several English ships, and a great number of merchants, principally Maltese, attended the funeral. The consul walked with me next to the coffin, and the others, 60 or 70 in number, followed in procession to the Greek convent, where the few English who reside here, bury their dead. At the grave, I read some verses from Job xiv, Ps. xxxix, 1 Cor. xv, and Rev. xxi, xxii, and then made a short address, and closed with prayer. We then committed the dust to its kindred dust, there to await the archangel's trumpet.

To me the stroke seems almost insupportable. Sometimes my heart rebels; and sometimes I hope it acquiesces in the will of God. I desire your prayers, that I may not faint when the Lord rebukes me.

With a heart overflowing with grief, I subscribe, yours affectionately,

PLINY FISK.

This simple and affecting narrative of the closing scene to the labors of that faithful servant of Christ, whose early departure we are now called to mourn, will excite the liveliest emotions in the friends of Zion. Most tenderly will they sympathize with that beloved missionary, who was thus suddenly deprived of his true yoke-fellow, and left alone in a land of strangers; and with no less tenderness will they mingle their tears with those of the beloved parents, who, for reasons such as in this world we can seldom fully comprehend, have been called to this afflictive loss.

We would, however, remark,—that the language of this, or of any similar providence, is not that of discouragement. He, to whom all power in heaven and on earth is committed, has certainly more regard for Zion, and for the attempts, however feeble, which are made, in obedience to his command, to render her the joy of all lands, than the most holy of his saints can ever have; and will by no means suffer a permanent injury to befal her. In this truth, we find the common refuge of God's people, in every age when the Church has been afflicted.

MISSION AT BOMBAY.

EXTRACTS FROM THE JOURNAL OF MR. HALL.

March 17, 1821. The return of the Holee, an annual holy-day, and one of the greatest abominations among the Hindoos, is now filling every street, day and night, with the confused din of music, and shouts of the most degrading revelry. Business has been, for several days, almost entirely suspended. It is with difficulty that our schools are continued.

I have addressed people in various parts of the town to-day. In one place the number was considerable.

Interview with Mahommedans.

18. *Sabbath.* Meetings to-day as usual; and this evening I have held a second conference with a company of respectable Mahommedans. Some time ago, I distributed among them several copies of Matthew's Gospel, which they have read. The other day, as I was passing that way, they invited me in, for the purpose of conversing on religious subjects. They brought foward the Gospel, and a book of their own, which they said contained all the prophets. They began with our Savior's conception, and, as Matthew's account of it did not agree with their own, they wished me to reconcile the two. I told them I should not undertake to reconcile the Christian Scriptures with the Coran; that if the Bible was true, the Coran was false; and if the Coran

was true, the Bible was false; both could not be true. I desired them to search out the true one. "Do you think, then," said they, "that the Coran is false?" "Certainly," I replied. "What are your reasons for thinking so?" I told them,

1. That Mahommed was a mere man, and wrought no miracles to prove that he was sent of God; and, therefore, there was no reason for believing that he was a true prophet.

2. He and his followers propagated his religion, not by persuasion, but by warfare, and that too, on the principles of covetousness, lust, ambition, and revenge; which were in accordance with all the depraved passions of man; and in direct hostility to all the precepts of the pure religion of Christ, which is holy as God is holy, and requires all men to be holy and harmless as its divine Author.

To this they listened with unexpected calmness and patience. But as I concluded, their chief speaker replied, that it was not altogether by warfare that Mahommed propagated his religion, but that he wrought many miracles. At one time he called on the people to embrace the faith; but they required a sign that he was sent from God,—and, at his word, the moon was rent in twain before their eyes.

I objected, and told them that he disclaimed all power of working miracles, and that the Coran recorded no miracles of his. I desired them to inquire of their most learned men, and learn whether I had not stated the truth. They engaged to consider the matter, and wished me to call again, which I engaged to do. The general spirit, with which the conference was conducted, was very pleasing.

Addresses a company of Hindoos.

19. Addressed a company of Hindoos, who were assembled for the worship of one of their idol gods. I exhorted them to repent and turn to the worship of the true God. They listened silently, and, as I thought, showed some symptoms of shame and compunction. Surely, when these captives are set free from the adamantine chains, which now so firmly hold them in servitude to satan, the triumph will be peculiarly glorious to our King and Savior.—To-day I have been employed in writing an address to the Mussulmauns, in Hindostanee. The scope of it is, "Christ contrasted with Mahommed."

Second Interview with the Mahommedans.

20. Called, as I promised, at the place where I had a conference with a company of Mussulmauns. They still maintained, that Mahommed wrought miracles. I pointed out to them several chapters in the Coran, where he disclaims all power of working miracles. I desired them to examine farther, and inquire after the truth. I lent them a manuscript copy of the tract entitled, "The Heavenly Way," which I have translated into Hindostanee. To the tract was also appended a form of prayer in Hindostanee. They promised to read it.

Some days ago I received a letter from the Jewish schoolmaster at Pane, a town on the continent containing about 18,000 inhabitants, mostly Hindoos. He had collected 36 boys in his school, and expected more after the holy-days. He wished me to send him some books for distribution, as frequent inquiry was made for them. I sent him a large number, and wrote him a letter, exhorting him to attend himself to the great salvation; to give books to all, who desired them, provided they could read; and to disperse them, as he had opportunity, in the neighboring towns; and told him, that when his present supply was exhausted, he should be furnished with more.

21. In the afternoon, went among the people as usual, and addressed the word of life to several companies of people in different places. In one place, more than a hundred were present, and there I had to encounter the contradiction of sinners against our dear Redeemer.

Lapsed Catholics.

22. I addressed two companies of the lapsed Catholics. In the largest company there were more than twenty of these people. They are fast learning to use the Hindoo sophistry in defence of their idolatry. I called on one very aged Roman Catholic, with whom I have several times conversed. When, among other things, I urged on him the duty of abstaining from all labor on the Sabbath, he objected, and said, in the manner of the Hindoos, "How then shall our bellies be filled?" O, that light may soon spring up in the midst of this darkness!

25. Three men came to unite with our family at our morning service. Eleven natives, men and boys, attended the Mahratta service. I afterwards took my usual circuit in town, and fell in with large numbers of people, whom I addressed.

Third Interview with the Mahommedans.

Called on the Mussulmauns, where I had before held conferences, and lent the tract. The number collected was soon increased to about fifty. As I entered the place and gave them a friendly salutation, they seemed agitated, and some immediately desired me not to come among them,

as they did not wish to hear my talk; others prepared me a seat, and wished me to sit down. What I had before advanced, I perceived, had evidently disturbed them. After making a few brief remarks, I took leave of them, as they were so agitated as not to afford opportunity for a calm and candid discussion of the subject of Christianity. I could not but hope that their agitation might result, in some measure, from the power of divine truth upon their guilty consciences. O, that their proud hearts may be made to bow to the cross of that crucified Jesus, whom they now fatally neglect!

Retrospect of a month.

April 30. For a month past, I have felt more animated in the missionary work than is usual for me, and have daily addressed the truth to a great number of people. On one Sabbath, a Hindoo schoolmaster, not in our employ, with about 20 of his boys was present. This man keeps his school very near my house, and some circumstances attending it have been very gratifying. Most of the larger boys have been in the habit of coming to me for books; and also to show their progress from time to time in learning to read them. They have begun to learn the catechism. I call at the school occasionally, and talk to the master and the boys about religion.

During the month, I have written a tract, which I may perhaps name, "An Appeal to the Protestant Churches of all denominations, in behalf of the Heathen." My own mind has been, and still is, very deeply impressed with the subject. It seems to me, that the Christian public are expecting, that the world will be converted in an easy and convenient way, without any very great self denials, or any very extraordinary exertions. But such a sentiment is most obviously repugnant to the general tenor of the Gospel on the subject; and contradictory to the whole history of the Church. The objections now urged against indefatigable exertions for christianizing the heathen, may be urged, with the same plausibility, by the next generation, and again by the next, and so on, without leaving us any prospect, (except the promises of God,) that the world will ever be converted. Should the great Redeemer say to his churches, "Come, let us reason together on this matter," what could they say! O, that the Spirit of God, in full measure, may descend upon the churches, and make them faithful to the souls of others, as well as to their own souls; and faithful, also, to the mandate, and to the glory of their Redeemer!

MISSION AMONG THE CHOCTAWS.

EXTRACTS FROM THE JOURNAL KEPT AT MAYHEW.

(*Continued from p.* 141.)

Feb. 1, 1822. Mr. and Mrs. Wisner have taken a little fatherless Choctaw girl to bring up and educate as their own. She is three or four years old, an active and interesting child. Her father was a Choctaw; her mother is a poor widow. She has for some time been employed in our family.

9. Dismissed one of our hired men for wicked conduct. It is often our painful situation to have those in our employment, who have not the fear of God before their eyes.

10. This morning has the appearance of a northern winter. The cold is piercing, and the snow three inches deep. The prairie in front of Mayhew, affords a fine prospect. Yesterday was mild and pleasant, and as warm as a northern May. To-day we are shivering with the cold of a northern December. A gentleman from North Carolina tarried with us over the Sabbath.

11. Thermometer stood at 13 1-2 this morning at sunrise. The ground still covered with snow. Mr. Kingsbury preached at Columbus on the Sabbath. The moral state of that place has improved of late, and the attention to preaching is encouraging.

Pleasing instance of Native Honesty.

12. Dismissed another of our hired men for intemperance and other improper conduct.—Had an instance of honesty in the natives. Five or six months since, a young man from the Chickasaw nation stole from us an axe. From the unsatisfactory account he gave of the manner, in which he said he obtained the axe, the father of the young man suspected it had been stolen, and came to-day more than twenty miles to bring it back.

23. Received a letter from our kind friend Mr. S. of Marietta, dated 22d of January, informing us that the boat with our supplies was in a state of forwardness, and would leave there shortly. We also learnt with gratitude, from the same letter, that a Mr. and Mrs. Remington passed that place, about the first of January, on their way to Mayhew, as assistant missionaries. In the evening, Mr. Dyer arrived from Elliot. He came partly on business, but more especially for the benefit of his health, which, for some time past, has been feeble. He is the bearer of good tidings. A spirit of grace and supplication

still rests upon the dear brethren and sisters of that family.

25. A boat, with 3 or 400 bushels of corn, purchased in the settlements, came up the Ook-tib-be-ha, within three-fourths of a mile of Mayhew. Water carriage is of great importance to us in obtaining our heavy supplies.

March 1. Mr. Hooper continues feeble. He has frequent attacks of the intermittent fever.

3. *Sabbath.* Were indulged with the precious privilege of coming around the table of the Lord, and commemorating his dying love. Most of us, we trust, found it good to be there. How amiable are thy tabernacles, O Lord of hosts. The little orphan adopted by Mr. and Mrs. Wisner, was baptized by the name of Judith Frissell.

4. Mr. Wright went to Capt. Folsom's to pursue the study of the Choctaw language. In the evening, mingled our supplications with the Christian world, for the enlargement of the Redeemer's kingdom. Our hearts were made glad, by reading accounts of the triumphs of the cross in New England.

Arrival of Mr. and Mrs. Remington.

6. Just at night, had the privilege of welcoming Mr. and Mrs. Remington to our dwellings. They left Buffalo the 29th of November. After singing a hymn, we raised our hearts in thanksgiving to that God, by whose gracious providence our dear brother and sister have been preserved during their long and fatiguing journey.

15. Mr. Kingsbury left us this morning for the Choctaw Agency, distant 148 miles. On account of various and urgent business to be attended to here, it was difficult for Mr. Kingsbury to be absent at this time. But as the Choctaws would be convened at the Agency to receive their annuity, it was deemed important that he should be present; particularly that he might confer with the chiefs from the Six Towns, relative to a school in that district. Mrs. Wisner goes with him as far as the French Camps. Mrs. Williams being very feeble, and threatened with a fever, her aid at this time is much needed. Mr. Remington, who has been at Columbus several days, waiting the arrival of our supplies from Boston, by way of Mobile, returned this evening. We would bless Him who controls the winds and the waves, that he has safely wafted these sacred treasures and charities so near their place of destination.

18. As cold water to the thirsty soul, so is the refreshing news from Elliot, by Mr. Pride, who arrived this evening. Drops of mercy, distilling like the dew of heaven, have put new life and vigor into the vine, which the right hand of the Lord hath planted there.

Notice of a company of Cherokees.

23. Mr. Wright, just returned from the Pigeon Roost, gives the following account of a company of Choctaws, recently settled near Capt. Folsom. For many years they have had no fixed residence; and being made up from the different clans and districts in the nation, they have not been considered as belonging to either of them, and have not received any part of the annuity, which is paid the nation by the United States. Last summer, Capt. Folsom advised them to select a place, where they could settle compactly and permanently, —to quit drinking whiskey, to which they were excessively inclined,—and to cultivate the soil; telling them, that, if they acceded to his proposal, he would use his influence to procure for them their proportion of the annuity. He gave them some account of the object of the missionaries, with which they appeared pleased, and expressed a desire to hear them preach. The same desire has often been expressed since. A few weeks ago, the man who is considered their leader, appointed a day for them to assemble, to see if they were unanimously agreed to have him for their head-man, and to adopt their new mode of settled living. Captain Folsom was requested to attend, and bring with him one of the missionaries, that he and his people might hear about the great Spirit. Mr. Wright attended. There were about an hundred present. Most of them listened with serious attention, while the attributes of God, the creation of the world, the fall of man, and the plan of redemption were briefly explained. As the village is but a few miles from Capt. Folsom's, where Mr. Wright expects to reside for some time, we trust he will have frequent opportunities of preaching among these Gentiles the unsearchable riches of Christ.

26. Last night and to-day, we have had one of the most tremendous falls of rain, that has been experienced in this country for many years.

29. Mr. Kingsbury and Mrs. Wisner returned. We were rejoiced to hear that the health of Mrs. Williams is considerably improved.

Spirited efforts of the Natives at the French Camps.

At the French Camps, Mr. Kingsbury had an interview with the persons, who have been at the principal expense of erecting the buildings at that place, and who have engaged to furnish provision for their

children, and the teachers. Besides these children, it was designed, from the first, to make provision at this place for several poor scholars. The plan of the establishment was proportionably enlarged for their accommodation, and it was thought proper, that a proportionable part of the expense of the buildings should be defrayed from the general fund of the mission, unless an appropriation can be obtained from the civilization fund.

Various items of expense are also found necessary, which were not anticipated by those who first engaged to establish the school. They are not disposed to shrink from the laudable work they have undertaken. They only require such aid, as it seems proper they should receive, and such as we believe will be easily obtained. The people will continue to furnish provision for their children, and a portion for the teacher and his family, and will aid in cultivating several acres of ground for the benefit of the school. It is believed that this establishment will be a very useful one. The situation of the school is pleasant and healthy. A pious and industrious man and woman are much needed at this station, as assistants.

As Mr. and Mrs. Williams are at this place deprived of the ordinances of the Gospel, Mr. Kingsbury administered the Lord's supper to them there, for the first time in that place.

A School desired at the Six Towns.

The chief men and warriors from the Six Towns, who attended the distributing of the annuities, were desirous that a school should be commenced in their district, as soon as practicable. After conferring with them, as to the most suitable situation for the school, they said they were willing it should be located where we thought best; for if it were left to them, they should not be agreed. It was determined that preparations for this school should be made the ensuing summer. The impression on the minds of the natives is generally favorable towards schools and civilization. But, like the rest of the world, they give good talks, but conduct very badly.

Distribution of the Annuity.

Two or three thousand Choctaws, men, women, and children, were assembled to receive the Annuity, which, on the present occasion, consisted of blankets, stroud, domestic cottons, calico, quality bindings, knives, scissors, powder, lead, and a variety of other articles, to the amount of $6000. Many of the poor Indians had travelled, almost without provisions, and some half naked, five or six days' journey. Some got a blanket; others, cloth for a gown; others, an article of less value; and some were obliged to return without obtaining any thing to compensate for their toilsome journey.

The late treaty provides, that the poor and infirm shall first be supplied, and the residue be equally divided. Much care and labor was bestowed by the Agent, to carry this humane regulation into effect. But, without more efficient regulations, it cannot fully be accomplished. The Indians themselves sometimes get into disorder, and frustrate the intentions of those, who are distributing the goods.

LETTER FROM MR. WILLIAM GOODELL.

We trust the time is not far distant, when the moral aspect of Mayhew, and of the places round about, will be as lovely, as their natural situation described in this letter.—Mr. Goodell, the writer of this letter, is a successful agent of the Board, and is destined for the Palestine mission.

Creek-Path, April 30, 1822.

My dear Sir,

I HAVE visited Mayhew, the French Camps, and Elliot, with much satisfaction; and am now on my way, with Mr. Kingsbury, to meet the Corresponding Secretary at Brainerd. The situation of Mayhew is pleasant indeed. As you approach it from the east, there opens unexpectedly to view an extensive prairie, which contains several thousand acres, and which appears to be without a single stone, or tree, or fence, except now and then a small cluster of trees at great distances, like the little isles of the sea, and except also the railing, which encloses the fields of Mayhew. These fields are on the north side of the prairie, and directly in front of the mission houses. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north." Casting your eye over the prairie, you discover here and there, herds of cattle, and horses, and wild deer, all grazing and happy. "This," said Dr. Worcester, as he passed Mayhew, on his way towards home, and towards heaven,—"This is the loveliest spot my eyes ever saw." The grass, which will soon be eight feet high, is now about eight inches, and has all the freshness of spring. The prairie has very gentle elevations and depressions, which contain each from 100 to 1000 acres, and which, from a distance, resemble the undulating motion of the Atlantic, a few leagues from land, after a storm. An hundred horses and chariots could go abreast in any direction, and with almost any speed. As you proceed, May-

hew often almost wholly disappears; again it rises to view in still greater loveliness, half encircled with the oak, which, with the sycamore and mulberry, borders the prairie on all sides. Flowers of red, purple, yellow, and indeed of every hue, are scattered, by a bountiful God, in rich profusion, and in all the beauty and innocence of Eden, on each side of the path; and their fragrance is, as if the very incense of heaven were there offered. You can stand in almost any place, and count flowers of ten or twelve different hues. The distance to Mayhew, which at first appears to be no more than a few hundred yards, is no less than two miles. And as you walk on, contemplating this lovely scene with all its interesting associations, your soul, or ever you are aware, will make you like the chariots of Amminadib.

"This," said one of the missionaries to me, "is the Lord's plantation. These are his fields. These houses, these cattle, and these utensils, are also his. We are his servants, and hope to die in his service." The missionaries are laboring constantly, cheerfully, prayerfully, and with much of a spirit of self-denial. A school on a large scale is about to go into operation. Last week, Mr. Kingsbury assembled the chiefs and principal men of the district, and explained to them the nature and design of the school. To this, one of the chiefs replied;—"I be not accustomed to make a talk with the whites, but when a man's heart feel glad, he can say it. We have listened to your talk. We never understood this business so well before. We never before understood so well, that the missionaries *labor here without pay;* but leave their farms and houses, and all for good of the Choctaws. The Choctaws are ignorant. They know when day come, and when night come. That all they know." He wished, when I returned to the north, through the great cities, I would say to the white men,—"You are our fathers. We are poor and feeble. Fathers must provide for the children. When these missionaries die, send more. We expect to die in our old habit; but we want our children do better."

WILLIAM GOODELL.

CIRCULAR FROM THE SUPERINTENDENT OF INDIAN TRADE.

WE copy this Circular from the Columbian Star; and are of opinion, that the views of the respected writer, with regard to the inducements to perseverance in Indian missions, are entitled to great weight. He has long enjoyed excellent advantages for observation; having had, by virtue of his office, frequent communications with the various Indian tribes.

Office of Indian Trade,
May 28, 1822.

To the Corresponding Secretaries of the several Societies in the United States, for the promotion of Indian Civilization:

BY an act of the recent Congress, the United States' trade and intercourse with the Indian tribes will have ceased on the third proximo. With the abolition of this system, will fall the office, which, for the last six years, I have had the honor to fill, and to which I am indebted for the very agreeable relations which exist between us, but which are now about to terminate, officially at least, for ever.

It is necessary, however, that I should apprize you of this state of things, in order that you may make new arrangements for the transmission of your supplies and correspondence to the Indians, and to those who are engaged in the work of their civilization, as all such facilities, by the agency of this office, are now at an end.

The success which has hitherto attended your efforts in this cause of humanity, should, and I trust will, animate your future exertions. Conclusions, it is true, have been drawn by some, unfavorable to the success of this noble enterprise; whilst others, as might have been expected, have attempted to pour contempt upon it. But the views which have been taken, and the inferences which have been drawn from them, have been alike irrelevant. What the Jesuits did a century or two ago is one thing, what you are doing now is another—that is, your plans and theirs bear scarcely any resemblance to one another, and might be considered as contrived for the accomplishment of different ends. Scarcely any thing can be recognized in those of former times to liken them to that which is in operation at this time. Religious observances, and the ceremonies of the church, are all excellent, and should form part of every system for the conversion of the savage into the civilized man and Christian; but they are not sufficient, of themselves, to accomplish this great end, at least in the ordinary course of things. Yet those forms, and their outward observances, too, were chiefly, indeed altogether, relied upon by the zealots of former times. But to these is now superadded the machinery of practical and domestic life, which, whenever and wherever put in motion, in connexion with moral instruction, never fails to work out results improving alike to the civilized man and the savage. Such is the system which is now in operation, and which has already (I mean since 1817) demonstrated its complete adaptation to

the great end you have in view. From such as believe Indians to be upon a level only with the beasts that perish, and who treat them as unworthy of their sympathy, and ridicule all attempts to introduce them into civilized life, no change of opinion need be anticipated until they shall become better informed.

My parting advice to you is, *to persevere.* New difficulties may arise, obstacles may multiply, and opposition may blacken the sky of your prospects—*but persevere.* 'Tis the cause of your country in which you are engaged, as well as the cause of humanity. Patriotism and kindness here are essentially united. You have every inducement to persevere. The experiment, it is true, has been made, and few are now to be found prepared to advocate the doctrine that an Indian is necessarily a savage; but to yield even now, and after the proofs which exist to show that he is not, might involve all future efforts. Men are apt to look at things as they see them, without stopping to inquire into the causes which operated to make them so. The question may be considered, therefore, as not yet fully settled. Let this sustain the cause. But there are nobler motives. Suffering humanity implores; the destitute are crying to you for help; the persecuted demand your protection—your country invites, and the lessons of the past admonish.

Great sacrifices, I am aware, are involved in your scheme of kindness. The enjoyments of social and polished life are to be exchanged for the rude and cheerless prospects of a wilderness home. Friends and kindred are to be surrendered, and death itself is sometimes to be dared, and even met. But the greater the difficulties to be overcome, the greater the triumphs of your success.

You have my best wishes; and, be my destiny what it may, I shall not cease to cherish for you, and for those whose condition you have so generously volunteered your services to meliorate, an ardent solicitude for your success and their welfare.

THO. L. M'KENNEY, S. I. T.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

from May 15th, to June 17th, inclusive, 1822.

Abington, Ms. Sec. par. Fem. Benev. So. by S. Whitman, 21 00
The 4th ann. payt. for DANIEL THOMAS, by the Rev. D. Thomas, 12 00
Third par. coll. $22,60, mon. con. $3, by the Rev. S. W. Colburn, 25 60
Saml. Reed, Jun. $1,57, 27 17
First par. mon. by the Rev. S. Spring, 11 85
Fem. Mite So. 5 00
Alexandria, D. C. Mon. con. in the sec. Prest. chh. by Messrs. O. Borland & Abbot, 35 61
Alfred, Me. The Rev. Nathan Douglass, 1 10
Allentown, N. J. A coll. by Mr. A. Bishop, 10 73
Amesbury, Ms. West par. The chh. by the Rev. Mr. Welch, for MOSES WELCH, 12 00
For hea. chdn. $10, for the Pal. miss. $8, 18 00
First par. A young lady, by the Rev. B. Sawyer, 3 65
Fem. Cent So. for the Choc. miss. 6 00
Friends for do. 5 47
Amwell, N. J. A coll. at the United First Chh. by Mr. A. Bishop, 10 70
Andover, Ms. N. par. A fem. friend, an ann. contrib. 3 00
S. par. Mor. and Char. So. by the Rev. J. Edwards, 50 00
Mrs. A. B. Putnam, for Ind. miss. by the Rev. Dr. Ripley, 3 38
Mr. Jona. L. Hale, 10 00
Char. box kept in the room of Mr. J. L. Hale, by Mr. Smith, $4,71. A friend, 75, 5 46
Arkport, N. Y. J. H. 10 00
Ashburnham, Ms. So. for ed. Ind. Chdn. by the Rev. J. Cushing, 14 42
Mon. con. 1 61
Ashfield, Ms. Mon. con. 7,83, A friend, 1, av. of a m. field, by Z. Leonard, 1,50, Char. box kept by Esther P. Williams, 1,46, do. by Martha Paine, 1,35, do. by Mary A. White, 1,72, rem. by the Rev. T. Shepard, 14 86
Augusta, Me. Rev. Benjam. Tappan, to constitute him an Honorary Member of the Board, by the Rev. Mr. Cornelius, 50 00
Augusta, Oneida co. N. Y. Mon. con. by the Rev. E. Burchard, 15 00
Owhyhean So. of young people, for the For. Miss. Sch. John Fisk, Tr. by Dea. A. Thomas, 5 00
Bath, N. H. Mon. con. by the Rev. D. Southerland, 12 25
Half av. of a m. field, 7 00
Mr. Horatio Buck, av. of wheat, 1 00
Beach Island, S. C. A coll. by Mr. Saml. Moseley, 46 12
Becket, Ms. Fem. Char. So. by Minerva Higley, Tr. 7 80
Belchertown, Ms. Several indiv. in Fed. st. av. of a waggon, by Mr. B. Smith. 27 60
Av. of m. fields, by Mr. W. Bridgman 60 3
Mr. Henry Mellen and Mr. John Dwight. $5 each, 10 00
Mr. Wright Bridgman, 2,36, Mr. Enos Lincoln, 1,25, 3 61
Mr. Fr. Wilson, av. of a m. field, by Mr. W. Hunt, 1 50
Berkshire, Tioga co. N. Y. Mon. con. by the Rev M. Ford, 14 00
Beverly, Ms. Juv. Brainerd So. 2d semi

ann. payt. for SAMUEL WORCESTER, Brainerd, 15 00
Fem. W. Miss. So. by the Rev. Mr. Oliphant, 17 00
Bluehill, Me. A coll. by the Rev. J. Fisher, 19 09
Char. box, 28 cts. Rev. J. Fisher, 72 cts. 1 00
Boston, Ms. United Mon. Con. for Pal. Miss. 59,22; for Sand. Isl. miss. 1; "a young man," 4th ann. pay. for S. E. DWIGHT, 12, 72 22
"A Baptist," for For. Miss. Sch. 20 00
W. P. A poor man's first fruits, 2; miss. box in Miss H. Farrar's shop, for Brainerd, 1,50; Mr. Josiah Caldwell, 1; scholars in Sch. St. Sab. Sch. for JOSIAH VINTON, by Mr. J. Gulliver, 7; char. box in Mr. Gulliver's shop, for Ind. chn. 1,25; a female friend, 4; chil. in Miss Boardman's sch. for purch. books for Dwight, 2, 18 75
Boston and Vicinity, Female Soc. for prom. Christ. among the Jews, by Miss F. Erving, Tr. viz. for the Jewish Sch. at Bombay, 100; for the Pal. Miss. 100, 200 00
Boydton, Mecklenburgh co. Va. By Mrs. Esther Cowan, Mrs. Ann Boyd, $8; Mrs. Matilda Boyd, Miss Eliz. Morse, and Mr. Stephen Taylor, $5 each; Mrs. Esther Cowan, 3,25; fourteen schs. in Miss Eliza Morse sch. 2,30; Rev. Alex. Cowan, 2,06; Mrs. Dabney Brame, Mrs. Francis V. Kilpatrick, Miss Mary Morse, Mrs. Eliz. Neal, Mrs. Lucy Sydner, $2 each; Mrs. Wm. Goode, 1,50; Mrs. Geo. Hamner, Mrs. Martha Jones, Mrs. Dr. Jones, Mrs. Ann Green, Mrs. C. Tazwell, Mrs. Henry Price, Mrs. Puryer, Mr. Dr. Jeffries, $1 each; Miss Sally Hamner, 75 cts. Mrs. Thos. Brane, 50 cts. Mrs. Dr. Pattilla, 40 cts. Master James Daniel, 25 cts. 52 01
Mon. con. by Mr. John P. Haven, 25 00
Bradford, Ms. Mrs. G.'s char. box, 50
Brainerd, Cher. Na. Chdn. of the boy's sch. av. of premiums, for the Pal. miss. 4 25
Susan Henley, a Cher. girl, 50
Braintree, Ms. Av. of a m. field in Mr. Storrs par. by Rev. R. S. Storrs, 11 00
Branford, Ct. Hea. Sch. So. by Mr. S. Plant, Tr. 2 00
Bridgewater, N. Y. Chdn. of Dr. Lawrence Hull, av. of onions, 2 36
Bridport, Vt. Fem. Cent So. by W. G. Hooker, 10 80
Brookfield, Vt. The Rev. E. Lyman and a few others, av. of a m. field, by Mr. S. G. Bigelow, 5 00
Brunswick, Me. Juv. Mite So. for JESSE APPLETON, by Miss N. Stone, Tr. 15 00
Brutus, N. Y. Mr. Joseph Rhodes, 2 00
Buckland, Ms. By Mr. S. Clary, A. B. $5, S. B. a lad, av. of a piece of land, $1, A female in the vicinity, $1, 7 00
Cambridge, N. Y. Av. of a piece of ground, by Mr. J. Alden, 1 50
Wm. Stevens, Esq. By the Rev. N. S. Prime, 30 00
The Rev. Alex. Bullions, 10 00
Av. of m. fields in the Rev. Mr. Prime's par. 65 00
Canton, Ct. A friend, by T. Dwight, Esq. 2 50
Carlisle, Ms. Lieut. Zebulon Spaulding, by the Rev. P. Litchfield, 12 00
The Rev. P. Litchfield, 5 00
Castleton, Vt. Dea. Enos Merrill, by Mr. N. Willis, 1 12
Mr. Enos Merrill, 2d, 3 00
Catskill, N. Y. See Saybrook, Ct.
Cazenovia, N. Y. Mrs. Helen Linck-laen, 100 00
Charleston, S. C. Mrs. Keith, by the Rev. E. Porter, D. D. for general purposes, $50, for the Choc. mis. $10, 60 00
Miss Huxham, 10 00
Charlestown, Ms. Fem. friends, 2 00
Chelmsford, Ms. see Dracut.
Chester, N. H. W. par. Fem. Cent So. by the Rev. J. Arnold, 9 60
Chilmark, Ms. Fem. Benev. So. by Mr. T. Nickerson, Jr. 3 25
Clinton, N. Y. Mon. con. by Dea. Butler, 12 00
Small chdn. at a village sch. 1,17, two boys, av. of labor, 1,37, Q. a friend, 1, 3 54
Colchester, Ct. The Benev. Band, for a sch. in India, by Mr. Bigelow, 22 12
John V. Cowling's miss. box, for hea. chil. 1 10
Colts Neck, N. J. A few indiv. by Mr. A. Bishop, 1 08
Concord, N. H. A coll. by the Rev. I. Bird, 40 40
Fem. Asso. an ann. payt. for ELIZ. MC FARLAND, by Miss S. Kimball, Tr. 12 00
Mr. W. James, by the Rev. I. Bird, 1 12
Concord, Vt. Fem. Cent So. by Mrs. S. F. Williams, 5 50
Concord, Ms. Mon. con. by the Rev. Dr. Ripley, 5 74
Connecticut Farms, N. J. A coll. by Mr. A. Bishop, 10 64
Conway, N. H. Char. box at the mon. con. by the Rev. S. Hidden, 1 41
Cranberry, N. J. A coll. by Mr. A. Bishop, 21 50
Creek Path, Cher. Na. by Mr. Goodell, for the Pal. miss. Miss Catharine Brown, $3, John Arch, 50 cts. other individ. $2 62, 6 12
Chr. Knowl. So. by Wm. Packard, Tr. for Ind. miss. 5 00
Cummington, Ms. A young lady, for hea. sch. 5 12
Hea. Sch. S. for hea. chdn. 11 00
A widow, for the Pal. miss. 1 00
Fem. Char. So. by Miss C. Briggs, Tr. 23 50
Mon. con. 2 50
Dalton, Ms. Ladies' Cent. So. by the Rev. E. Jennings, 13 00
Danville, Vt. Mon. con. by J. P. Dana, Esq. 12 00

Fem. Ed. So. 12 00
Mr. Amos Clement, 20 00
Danville, Pa. Fem. Miss. So. by Mrs. M. Grier, Tr. 38 50
Ladies, for JOHN B. PATTERSON, 12 00
Deerfield, Ms. Coll. on Mr. Byington's sub. paper for Ind. miss. by S. Whitney, Esq. 30 00
Av. of a m. field in the sec. cong. soc. 52 50
Mr. Thos. Billings, av. of m. field, 4 50
Mon. con. in do. by the Rev. B. Rice, 7 06
Dennis, Ms. Working and Reading So. by Mrs. E. Haven, 22 70
Deposit, N. Y. Fem. Mite So. by the Rev. I. Bird, towards ed. a hea. chd. 5 50
Derry, Pa. Fem. Miss. So. by the Rev. Mr. Grier, 35 00
Dorchester, Ms. Second par. A So. for JOHN CODMAN, 4th payt. 12 00
Dover, N. H. Part of a coll. by the Rev. Mr. Bardwell, 75
Dracut and Chelmsford, Ms. Fem. Cent So. by Mrs. P. Varnum, Tr. for the Pal. miss. 15 50
Durham, N. Y. Dea. David Baldwin, by the Rev. I. Bird, for DAVID BALDWIN, Elliot, 38 00
East Sudbury, Ms. A friend, for Ind. miss. by the Rev. Mr. Wright, $2, a fem. friend, for do. $2, 4 00
A lady, for the Sand. Isl. miss. 2 00
Easton, Ms. Av. of a box kept at the mon. con. by the Rev. L. Sheldon, 37 00
Elliot, Choc. Na. Chdn. of the Miss. Sch. av. of their premiums for improvement in learning, &c. by Mr. Goodell, for the Pal. miss. 13 09
Enfield, Ct. Fem. Bible So. by P. A. Robbins, Pr. for the Pal. miss. 18,50, for Sand. Isl. miss. 18,50 37 00
Enosburgh, Vt. Mon. con. by S. Williams, Esq. 12 00
Essex, Vt. Hea. Sch. So. by the Rev. A. Morgan, 10 00
Fem. Char. So. 10 00
Exeter, Rock. co. N. H. Ladies 3rd. ann. payt. for W. F. ROWLAND and ISAAC HURD, by the Rev. J. W. Putnam, 24 00
Flemington, N. J. A few indivi. by Mr. A. Bishop, 2 25
Francistown, N. H. A coll. by the Rev. I. Bird, 61 00
Frankfort, Me. A subscriber to the Recorder, by Mr. N. Willis, 1 50
Freehold, N. J. Ladies' Ceylon So. 3rd. ann. coll. for WM. TENNANT and SARAH WOODHULL, by Mrs. E. A. Schenk, 40 00
A coll. by Mr. A. Bishop, 25 00
Freeport, Me. Mon. con. by the Rev. E. Merrill, 5 45
Av. of a m. field. 2 50
Genoa, Cayuga co. N. Y. Mon. con. by Dea. W. Bradley, 19 00
Mrs. E. Aspinwall, $5, A fem. friend, $1 6 00
Georgia State, A friend, by Miss Eliza. Eaton, 2 00
Goffstown, N. H. Coll. by the Rev. I. Bird, 10,15, by the Rev. Mr. Pitman, 2,10, 12 25
Gorham, Me. Mon. con. by Mr. Roby, 8 55
Goshen, Ms. Gersham Catheart and son, av. of a m. field, through the Ham. Ch. Dep. 2 00
Granby, Ms. W. par. Mon. con. by C. Smith, through the Ham. Ch. Dep. 7 00
Granville, Ms. Middle par. Fem. Char. So. by Lucy Parsons, Tr. 18 86
Greenfield, N. H. A coll. by the Rev. I. Bird, 20 00
Greenfield, N. Y. Young Gent. Asso. by S. Wood, Tr. 10 00
Haddam, Ct. Fem. For. Miss. So. by Miss U. B. Treapena, 35 00
Hagerstown, Md. Miss Ann Maria Inglis, by S. T. Armstrong, 5 00
Halifax co. Va. Mrs. Clark, by Mrs. E. Cowan, 3 00
Hancock, N. H. Several members of the chh. for the Indians, by Mr. N. Abbot, 5 00
A coll. by the Rev. I. Bird, 11 50
Hanover, N. H. E. par. Agricul. Miss. So. by Mr. A. Smith, 23 00
Students of Dart. Coll. av. of a m. field, by Mr. S. Delano, Sec. 21 00
A fem. sch. for Mrs. Poor's fem. sch. 2 50
Hardwick, Ms. Rel. Char. So. for hea. youth, by the Rev. W. B. Wesson, 28 50
Hartford co. Ct. For. Miss. So. by W. W. Ellsworth, Esq. Tr. 200 00
Hartford, Ct. Fem. For. Miss. So. by Miss A. Hinsdale, Tr. 50 00
Fem. Juv. Mite So. for an Ind. chd. at Brainerd, to be named LYDIA HUNTLEY, by Miss C. Chester, Tr. 30 00
Haverhill, Ms. E. par. Subscriptions, by the Rev. I. Tompkins, 2,50, A dona. 1, a little girl, 50 cts. for Ind. chdn. A poor widow, 25 cts. 4 25
Hawley, Ms. Av. of m. field, by Zeph. Lathrop, and Henry A. Longley, 12 75
Ch. box 1,07, and Sylvia H. Longley, 1,28, for hea. chdn. Sand. Isl. 2 35
Joshua Longley, 5, and Mr. Patch 2, for Ind. miss. 7 00
A. L. av. of turnips, 1,50, M. A. C. L. char. box, 2,50, M. L. do. 1,06, by Mr. T. Longley, 5 06
Men's Char. So. 9,63, Mr. Calvin Cooley, av. of a m. field, 5,87, Mr. Edmund Longley, do. 2,50, by Mr. Edmund Howes, 18 00
Heath, Ms. A young lad, av. of a m. field, 32
Hebron, N. H. Cent So. for Ind. miss. 3 00
Henniker, N. H. A coll. by the Rev. I. Bird, 15 20
Mr. L. Colby, for Bibles, 3 00
Hillsborough, N. H. A coll. by do. 13; Mr. Joel Stow, 5; the Rev. Mr. Lawton, a marr. fee, 2; a fem. friend, 50 cts. 20 50
Hingham, Ms. Mon. con. for the Pal. miss. 3 25
Hinsdale, Ms. Mon. by the Rev. W. A. Hawley, 1 50
Fem. Char. So. 14 00
Holden, Ms. Mon. con. 15 00
Hollis, N. H. A friend, by C. Adams, Esq. 20 00
A small lad and his little sister, for hea. chdn. 58

Holliston, Ms. Fem. Benev. Read. So. for TIMO. DICKINSON, Mayhew, 5 69
A coll. by the Rev. J. Wheaton, 20 00
Several gentlemen for an Ind. chd. at Elliot, to be named JOSEPHUS WHEATON, first ann. payt. 30 00
Hopkinton, N. H. A coll. by the Rev. I. Bird, 10 00
Huntsville, Alaba. A coll. by Mr. Goodell, 94 75
Rev. J. Allan, 5; Miss Harriet Allan, 3; Mrs. John Estell, for Choc. miss. 3; Danpsey Fields, a Cher. youth, for Pal. miss. 1, 12 00
Ipswich, Ms. Mrs. Ruth Conant, by Mr. J. Caldwell, 1 25
Iredel co. N. C. A coll. in Bethany cong. by the Rev. D. Gould, 23 50
Two friends, 1 50
Jamaica, L. I. Mon. con. in the Presb. chh. by Dr. T. W. Blatchford, 25 10
Jefferson co. Va. Fem. Benev. So. rem. of their ann. payt. for WILLIAM WALTON, Elliot, by Mr. W. C. Walton, 13 00
Master Sebastian Eaty's miss. box, for Ind. miss. 2 00
Kennebunk-port, Me. Fem. Sewing So. for the Fem. Sch. in Ceylon, by the Rev. G. Payson, 7 00
Killingly, Ct. Westford par. Fem. Char. So. by Mrs. A. Whitmore, 12 00
Mon. con. by the Rev. R. Whitmore, 9 00
Kingston, N. H. A friend, by Miss Turner, 5 00
Kingston, Ms. Mon. con. by Mr. N. Cushman, 4 53
Miss. box in the store of Dea. G. Russell, deceased, 2 81
Kingston, Ten. Mrs. Eliz. McEwen, by Mr. Goodell, 5 00
Knox co. E. Ten. Col. D. Campbell, by do. for the Pal. miss. 5 00
The Rev. R. H. King, 2,50, R. Ramsey, 1, 3 50
Knoxville, E. Ten. Mrs. Ramsey and daughter, by do. 12, and J. W. Park, 12, 24 00
The Rev. T. H. Nelson, the Rev. D. A. Sherman, and J. Craighead, 5, each, 15 00
Miss Jane E. Henderson, a little girl, 1 00
Other individ. 16 25
Lawrenceville, N. J. A coll. by Mr. A. Bishop, 11 52
Lebanon, Ct. Fem. Cent So. by the Rev. Mr. Everest, 26 00
Lenox, Ms. Fem. Cent So. by Miss A. Walker, Tr. 26 00
Lexington, Ms. Mrs. Lucy Wyman, by Mrs. S. Gardner, 1 00
Leyden, N. Y. Fem. Cent So. 12 75
Lima, N. Y. For. Miss. So. by Mr. I. Proctor, 10 00
Mr. Isaac Proctor, 1 00
Lisle, N. Y. Fem. Cent So. by Phebe Squire, 16 00
Litchfield, N. Y. Norwich par. the Rev. Seth Burt, 12; Mrs. Burt, 6; by Dea. A. Thomas, 18 00
Mon. con. 2; a friend, 1, 3 00
Longmeadow, Ms. Mon. con. by E. Ely, Esq. 5 23
Londonderry, N. H. W. par. Fem. Read. So. by the Rev. I. Bird, 4 20
Ludlow, Vt. Josiah Fletcher, Esq. by Capt. S. Burbank, 50 00
Cent So. by Mrs. M. Wetherbee, Tr. 7 00
Janna Wilcox, av. of a m. field, for the Jews, 2 50
John P. Finney, av. of do. 1 79
Lyman, N. H. Mr. Simon Heath, by the Rev. D. Southerland, 1 00
Lyme, Ct. E. par. Fem. Miss. So. by Miss L. Comstock, Tr. 3 12
Lyndeboro' N. H. A coll. by the Rev. I. Bird, 18 50
Lynn, Ms. Mr. Rice, av. of a m. field, 3 00
Manchester, Ms. Fem. Cent So. by M. Lee, Tr. 13 00
Marlborough, Ms. A friend, by the Rev. Mr. Bucklin, 3 00
Maryland, N. Y. Dea. Amos Spencer, av. of a m. field, by the Rev. J. Burbank, 10 00
Medway, Ms. W. par. Fem. Cent So. for the Sand. Isl. miss. by Mrs. M. E. Ide, Tr. 22 74
Meredith, N. Y. A friend, by the Rev. Dr. Porter, 1 00
Methuen, Ms. Benj. Osgood, Esq. 3 00
Middletown Point, N. J. A few individ. by Mr. A. Bishop, 2 33
Monson, Ms. Mon. con. by the Rev. A. Ely, 12 32
A friend, 5 00
Moscow, Livingston co. N. Y. Dr. Asa R. Palmer, by the Rev. Mr. Fay, 10 00
Mount Vernon, N. H. A coll. by the Rev. I. Bird, 30 50
Mon. con. 8 50
Mount Vernon, N. Y. Mon. con. by Dea. A. Thomas, 20 00
Mr. Josiah Patten, av. of a m. field, 6 31
Nelson, N. H. A coll. by the Rev. G. Newell, 17 00
New Bedford, Ms. Hea. Friend So. by Pamelia Willis, Tr. for SYLVESTER HOLMES, Sand. Isl. 30; for the Sand. Isl. miss. 10, 40 00
New Boston, N. H. A coll. by the Rev. I. Bird, 13 50
New Hartford, N. Y. A fem. friend, by Dea. A. Thomas, 1 00
New Haven, Ct. Young Men's M. Field Asso. proceeds of their labor, by Mr. C. Whittlesey, Jr. 53 64
The Rev. Mr. Bonney, for the Elliot miss. 2 43
A friend, av. of a m. field, 1 25
New Lebanon, N. Y. A coll. at prayer meeting, by S. Churchill, Jr. 5 00
Juv. So. by C. Churchill, Tr. for ed. Choc. Ind. chdn. 5 00
New Marlborough, Ms. N. par. Fem. Cent So. by B. Sheldon, Esq. 20 12
New York City, Two friends, 4th payt. for PHILIP M. WHELPLEY, by J. P. Haven, 12 00
Coll. by Mrs. Brittain to purchase Bibles for hea. under care of Dr. Scudder, 3 75
Mrs. Rebecca Pratt, given on her death bed, for hea. chdn. 10 00
Juv. So. in Rutger's st. by Miss E. Bean, viz. for purchase of Bi-

bles for Dr. Scudder, 10; 4th payt. for A. McClelland and Samuel Willis, 3rd payt. for Ward Stafford, 36, 46 00
Three ladies, by Mrs. Brittain, for Dr. Scudder, to purchase Bibles, 2; coll. by Miss Waterbury, for do. 2,50, 4 50
Arthur Tappan, Esq. to build a school-house for females in Ceylon, 30; part pay for two chdn. to be named Charlotte Lansing Tappan and Benjamin Tappan, 24; for purchase of tracts in Ceylon, 6, 60 00
Newark, N. J. Fem. For. Miss. So. by A. Beach, Esq. 81 75
Male Mite So. for hea. chdn. in India, by Mr. S. H. Pierson, 42 00
Newbury, Ms. Mrs. Sarah Atkins, for the Brainerd miss. by Col. E. Hale, 10 00
First par. mon. con. by the Rev. L. Withington, 31 00
Gift of a little girl deceased, 6 00
A juror's fee, 3 00
North Bridgewater, Ms. A friend, by the Rev. D. Huntington, 5, a little girl, 6 cts. 5 06
North Brookfield, Ms. Ladies, for Thomas Snell, by Mrs. Skerry, 13 00
A coll. for Ind. miss. by the Rev. Mr. Snell, 9 85
North Carolina, The Rev. Mr. Kirkpatrick's par. Benev. So. by the Rev. Mr. Fay, 14 75
North Killingworth, Ct. mon. con. by the Rev. A. King, 19 00
Fem. Cent So. by Mrs. E. King, Tr. 10 00
North Stonington, Ct. Newell Miss. So. by Mrs. J. Pomeroy, Tr. 13 00
North Yarmouth, Me. Second par. Mon. con. and new year's coll. by the Rev. Mr. Whiton, 20 98
Fem. Cent So. by Mrs. P. G. Whiton, 18 54
A little boy, av. of a m. garden, 76 cts. from several boys, 1,50, Alvan Hamilton, av. of watermelons, 76cts. 3 02
Northampton, N. H. A coll. in the Rev. Mr. French's church, by the Rev. Mr. Bardwell, 12 00
Northampton, Ms. m. field, through the Hamp. Ch. Dep. 2 25
Northborough, Ms. Mr. Asaph Rice, part av. of a team, one week in a year, 12 50
Northumberland, Pa. Coll. by miss. cards by two young ladies, by Miss S. H. Boyd, 14 75
Norway, Me. Mon. con. by the Rev. J. Walker, 9 31
A friend, 4, two friends, 1, 5 00
Norwich, Ms. The Rev. Stephen Tracy, 5, Dea. Wm. Forbs, 5, 10 00
Oneida co. N. Y. A physician, his fees on the first Sabbath in the month, for a year, 46 86
Orange, N. Y. Mr. John Wright, by Mr. J. P. Haven, 10 00
Otisfield, Me. A friend, av. of a m. field, 1 40
Oxford, Ms. Fem. Cent. So. for Elliot, by Mrs. I. Nichols, Tr. 16 00
Mr. Israel Moore, by Mr. J. Farewell, 2 50
Paris, Me. Mon. con. by the Rev. J. Walker, 6 69
Paris, N. Y. South par. Fem. Asso. for Eliphalet Steele, by Dea. A. Thomas, 12 00
Clinton par. A fem. friend, 10, Q. av. of labor, 1, 11 00
Parma, N. Y. see Rochester, N. Y.
Parsippany, N. J. Cong. for Leopold Dober, by the Rev. J. Ford, 4 00
Peacham, Vt. A coll. at the communion, for the Sand. Isl. miss. by the Rev. L. Worcester, 19 00
From the chh. treasury, 10 00
Two individuals, 2 00
Pelham, N. H. Mon. con. by the Rev. J. H. Church, 9 28
A friend, for Ind. miss. 5 00
Peru, Ms. Miss O. Owen, for the benefit of seamen, by the Rev. Mr. Hawkes, 1 00
Peterborough, N. Y. Mrs. Carrington, by the Rev. J. Frost, 3 00
Phelps, N. Y. Mon. con. by the Rev. S. W. Brace, 5 00
Pigeon Roost, Choc. Na. Chdn. of Capt. D. Folsom, by Mr. Goodell, for the Pal. miss. viz. Elias Cornelius, Mary Hooker, and Ginev, 50 cts. each, Allen and Salina, 37 1-2 cts. each, Harry, 25, 2 50
Pittsfield, Ms. Mon. con. by the Rev. H. Humphrey, 1 00
Mr. Crawfort, for the Sand. Isl. miss. 3 00
Pittsfield, N. Y. Glover Perrin, by Mr. J. Gould, 10 00
Philadelphia, Pa. First Presb. Chh. Elliot So. life subscriptions, 30, ann. do. and av. of fancy articles, 20, by I. H. Phillips, 50 00
Plainfield, Ct. Mon. con. by the Rev. O. Fowler, 10 00
Plymouth, Ms. Ladies Miss. Asso. by Mrs. H. Howard, Tr. 42 00
A lady, av. of gold rings, by the Rev. Mr. Torrey, 1 52
Plympton, Ms. and Vic. Aux. For. Miss. So. by the Rev. E. Dexter, Tr. 21 62
Hea. Friend So. by Mrs. M. Dexter, Tr. 2 75
Mite box of N. M. Dexter, 76
Portsmouth, N. H. A female, for Mrs. Poor's Fem. Sch. 5 00
Dr. Goodhue, by the Rev. Mr. Bardwell, 3 00
Princeton, N. J. J. Wilson's miss. box, 2 80
Providence, R. I. Chdn. of the Sab. Sch. St. John's Chh. for hea. chdn. 1 40
Mr. Stephen S. Wardwell, by N. Willis, 50
Putney, Vt. Mon. con. by the Rev. E. D. Andrews, 8 00
Randolph, Ms. E. par. Mon. con. by the Rev. D. Brigham, 8 44
Reading, Ms. A coll. in the Rev. Mr. Green's cong. by the Rev. Mr. Bardwell, 22 22
S. Par. Fem. Cent So. by the Rev. S. Green, for Bombay miss. 40 00
Mon. con. 10 30
Dea. Pratt, av. of a m. field, 1 20
A coll. for the For. Miss. Sch. 25 31

Rehoboth, Ms. Mon. con. by the Rev. O. Thompson, 2 00
Remsen, N. Y. H. Ferry, Esq. 5 00
Richland, N. Y. A revolu. soldier, from his pension, by the Rev. Mr. Heir. 2 00
Richmond, Ms. An individ. by the Rev. E. W. Dwight, 5; W. H. Holcomb, av. of a m. field, 5; remnant of chh. tax, 2; char. box, for hea. chdn. 3,07; mon. con. for do. 2,18, 17 25
Riga, N. Y. Mr. Jos. Thompson, by Mr. J. Gould, 10 00
Rochester, Ms. First par. Hea. Friend So. by Mrs. H. Haskel, 8 00
Mite box at E. Ruggles's, Esq. for Pal. miss. 5 00
Fourth par. Hea. Friend So. sub. and dona. by Mrs. A. Kendrick, Tr. 9 76
Mon. con. 6,38; O. Cobb's mite box, 2; A. Kendrick's do. 86 cts. 9 24
Rochester, Mun. co. N. Y. Mon. con. from Jan. to June inclu. by Mr. J. Gould, 26 22
Young Men's Mite So. 5 00
Miss. box kept by J. H. T. for Sand. I. miss. 2 31
Av. of grain, from individ. Parma; G. Perrin, Pittsfield; D. N. Chittenden and D. Frost, Shelby; the cong. and Miss. So. West Pultney, 47,37; J. Bissell, Jun's. advance of 25 per cent. on do. 11,84; mon. con. at Parma, 70 cts. and J. B. Lawrence, 50 cts. 60 41
Rockaway, N. J. Hea. Sch. So. for hea. chdn. in India, by J. Jackson, Esq. 24 00
Rockingham co. N. H. Char. So. by the Rev. J. W. Putnam, for Ind. miss. 38,20; for the Jews, 2,08; for gen. purposes, 34,60, 74 88
Rome, N. Y. The Rev. Mr. Gillet's par. A coll. Thanksgiving day, by the Rev. J. Frost, 14 73
Mon. con. 15 27
A coll. in Mr. Grovener's Latin sch. 11; do. for the Cher. miss. 7,37, 18 37
Rowley, Ms. Mr. Moses Richards, by the Rev. W. Holbrook, 2,50; do. for Ind. miss. 2,50; Dr. J. Jewett, for do. 1,66; a female, 1,04; Sab. sch. chdn. for hea. chdn. 62 cts. 8 32
Russelville, Alabama, Maj. John Pitchlynn, U. S. Interpreter for the Choctaws, 1,000 00
R. Gillispie, 2; other individs. 25,75, by Mr. Goodell, 27 75
Russia, N. Y. Mon. con. by the Rev. J. Watrous, 2 66
St. Johnsbury, Vt. L. Clark, Esq. 2 00
A female, one third av. of gold beads, 1 84
Salem, Ms. Tab. Chh. mon. con. by Mr. Kimball, 19 76
South meeting house, mon. con. 15 00
Fem. Juv. So. by Miss S. A. Haraden, 8 59
Salisbury, Ct. Gent. So. for ed. hea. youth, by the Rev. J. Harvey, 17 25
Sandwich, Ms. Mon. con. by the Rev. Mr. Hunn, second payt. for HENRY MARTYN, 12; for gen. pur. 3,50, 15 50
A female, part av. of sch. keeping, 3 00
Sangersfield, N. Y. Mr. B. Wakefield, by Dea. A. Thomas, 5 00
Saybrook, Ct. A lady who aimed to collect $1,000, and has previously remitted $1,100.
Coll. by Mrs. Salisbury, Jefferson, N. Y. 5; do. Mrs. Cantine, Albany, 5,38; do. Miss M. L. Willard, 5,25; do. Miss E. Stimpson, Windham, 2,38, 18 01
Do. Mr. Geo. Coan, as follows: of Mrs. H. Kelsey, Livingstonville, 1; young ladies, 50 cts. two little girls, 48 cts. Miss H. Newell, Harpersfield, 5,18; Miss S. North, Cooperstown, 25 cts. Mrs. L. North, 25 cts. Mrs. Law, Meredith, 12 cts. Mrs. Emmons, Davenport, 50 cts. ladies, 88 cts. a young man, 6 cts. Mrs. E. French, Milford, 12 cts. Mrs. Bigelow, Worcester, 9 cts. W. H. Stimpson, 6 cts. Dea. A. Stowell, S. Brainbridge, av. of a m. field, 5; for miss. books, 2,50, 16 99
Do. in East Guilford, Ct. 7 00
Do. by Miss E. Dewey, Sheffield, Ms. 3; do. in mites, by diff. hands in diff. places, 3, 6 00
Coll. by Mrs. M. A. Dickson, Charleston, S. C. 15 00
Do. Miss S. A. Williams, Pittstown, N. Y. 4 18
Do. the Rev. P. Camp, Hampton, N. Y. viz. S. H. 50 cts. B. T. 50 cts. J. L. 1; P. C. 1; otherwise, 2, 5 00
Dona. from the Rev. Dr. Porter, Catskill, N. Y. 10 00
A fem. friend, by Rev. Dr. Porter, 5 00
A young lady's char. box, 2 00
Mrs. Fitch, Chenango co. 59 cts. a lady, 25 cts. change, 16 cts. 1 00
Ladies Benev. So. Lexington, N. Y. 2 50
A lady, New Lebanon, N. Y. 1 00
Freeman Ends, Norwich, Chen. co. N. Y. 5 00
Stockbridge, Miss Lucy Perry's char. box, 3 00
Do. in Chatham, N. Y. 44
Miss S. Y. Demick, by the Rev. T. Woodbridge, Green River, N. Y. 6 50
Miss L. Whiting, by the Rev. Mr. Clark, Canaan, N. Y. 3 03
Dona. from Mr. Crocker's family, West Stockbridge, N. Y. by the Rev. Mr. Gold, 3 00
Coll. by Misses Bailey, Alexandria, and Ely, Schenectady, 1 00
Miss Margaret Latta, Great Valley, Pa. by Mrs. Gilbert, Wilmington, Del. 5 00
Mrs. Mary Archer, Bellair, Md. 2; Miss Martha Hall, Laurel, Del. 2; Miss Harriet McCalmont, New Castle, Del. 10, by do. 14 00
In part for crosses, presented by Miss M. D. Troy, N. Y. 35
Coll. by Mrs. E. N. Bruen, N. York, and from char. box, 10 50
Do. ladies in the Rev. J. L. Shaffer's cong. Newton, Sussex co. N. J. 10 00
Do. Grace Phillips, Cherry Valley, by Mrs. E. N. Bruen, 8 00
Do. Miss A. Gurley, Lebanon, N. Y. 5 00
Do. Mrs. S. Hotchkiss, Harpers-

field, N. Y. 4 00
Do. Mrs. Jane Williams, Manlius, N. Y. 3 60
Do. Two young ladies, Lebanon, N.Y. 3 00
Do. Mrs. Stanton, Hudson, N. Y. 1 00
Dona. from a friend, 20 00
Do. a friend at H. 12 00
Do. members of a Fem. Prayer meeting in Nassau, N. Y. 5 00
Received of Mrs. Booth, Phila. for coll. at Mr. Judson's Acada. 8,03; Mr. Crawford's sch. 9,50; Dr. Wylies' sch. 5,60; Mr. A. Brown's Acad. 5; Mr. Engles' sch. 7,81; sundry persons, 2,18; in all, 38,12; deduct 10, published in the Herald for February, 28 12
Scituate, Ms. Mr. Ward, Litchfield, 4 00
Shelby, N. Y. see Rochester, N Y.
Shoreham, Vt. The Rev. Danl. O. Morton, compen. for one day's preaching, 5 00
A lady, by H. Everest, Esq. 1 00
A few females, by Mrs. C. Burchard, 10 00
Shrewsbury, N. J. A coll. by Mr. A. Bishop, 16 13
Skeneateles, N. Y. Mon. con. by the Rev. Mr. Stockton, 2 50
Miss Laura Edwards' sch. chdn. 1 50
Solebury, Berks co. Pa. A coll. by Mr. A. Bishop, 14 06
Southbridge, Ms. Mon. con. by the Rev. J. Park, 5 00
South Hadley, Ms. Mon. con. by Mr. P. Allen, 14 59
Av. of m. fields, 95 45
Mr. P. Allen, 100 00
A friend at the Canal, 5 00
South Reading, Ms. Fem. Cent So. for Ind. chdn. by Mrs. S. S. Yale, Tr. 21 41
South Salem, N. Y. Mr. Josiah Gilbert, by Mr. J. P. Haven, 8 00
Mrs. Mary Gilbert, 6 00
Mrs. Brittain, 3rd payt. for STEPHEN P. BRITTAIN, 12 00
Spencertown, N. Y. Fem. Char. So. 4th payt. for DAVID BRAINERD, by Mr. W. Niles, 12 00
Springfield, N. J. A coll. by Mr. A. Bishop, 10 00
Stillwater, Sara. co. N. Y. Mon. con. by the Rev. M. Tucker, 21 71
Av. of a m. field, 36 00
Stockbridge, Ms. Fem. Cent So. by Mrs. S. Field, Tr. 33 00
A friend, for Ind. miss. by Mr. D. Caldwell, 10 00
Stoneham, Ms. Fem. Char. So. by the Rev. J. H. Stevens, 8 50
Mon. con. 4 72
Sullivan, N. H. Mon. con. by E. Frost, 1 52
Sunderland, Ms. Fem. Asso. by Miss E. Taylor, Tr. 22 00
Young Ladies' Benev. So. by Miss J. Warren, Tr. 12 00
Nathaniel Smith, Esq. 50 00
Swanton, Vt. Dea. Elias Olds, av. of a m. field, by H. Janes, Esq. 2 00
Temple, N. H. A coll. by the Rev. I. Bird, 9 70
Topsfield, Ms. Subs. for the sch. fund, by the Rev. Mr. Dennis, 13 81
Several individuals, 1 75
Trenton, N. J. A coll. at the Presb. chh. by Mr. A. Bishop, 18 63
New House, do. 11 24
Troy, N. J. The Rev. Mr. Ford's par. The people, av. of a m. field, by the Rev. Mr. Ford, 36 00
Truro, Ms. Mrs. Olive Rider, av. of jewelry, by Mr. Oaks, 2 00
Tyringham, Ms. Agri. Miss. So. by Mr. Silas Reuwee, 17 81
Utica, N. Y. Mon. con. in the first Pres. cong. by Dea. A. Thomas, 10 11
A friend, a thank-offering, 1 00
Uxbridge, Ms. Fem. Cent So. for SAMUEL JUDSON, 15 37
B. Taft, Jun. Esq. by Mr. J. Hopkins, 5 00
Vermont, A friend, 3 49
Vershire, Vt. Female Cent So. by Mr. L. Walker, 3 55
For. Miss. Chr. So. 2 02
Waldoborough, Me. Young Ladies' Benev. So. by the Rev. Mr. Mitchell, 12 00
Waltham, Ms. Sec. par. Mon. con. by the Rev. S. Harding, 14 61
A female, av. of labor on aftern. of first Mond. ea. month, 1 94
Ward, Ms. An individual, by the Rev. E. Pond, 1 12
Washington, Ten. R. Rawling, by Mr. Goodell, 5 00
Two other individuals, 3 00
Waterford, Me. Ladies ann. payt. for LINCOLN RIPLEY, 12 00
Waterford, Pa. M. B. Bradley, a bal. 25
Wenham, Ms. Mon. con. by the Rev. Mr. Sperry, 10 17
Westborough, Ms. Mrs. Saml. Fisher, 4th ann. payt. for RODOLPHUS MILLER, 12 00
Fem. Cent So. by Mrs. S. B. Rockwood, Tr. 40 00
Mon. con. by the Rev. Mr. Rockwood, 15 50
Westfield, N. J. A coll. by Mr. A. Bishop, 13 00
The Rev. Mr. Fraser's children, 2; a friend, 50 cts. 2 50
Westford, Ms. Hea. Sch. So. for hea. chdn. by Dea. R. Leighton, 19 70
West Greenwich, Ct. The Chh. for Ind. miss. by the Rev. J. Lewis, 56 27
West Hanover, Pa. Mon. con. by the Rev. J. Snodgrass, 11 38
Asso. in the Cong. 36 12
West Newbury, Ms. Coll. in Mr. Damon's cong. 17 21
West Pultney, N.Y See Rochester, N.Y.
Westminster, Ms. Mon. con. semi ann. payt for CYRUS MANN, by the Rev. C. Mann, 15 00
Weymouth, Ms. S. par. Fem. Read. and Rel. Char. So. for Bombay miss. by Lydia Pratt, Tr. 61 38
Whitesborough, N Y. Fem. Benev. So. 65 00
Williamsport, Pa. A friend, coll. by a miss. card. 3 75
Fem. Miss. So. by Jane Walton, 28 50
Wilmington, Del. An absent memb. of Park St. chh. Boston, a mon. contrib. for Pal. miss. by Miss L. Bat-

telle, 14 00
Last payt. for JAMES GIRDWOOD, Ceylon, 12 00
Mr. Dupont, Brandywine, 1; sale of Ser. and View of Miss. 82 cts. 1 82
Wilmington, N. C. Sab. Sch. of St. James' Chh. for ELIZA HASWELL, by Mr. J. B. Lord, Sec. 12 00
Winchendon, Ms. Fem. Benef. So. by Mrs. S. Pillsbury, Tr. 23 57
Mon. con. by the Rev. Mr. Clark, 24 66
Windham, N. Y. R. M. Turney, by the Rev. Dr. Porter, 3 00
Mon. con. 1 75
Woburn, Ms. Ladies, for a hea. child in Ceylon to be named BETSEY WHITE CHICKERING, by the Rev. J. Bennett, 20 00
Woodbridge, N. J. A coll. by Mr. A. Bishop, 14 37
Mr. Joseph Barron, 10 00
Worcester co. Ms. Rel. Char. So. by the Rev. J. Goffe, Tr. 52 00
Worcester, Ms. Mon. con. in the 1st cong. by Mr. H. Wheeler, 20 00
Dea. Eben. Read, by the Rev. Mr. Hull, 3 00
So. of Ladies, by Mrs. L. Taylor, Tr. 20 00
Worthington, Ms. A payt. for BETSEY COIT POMEROY, JONATHAN L. POMEROY, and TIMO. AUSTIN WORTHINGTON, by the Rev. Mr. Burr, 36 00
Wrentham, Ms. N. par. Fem. Pray. So. by Mrs. N. Harlow, 1 34
Miss. box, by the Rev. Mr. Harlow, 2 60
Miss Alvira Fales, 1 42

From places unknown, or purposely concealed by the donors.

May 15. A friend, 2; for Ind. miss. 2; 4 00
17. A friend, 10 00
28. Third and fourth payt. for JOHN CLEAVELAND IRAPOOAH, by Dea. J. C. Proctor, 50 00
29. A friend, after a ride with a missionary, 1 00
30. A friend of religion, 100 00
Do. for translating the Scriptures, 50 00
June 1. A friend, the first ann. payt. for a child in Dr. Scudder's family to be named NATHANIEL W. TAYLOR, 20 00
12. The widow's mite, avails of a miss. field, 10 00

Amount of donations acknowledged in the preceding list, $8,007 75.

The donations in articles of clothing, &c. will be acknowledged in the number for the next month.

HOUSE FRAME FOR THE SANDWICH ISLAND MISSION.

IT having been advertised, that a house frame was wanted for the Sandwich Island mission, to be conveyed in a ship building at Haddam, Con. the friends of the missionary cause in that place resolved, that so favorable an opportunity for them to do good, should not pass unimproved. The necessary timber was soon contributed, and Friday, the last day of May, was assigned for hewing and framing. Early on that morning, a prayer meeting was attended, in which the labors of the day were solemnly consecrated to the Lord, and the blessing of the Most High implored upon this interesting mission. A number of active carpenters, from the ship-yard, and of farmers, then proceeded to the work; and, in the course of the day, nearly prepared it for raising on the plains of Owhyhee. To a Christian, contemplating the amazing interests involved in this mission to the islands of the Pacific, it was delightful to behold this work of faith and labor of love. "We are fulfilling," said an aged follower of the Redeemer, while working on the frame, joy sparkling in his eye,—"We are fulfilling the prophecy of Noah, 'God shall enlarge Japheth, and he shall dwell in the tents of Shem.'"

A GOOD EXAMPLE.

A LADY writes thus to us from Virginia:—"I have felt interested in the Sandwich Island mission. Noticing in the Missionary Herald, that a reinforcement was to be sent to those islands, if means could be obtained, I set out among my neighbors, and have reason to thank God for so much success. Our little town contains only 14 families. May God bless our mites."—The amount remitted by this lady, was 55 dollars.

FEMALE SCHOOL IN CEYLON.

WE call the attention of our readers to the following extract of a letter from a respected friend and patron of missions:—"The state of the females in Ceylon, as depicted in the Boston Recorder of June first, has excited my deepest commiseration. I annex a draft of $54; thirty of which I wish applied to the building of a school-house for females,—this small sum the writer states as being sufficient for that purpose. The residue I desire to be appropriated towards the support of two heathen children in the mission family, to be named for my two eldest children. I do this with the hope of exciting in their tender breasts compassion for heathen children, and with the promise of them both, that they will save their money towards the support of the children to be named for them.

"Three dollars a month is stated to be sufficient for the support of the proposed female school. Can our daughters hesitate to make some little sacrifice for the object, when they contrast their happy circumstances with the state of their sex in Ceylon? No, I am confident they cannot; and I hope soon to learn, that a society has sprung up somewhere, pledged for the support of the school in contemplation. If, as I doubt not will be the case, several such associations should contend for the pleasure of becoming nursing mothers to the poor little female heathen in Ceylon, I hereby engage to furnish the sum necessary to build ten additional school-houses if required.

P. S. I have made my draft $60, and wish you to apply the additional $6 to the purchase of tracts for the missionaries in Ceylon."

DOMESTIC CORRESPONDENCE.

LETTER FROM THE CORRESPONDING SECRETARY TO THE PRUDENTIAL COMMITTEE.

Knoxville, Ten. May 29, 1822.

My Beloved Associates,

In the numerous communications, which I have addressed to the Missionary Rooms, you have been apprised of the principal circumstances of my voyage and journey; and of the benefit, which my health has derived from both. Since the commencement of the present month, I have visited Brainerd, and spent more than a fortnight there, in attending to the concerns of that establishment; and, in conjunction with Mr. Kingsbury, to the concerns of the Choctaw mission.

I deem it unnecessary to communicate by letter a detailed account of the church, the schools, the agricultural labors, the mills, the shops, and the state of the mission family. Such an account must contain many things similar to those, which were described in my letter written from the same place, just four years ago; many notices of the same things having appeared also, in our annual reports, the missionary journals, and other published documents. I hope to lay before the Committee in person, the information collected on the spot, the measures already adopted, or proposed for adoption hereafter, and every thing, so far as I shall be able, which is likely to have any material bearing upon the success of the mission.

When I arrived in the upper counties of Georgia, I endeavored to obtain a suitable companion, before entering upon the Indian territory; partly because my health was not robust, but more, because my friends, both at the north and the south, had urged the measure upon me. Several clergymen and others, to whom I proposed the subject, were desirous of visiting Brainerd, and expressed a strong wish to accompany me; but their engagements would not permit. Thinking it unnecessary to delay my journey for the sake of company, I proceeded alone. Leaving the hospitable dwelling of Mr. Montgomery, in Jackson county, on Monday the 29th of April, I rode to the Chatahoochy, which is the boundary of lands still retained by the Cherokees. Early the next day, crossing the ferry, I had a pleasant ride in the wilderness, the fields of the few inhabitants on the road occupying but a small part of the way. Before noon, on the first of May, I reached Taloney, and found Mr. Hall, Mr. Parker, and their families, in comfortable circumstances. This station is 46 miles from the Chatahoochy, and 62 from Brainerd, on what is called the Federal Road. It is near a small river, called Talking Rock creek, and five miles from the Cherokee town of Taloney, which lies off from the road, in a northeasterly direction. I rested here till after breakfast on the 3rd, and then set out with Mr. Hall for Brainerd. The intervening time was spent in examining into the affairs of the station. I cannot enter into details here; but would say, in general, that most gratifying evidence of the beneficial tendency and good effects of local schools, was very apparent.

At evening we reached Springplace, and were kindly received by Mr. Smith, the Moravian missionary, and by his family. The venerable Mr. Gambold removed some time since to a new station, called *Oogh-gee-lo-gy;* near which place the greater part of the converts under his ministry reside. I regretted very much, that I was not able to see this faithful missionary, in whose company, while on my former journey, I spent one of the happiest days of my life, and for whom the friends of missions, universally, so far as they know his character, feel a sincere respect and a cordial affection.

On Saturday evening, at half past nine, we arrived at Brainerd, having been delayed partly by the heat, and partly by other causes. All was still. As we passed the burying ground, on our way to the mission-house, we stopped and looked awhile upon the grave of Dr. Worcester. The light of the full moon, though obscured by clouds, enabled us to distinguish the place. The reflections, which would naturally arise in the mind, at such a time, you, who knew the man, and the circumstances of his death, and the nature of the union which had subsisted between us, can easily conceive.

We found the mission family in usual health. But few Cherokee children were there, the spring vacation not having expired till the following Tuesday. Mr. Kingsbury had arrived to meet me, by direction of the Committee, the day before. He was accompanied by Mr. Goodell, who had visited Elliot and Mayhew, having made an excursion from the route of his agency, for that purpose. During my stay at Brainerd, my time was much occupied, as you may well suppose, by a great variety of subjects, which demanded attention. Mr. Kingsbury set out on his return, the 20th inst. and Mr. Goodell and myself came away the next morning. We travelled through the wilderness 36 miles, to the Cherokee agency, which is on the south side of the Hiwassee, about E. N. E. from Brainerd. A large tract of land, on the north of the Hiwassee, has been ceded to the United States by the Cherokees, since my former visit. The town of Calhoun, directly opposite to the Cherokee agency, is on a part of this cession.

As the present limits of the lands, occupied by Indians in the southwestern states, are not laid down on any map that I have seen; and as mistakes of considerable importance are often made, in regard to the situation of Brainerd; you will excuse me for giving the outlines of the country still reserved to the Cherokees. Though repeated cessions of land have taken place, within a few years past; and though the limits of this tribe are much contracted; yet the remaining territory is supposed to contain at least, 10,000,000 acres, which, if laid out in a regular form, would fill a space 156 miles long, and 100 broad; a space larger than the area of Massachusetts, Connecticut and Rhode Island united. As the form is irregular, however, the greatest length and greatest breadth are more extensive than the numbers just mentioned. From the missionary school in the Valley Towns, under the

superintendence of the Rev. Mr. Posey,* which is in the south west corner of North Carolina, to the station at Creekpath, on the south side of the Tennessee, in Alabama, is full 200 miles. The latter of these places lies about W. S. W. from the former. This does not give the full length of the Cherokee country, which, I apprehend, can hardly be less than 250 miles. The greatest breadth is not far from 130, from the mouth of the Hiwassee, in a S. S. E. direction, to the boundary line between the Cherokees and Creeks. From what has been said it will be seen, on looking upon the map, that the Cherokee country embraces the S. W. corner of North Carolina, the N. W part of Georgia, the N. E. part of Alabama, and that portion of Tennessee, which lies south of the Hiwassee and Tennessee rivers. Brainerd is about 30 miles from the N. W. corner of Georgia, in an easterly direction, two miles within the chartered limits of Tennessee, on the western side of Chickamaugah creek.† It is nearly equi-distant from the eastern and western extremities of the Cherokee country, and perhaps 25 or 30 miles from the northern limit, which is the mouth of the Hiwassee. Augusta is 250 miles S. E.;—Nashville, 150 N. W.; Knoxville, 110 N. E.

At this season of the year it was very pleasant travelling. The waters had subsided, so that there was no serious difficulty in fording them; though, a few days before, the more rapid streams were impassable, and others could only be crossed by swimming. Several travellers, whom I met, had been detained by high water. The forest, though generally the trees are not thick, afforded a grateful shelter from the rays of the sun. The herbage and flowers were in their most beautiful state, having all the freshness of spring, and beginning to show the luxuriance of summer. I am told, however, that flowers in variety and abundance are to be seen in the woods here, from the first of March to the first of December. The long solitudes were peculiarly agreeable; in one instance it being 14 miles from one house to another; and, in three other instances, ten, eleven, and twelve miles. The road from Augusta to Nashville has been a good deal travelled, since it was opened through the Cherokee nation, eighteen years ago; though in former years much more than at present. It has been quite an object, therefore, with several white men, who were settled here, and several natives of the country, to furnish food and shelter to travellers. I observed that these establishments were improving, in regard to buildings, furniture, and other things. In two of these houses of entertainment, I found young females, (that is, one in each,) who had been members of the school at Brainerd. Their appearance was neat, becoming, and such as would be thought respectable, at the house of an innkeeper among ourselves. One of them I remembered having seen in the mission family; and Mr. Hall was of course well known to her. Supposing that we should need refreshment, she provided tea unasked, and waited upon us in a manner creditable to her hospitality and her education. Several useful books stood upon a shelf, and she said, in answer to my inquiry, that she was fond of reading.

It is very evident, that the Cherokees are improving more rapidly at present, than at any previous time. There are more instances of laborious industry among them every returning year. There are more instances of serious inquiry after moral and religious truth. There is an increasing conviction, that many of the whites sincerely wish to promote the welfare of the Indians. The best informed and more intelligent Cherokees are very favorably disposed toward the mission and school at Brainerd. At several places in the nation, is found an earnest desire to have village schools, with regular preaching; and there is nothing to prevent the establishment of these, except what results from the want of pecuniary means, and of interpreters. It is hoped that the deficiency, in both these respects, will be removed to such an extent, that the present generation may have lights kindled in all their borders; and that generations to come may be saved from the darkness and wretchedness of their fathers.

It used to be said, a few years since, with the greatest confidence, and is sometimes repeated even now, that Indians can never acquire the habit of labor. Facts abundantly disprove this opinion. There are numerous instances, among the Cherokees, of very laborious and long continued industry; and, in some of these instances, the habit has commenced and become established, after the individuals had grown up in hereditary freedom from any thing like regular labor. In more instances, the habit commenced in youth, and is confirmed by practice. Some Indians not only provide an abundant supply of food for their families, by the labor of their own hands, but have a surplus of several hundred bushels of corn, with which they procure clothing, furniture, and foreign articles of luxury, particularly sugar and coffee, of which they are immoderately fond. Others manufacture their own clothes from cotton produced in their own fields. The current is now setting very strongly in favor of agriculture, and other laborious pursuits. All are convinced, that the very existence of the community must be preserved in this way, if preserved at all.

Notwithstanding these encouraging appearances, however, it is not to be disguised, that many things, still remaining among the Cherokees, are greatly to be deplored. Much poverty and wretchedness, several gross vices, particularly drunkenness, and an almost total ignorance of God, his law, and the plan of salvation, need to be chased away, before the people generally can reach the proper standard of rational and immortal beings. What has been already done, in the way of communicating evangelical instruction, though of inestimable value to such individuals as have received spiritual benefit, and as an experi-

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* *I had the pleasure of meeting with Mr. Posey at Brainerd, and of conferring with him freely on the concerns of these establishments.*

† *Mr. Hodgson places Brainerd in the N. E. corner of Georgia. He must have been misinformed.*

ment of what may be done, is yet a mere specimen of that benevolent agency, which needs to be extended, not only to every part of the Cherokee country, but to all the Indian tribes in North America, and to all the heathens on the globe.

The attempts of the Cherokees to institute civil government for themselves, adapted to their improving condition, succeed quite as well as could be expected. Their incipient jurisprudence appears to secure the respect of the people. The distribution of the legislative, judicial, and executive powers of government, is made with considerable skill and judgment. I have in my possession the details of the system; but cannot conveniently transcribe them here. While I was at Brainerd, a court was held for Chickamaugah district; and a member of it reported to me two of the cases, which were then decided.

During my stay, I visited Mr. Hicks, who lives 17 miles from Brainerd. The Christian and public character of this man is well known. Though he has been confined for a long time by ill health, his mind is active and vigorous. He appears to be influenced, in his labors for the good of his countrymen, by patriotism under the control of Christian principle. He became a member of the Moravian church about 13 years ago; and his wife lately joined the same communion.

It deserves to be mentioned with gratitude, that there has been no instance hitherto, among the Cherokee converts at Brainerd and Creekpath, of any such departure from Christian conduct, as to bring scandal upon the cause, or call for censure from the church. On the contrary, all these converts discover a great desire to ascertain their duty; and, when they have learned what their duty is, an uncommon willingness to perform it. The same is true, so far as I have been informed, of the members of the Moravian church.

It is obvious to every reflecting person, that now is the time to benefit these southwestern tribes, by the communication of the Gospel. If this time should pass away without being employed to the best advantage; if the present attempts should fail, either from the want of pecuniary means, or a deficiency of wisdom in planning and directing the business, or of fidelity and perseverance in the missionaries, or in consequence of the divine blessing not being granted; it is impossible to see how a remedy can ever be applied hereafter. The present state of things cannot continue long. The Cherokees, the Choctaws, and the other tribes, must either rise to the rank of intelligent men, and well instructed Christians, or they must melt away, destroyed by vices copied from unprincipled whites, having sold their birthright for *a mess of pottage*, and being left, in the land of their fathers, without property, without a home, and without a friend. Who would not be pained at so lamentable an issue? How can any disciple of Christ hesitate, whether he shall do all in his power to impart the blessings of civilization and Christianity, at this critical period? A favorable impulse may now be given, which, with the continued smiles of Providence, shall perpetuate the privileges and the hopes of the Gospel among a people, whose ancestors, from time immemorial, were enveloped in all the darkness of heathenism. Is not such an object worthy of continued labors and persevering efforts?

Whatever may be the issue of any plans now in operation, there is no doubt that the cause of missions is a good cause, and will ultimately succeed. No friend of humanity, who should witness the present state of the Indians, and the efforts to improve their temporal condition, could fail to give these efforts his decided approbation. But if he were also the friend of his Redeemer; if his heart were filled with an anxious desire that the souls of men may be saved; if he considered the melancholy state of those, who have never heard of a Savior, and whose minds are utterly destitute of religious truth, while their depraved dispositions lead them far from righteousness; if, in short, he had a just apprehension of the equal and urgent need of the Gospel for all men, of every country and kindred;—he would count the exertions hitherto made as nothing, compared with the value of the object; and would set himself most industriously at work to bring new resources into action, and to hasten the progress of a cause, which he would wish above all things to see immediately successful.

Such feelings, beyond a question would be prompted by a survey of the present missionary attempts, in behalf of the Indians within our borders. May it please the great Benefactor of nations, speedily to rescue these tribes from their present state, and to make use of such instruments, in communicating his mercy, as to his unerring wisdom shall seem best.

With affectionate salutations, I am, dear brethren, yours in the Gospel,

JEREMIAH EVARTS.

To the Prudential Committee, &c.

SWITZERLAND.

GERMAN EVANGELICAL MISSIONARY SOCIETY.

(*Continued from p.* 196.)

WE very much err in our judgment, if there is not running through this whole Report, a spirit of unfeigned and elevated piety. And it is as much to exhibit this spirit glowing and operating in the heart of continental Europe, as with a view to any other object, that we have protracted our extracts.

Respecting the field of missionary labor, which the society has in view, the Report says:—

The committee, without wishing to anticipate the farther indications of the providence of God, or to limit his more extended plans, have deemed the shores of the Black and Mediterranean seas the most natural and suitable scene of their future missionary efforts.

If one would determine whether a Missionary Society is likely to do much, two things must be known; *first*, whether the members of it take pains to disseminate missionary intelligence; and, *secondly*, whether they feel their dependance on God. Both of these tokens of permanent utility are to be seen among our brethren at Basle.

The united auxiliary societies are to appoint monthly prayer meetings for missionary objects, to be holden, if circumstances permit, on the first Monday of each month, or on some other fixed day, either publicly, or in a private house. At these meetings, the latest information from missionary journals shall be communicated, and this sacred work commended to the Lord in social prayer. They shall, likewise, for the good of the missionary cause, use their endeavors to promote the circulation of the Missionary Magazine.

Object of the Society.

Were it our object to gain followers to a particular form of outward ceremonies, we should not be able to conceal the difficulties, which might oppose us. For not only the fanatical superstition of Mohammedans, and heathens, but the ecclesiastical nobility of a dead Christianity, would rise against such proceedings. And who of us, beloved brethren, that has consecrated himself to the service of the Gospel among the heathen, would find it worth his pains to forsake his native land, his paternal home, and the scenes of his youth; to break the tender cords of friendship, and risk oftentimes his life, merely for the sake of outward ceremonies? However much we might desire, that the venerable forms of the evangelical church, to which we feel attached, should prevail in all parts of the world, and among all nations, still, we trust, the Evangelical Missionary Society, has a higher, and, we may say with confidence, a more worthy object. It is the kingdom of God, to which the missionary cause exclusively appertains; and it is the extension of this kingdom of God and of Jesus Christ, to which she has consecrated all her vital powers, and her noblest energies. To this object, with a single, exalted aim, the great Bible Societies of our day, have directed themselves; and to this, likewise, there has been opened a living fountain of strength and confidence, which shall overflow the world. Let us, then, send the Gospel of Jesus Christ to the millions of benighted and wretched inhabitants of those distant lands; and with this palm of eternal peace in their hands, let us send, also, a little band of messengers, who shall teach inquiring souls how to read and understand the sacred Law-book of nations, and treasure it up in their hearts, and practise it in their lives. This is the enterprise, which, in the strength of the Lord, this Society would achieve, as well in relation to those venerable relicts of the Church of Christ, which are near a sorrowful destruction, but which have been consecrated by their high antiquity, as to the wide regions of Mohammedanism, and blind idolatry. The spread of the Bible, and the instructions of the Bible, and what is necessary to these, the previous instruction of the young; —these are the sacred ensigns, which, in the strength that comes from above, our missionaries, with courageous step, are to follow in the fields of darkness, and upon which stands inscribed the bright watchword of the ancient prophet, "Immanuel, God with us." Already we trusted we had found a tranquil place of operation, and, with a few messengers, should be able to enter a peaceful haven; when the wild storms, which have set those unfortunate lands in fearful commotion, rendered a speedy entrance unsafe, and admonished us calmly and patiently to wait the farther indications of the providence of our God, often inscrutable, but always wise and merciful. But, as raging hurricanes in the natural world, however frightful and destructive they may seem to the eye, are, nevertheless, always accompanied with beneficial effects, since they sweep away the superabundance of impure evaporations, and spread a refreshing atmosphere for the languid; so, by the determinations of Eternal Love, is it in the dark regions of trouble and affliction: the tempests of the agitated soul must yield to an ardent desire for the peace of God, and the darkness of the mind be dispelled by the bright sunbeams of the everlasting Gospel.

Mission on the shores of the Black Sea.

Before our Committee, owing to the great commotions, which of late have agitated the regions bordering on the Black Sea, thought best to proceed in the humane work of instruction and peace, which the Lord had committed to their hands; they deemed it advisable to permit two of our beloved young men, Augustus Dittrich, and Felitzian Zarember, to make a tour thither, in order to acquire more perfectly the various languages of those countries, in which they have already made a beginning; and to ascertain the situation and general circumstances of the country, that they may be the better enabled to assist in enlightening the benighted and ignorant tribes, with the Gospel of the Son of God.

Concluding Reflections.

Has not the sacred seal of a work of God, who makes use of men merely as his instruments to accomplish the great and wise designs, which he has purposed respecting the nations of the earth, been stamped on the animating experience of all our brethren? And have we not every reason, in view of the victories, which the Gospel of Christ is achieving, to call the day, in which we live, great and merciful; and to congratulate ourselves that we are permitted to see the dawn of a better futurity, which, according to the promise of the Eternal, shall eventuate in the universal triumph of the kingdom of God over the nations of the earth? And as Jehovah lives, it shall be accomplished. Five and twenty years ago, how dark and dismal was the prospect! The Church of Christ, amid the fierce storms of infidelity, and the most abandoned profligacy, which assailed her on every side, had

clad herself in mourning, and seemed on the very borders of destruction. The Bible, that heavenly foundation of the prosperity of every state, had become the object of contempt among the wise of this world, and the derision of thousands among the multitude. But He, who sitteth in the heavens, what a change hath He wrought! We have seen the fearful destruction of those, by whom millions of our brethren bled; we have beheld the awful footsteps of Providence, and in the history of nations have read the wonders of his might. Although this sun of the spiritual kingdom had almost sunk in the darkness of eternal night, yet it came forth again in majesty and splendor, and has illumined even the dark horizon of the heathen world.

What the pious German missionaries, the immortal Ziegenbalg, Grundler, Schwartz, Gericke, and other departed servants of Christ, commenced, an hundred years ago, amid numberless difficulties; what the inspired souls of an Augustus Herman Franke, a Speners, and a Zinzendorf, had in continual agitation, during the former part of the last century; what an hundred other German names, which the annals of history have not recorded, and of whom the world was not worthy, with hearts burning with love to Christ, have transported over the wide billows, into the ice-world of Greenland and Labrador, and into the sultry slave-world of the West Indies; that, in richer abundance, and greater extent, have our British brethren undertaken, and carried forward, and, with an ever new and increasing zeal, have extended to the wide and populous regions of heathen India, and to the most distant islands of the South Sea.

Our American brethren, too, have not been backward in this noble contest of Christian love. Thousands of pious men, young and old, and ten thousands of generous females, have consecrated their hands and their mites to the spread of the Gospel among the nations of the earth; and have sent their messengers, with the palms of eternal salvation in their hands, not only to the wandering tribes of their own hemisphere, but to the islands of the South Sea, and to western Asia.

In the midst of these great phenomena of the times, which announce the approach of the Lord of glory, our Swiss, and German, and French brethren and sisters, can no longer remain indifferent. The Star in the East—has it not risen upon us? The voice of the anxious Shepherd arousing his sheep, calls upon us, What! will ye sleep on now and take your rest? Behold, the hour is at hand when the Son of man shall be glorified. This voice we have heard. Its friendly exhortation has penetrated our hearts.

This young Evangelical Missionary Society has arisen for the service of Christ in his Gospel, and rejoices in the prospect of extensive usefulness in his vineyard. With deep humility and moderation she seeks not her own things, but his. It depends alone on his benediction whether, as a young tree beside the fountains of living water, she shall rise and blossom, and bring forth fruit unto eternal life.

The heathen must surrender; the kingdoms must fall; the earth must yield; for God hath spoken it. "The Lord of hosts is with us, the God of Jacob is our refuge."

DOMESTIC INTELLIGENCE.

AMERICAN BIBLE SOCIETY.

Sixth Anniversary.

This Society held its sixth anniversary in the city of New York, on the 9th of May. The Officers and Managers of the Society, and the delegates from Auxiliary Societies, met at nine o'clock at the New York Institution, where the meeting was opened with reading the cxxxiii, Psalm, by the Rev. Dr. Ripley, of Fairfield, Con. A procession was then formed, and moved to the City Hotel, in Broadway, where the Society was convened. Gen. Matthew Clarkson, Vice President, in the absence of the President, took the chair at 10 o'clock, supported by Col. Richard Varick and John Bolton, Esq. Vice Presidents. The meeting of the Society was opened with reading the lxth chapter of Isaiah, by the Rev. Benjamin Mortimer, of the Moravian Church in that city; after which an Address of the Hon. John Jay, President, was read by his son, Peter A. Jay, Esq. In this address we see the eminent statesman turning his fine mind to the past and present history of the Church of God, and drawing forth conclusions of the most animating character.

William W. Woolsey, Esq. Treasurer of the Society, then read the annual Report of the Department. The net receipts of the Treasurer, during the 6th year, were $38,682 34, of which $22,968 97, were remitted for Bibles, &c. from Auxiliary Societies. The Expenditures were $39,995 93.

The Rev. S. S. Woodhull, of Brooklyn, L. I. Secretary for Domestic Correspondence, read the Annual Report. We will not anticipate the abstract, which we shall give of this Report, in a future number.

After the Report was read, a number of resolutions were proposed and seconded, and addresses delivered by the following gentlemen:—the Rev. Dr. Bates, President of Middlebury College, Vermont; the Rev. F. C. Schaeffer, of the Evangelical Lutheran Church in New York city; the Rev. Mr. How, of New Brunswick, N. J.; the Rev. Robert B. C. McLeod, of New York city; Rev. Elijah Waterman, of Bridgeport, Con.; H. Ketchum, Esq. of New York city; Wm. Jay, Esq. of Bedford, N. Y.; the Rev. Thomas De Witt, of Dutchess county, N. Y.; and the Rev. Mr. Somers, of New York city.

UNITED FOREIGN MISSIONARY SOCIETY.

Fifth Anniversary.

The fifth annual meeting of this Society was held in the City Hotel, New York, on the 8th of May, the Hon. Stephen Van Rensselaer, President of the Society, in the chair. The meeting was opened with prayer by the Rev. Dr. Porter, of Catskill, N. Y.

The annual Report was read by Z. LEWIS, Esq. the Secretary for Domestic Correspondence; aided by Dr. Milledoler, Secretary for Foreign Correspondence, after which the Society resolved to accept and print the Report; and to present their thanks to Auxiliary Societies and other patrons. The motions made on the occasion, were accompanied by appropriate addresses from the Rev. Dr. ALEXANDER PROUDFIT, of Salem, N. Y., the Rev. ELIHU W. BALDWIN, of New York city, the Rev. THOMAS DE WITT, of Dutchess county, N. Y., and the Rev. STEPHEN N. ROWAN of New York city.

We shall give an abstract of the Report, in a future number.

NEW ENGLAND TRACT SOCIETY.

Eighth Anniversary.

Cor. Sec. Rev. JUSTIN EDWARDS, Andover, Mass.
Treasurer, AMOS BLANCHARD, Esq. Andover.

THIS Society held its eighth annual meeting in Boston, on the 28th of May. In the evening, a sermon was delivered in the Old South church, by the Rev. JOHN H. CHURCH, of Pelham, N. H., when a collection was taken up in behalf of the Society.

From the General Depository at Andover, there have been issued, during eight years, between two and three millions of Tracts. The whole number printed, up to April 22d, is 2,924,000.

The number of pages sent, the past year, to the several depositories,—of which the Society has 80 in different parts of the country, —is 3,527,000. Six new tracts have been added since the last anniversary.

Of the Christian Almanac,—a Tract known to very many of our readers, and a source of revenue to the Society,—14,000 were sold for the year 1821, and 40,000 for the present year. The Society has made arrangements for printing this Tract for the next year, in different parts of the United States; with its Astronomical Diary, &c. so varied, as to answer the important purposes of an Almanac, in most, if not all sections of the country. It exhibits a condensed view of the present state of the preparations and efforts made by the Church, for the conversion of the world.

In compliance with the earnest solicitations of the missionaries, 50,000 pages of Tracts have been sent to Bombay.—We designed to have inserted some thoughts on the subject of supplying the heathen with religious tracts; but must content ourselves with simply reminding our readers,—that the world will never be converted to God, but by *systematic* efforts; and that, while it belongs appropriately to Education Societies to raise up preachers, and to Missionary Societies to send them forth; and to Bible Societies to send Bibles with them,—it belongs to Tract Societies to furnish all the requisite Tracts. Our Tract Societies should be more liberally patronized. Our English brethren are more enlightened in their efforts. The annual revenue of the London Religious Tract Society, exceeds 35,000 dollars; and the influence of that society is felt widely and powerfully among heathen nations. Do not the heathen need Tracts? Will they not read them? One thing at least, is certain;—Millions of the present generation must die wholly ignorant of the Gospel, if Tracts are not sent to them; who, notwithstanding, might easily be visited by these little messengers of truth.

FEMALE JEWS SOCIETY OF BOSTON AND VICINITY.

Sixth Report.

Cor. Sec. Miss HANNAH ADAMS.
Treasurer, Miss FRANCES ERVING.

THE Female Society of Boston and Vicinity, for promoting Christianity among the Jews, held its sixth anniversary on the 22d of May. The Report presented at that time, has since been printed.

Receipts and Expenditures.—The receipts of the Treasurer, during the past year, as stated in her account, amount to $1,207 24; and a balance remains in the Treasury of $435. Though the name of the Society would seem to confine its resources to Boston and its vicinity, we observe, in the list of donations, that it has auxiliaries and patrons in several of the states. Among the expenditures are $200 paid into the Treasury of the American Board of Commissioners, the receipt of which is acknowledged in our list of donations for the present month. The objects of the donation are there specified. Fifty dollars were given to Mr. Jadownisky, the promising convert from Judaism, concerning whom we have inserted notices in former numbers of the Herald.

Prospects and intentions of the Society.—Though there are other societies which have as fair prospects of success, there are none, probably, which have fairer prospects, than societies instituted in behalf of the Jews. The present race of Jews are no worse, certainly, than their fathers were, who crucified the Lord of glory; though they may be more ignorant, and not so easily accessible to Christian instruction. But facilities are opening more rapidly than is generally supposed. Of these facilities the members of this Society are aware. In the Report before us, the principal of them are set forth; and the fixed purpose of the Society to continue patient and persevering exertion, is strongly intimated. At present, a portion of the Society's funds is left to accumulate, till the pleasure of divine providence, in regard to the manner of their appropriation, shall be more clearly perceived.

UNITED DOMESTIC MISSIONARY SOCIETY.

A SOCIETY with this name, was instituted in the City of New York, on the 10th of May. It was formed by a convention of delegates from various sections of the state, and is designed to spread the Gospel among the destitute, and to assist congregations that are unable to support the Gospel ministry. The "Young Men's Missionary Society of New York," and the "Evangelical Missionary Society of New York," have both acceded to the union. Their funds, resources, and mis-

sionaries being transferred to the United Missionary Society, its executive Committee will commence their operations with from fifteen to twenty missionaries, already in the field.

President, Hon. STEPHEN VAN RENSSELAER,

Cor. Sec. ELEAZER LORD, No. 26, Wall-Street, New York.

Treasurer, PETER HAWES, William, corner of John-Street, New York.

The formation of this society should excite, in all the friends of Zion, devout thanksgivings to God for pouring out a spirit of union in the great work, which he has given his people to perform.

AMERICAN COLONIZATION SOCIETY.

Fifth Report.

THE fifth annual meeting of this Society, was held on Thursday, the 7th of March, at Dr. Laurie's church, in the city of Washington. We have lately received the Report presented on this occasion, and find the statements made in it quite satisfactory. We have considered the enterprise, in which the Society has embarked, as a great experiment, the result of which is not to be determined beforehand with full certainty, but to be regarded with raised expectations. We have never, indeed, admitted for a moment, the impracticability of establishing and maintaining a flourishing colony of free colored people on the coast of Africa; nor have we doubted the zeal, discretion, and perseverance of the gentlemen engaged in the management of the Society: but we have had some apprehension, that sufficient interest could not be maintained in the community, to ensure patronage adequate to the greatness of the undertaking. The Report before us has diminished essentially, this apprehension of ours. The three principal difficulties seem to have been removed. We find them thus stated summarily, at the close of the Report.

"It was said the people of color would not consent to such an emigration.

"It is now proved that great numbers of them, far more than can be sent, earnestly desire it.

"It was said that the climate would destroy them.

"It is proved that the mortality, though under most unfavorable circumstances, has not been greater among them, than in many parts of our own country.

"It was said that the natives would not receive a settlement.

"The experiment has proved the contrary. All the obstacles appear to have been overcome."

These being obviated, the remaining difficulty,—want of patronage, cannot well continue, in this age of benevolent enterprise.

The Society has succeeded in purchasing Cape Mesurado, which is about 250 miles south of Sierra Leone, to which place the colonists have been removed. The Cape is steep and elevated towards its extremity, with a gentle declivity towards the main land. It "extends about three miles into the sea, forming, on its north side, a fine bay, or road, where vessels may anchor in ten fathoms water, near the shore." It is said to be the most healthful situation on the coast.

We shall consider the colony, when once fairly established, as of great importance to the spiritual, as well as to the temporal interests of Africa. From it pious men of color may proceed to all the neighboring tribes, and extend a salutary influence far into the interior.

We regret to learn, that the operations of the Society are embarrassed for want of funds; though we have confidence, that a good measure of success will attend the efforts, which, we understand, are about to be made in several of the northern states. Should funds be obtained, we are informed it is the intention of the Society to send out, early the next autumn, additional numbers of free colored people to the colony.

RICHMOND AFRICAN BAPTIST MISSIONARY SOCIETY.

THE annual meeting of this Society was held on the 8th of May, in the First Baptist church in Richmond. Probably two thousand colored people were present; and the orderly deportment and Christian zeal manifested on the occasion, were highly gratifying.

"This Society was formed in the Spring of 1815, with the sole object, of sending persons of color as missionaries to Africa, since which time they have collected nearly $1000. About two thirds of this sum has been expended in the outfit of Messrs. Lott Cary, and Colin Teague of this city, who are now on the coast of Africa. Whether the hopes of the friends of these persons, in regard to their success in Africa, are to be realized or not, remains for time and the purposes of Infinite wisdom to unfold But the promises, that in the Redeemer, "all the families of the earth shall be blessed,' 'That Ethiopia *shall* soon stretch out her hands unto God,' remain unalterably the same. And the period must at no distant date arrive, when neither the sultry heat of the climate, nor the barbarous manners of the people, will prevent the Word of life from spreading throughout the numerous tribes of the interior of Africa. O! for fervent prayer and united exertions for the accomplishment of such desirable objects."

NEW YORK MARINE BIBLE SOCIETY.

Sixth Anniversary.

THIS Society held its sixth annual meeting on the 10th of April. The annual Report was read by the Rev. Samuel Nott, jun. and several appropriate addresses were delivered.

"The Society has distributed 3,769 Bibles and 209 Testaments. The following facts, taken from the report, deserve to be extensively known and long remembered, to encourage increased exertions of the kind. "As the Agent of the Board was, not long since, passing by a ship lately returned from the Baltic sea, he was accosted by the Cap-

tain, who was desirous of communicating to him the history of the Bibles furnished to his ship at the commencement of her voyage. All on board but the second mate, were then exceedingly profane. Soon after leaving the Hook he distributed the Bibles. Before he arrived at Petersburgh, he did not hear a profane word uttered on board. A visible reformation continued during their stay in port, and on the passage home. When he was entering the port of New York, his crew all came aft and begged earnestly to be shipped for another voyage. When they were paid off, they took all the Bibles on board, and paid for them, which money the captain handed to your agent."

UNION OF CHURCHES.

The union between the General Assembly of the Presbyterian Church and the General Synod of the Associate Reformed Church, which was contemplated the last year, was completed at Philadelphia, in May last. This afforded matter of great rejoicing to the friends of Zion; and the General Assembly held, on the afternoon of the 22d, a special meeting of prayer and thanksgiving to Almighty God, in which their brethren of the Associate Reformed Church, who had become one with them, united.

LAST NOTICES.

EDUCATION OF HEATHEN CHILDREN.

In the number of the Missionary Herald for November last, p. 363, we made a statement relative to the expense of educating heathen children in Ceylon. As many of our present readers did not then take the Herald, and are of course ignorant of the purport of that statement, we think it proper to say—that it has been found necessary to fix the annual sum to be paid for the support of a heathen child in Ceylon, at $20. Those children, however, who were provided for, previous to November, at the rate of $12 annually, are to be continued in the course of their education, without any increase of the annual payment.

Our limits forbid any thing more, than a brief recapitulation of the reasons for this change.

The sum of $12 annually, will furnish a child with food and clothing, but with nothing else,—the food consisting of boiled rice, and the clothing of a piece of coarse cotton. The insufficiency of this sum to meet the other expenses, was known at the outset. But, as it was not then foreseen to what extent the domestic superintendence of children in mission families, may be carried in the east, it was thought the contingent expenses might be defrayed from the general funds of the Board. Since that time, however, the number of children provided, has become very considerable, and is annually increasing; and their incidental expenses are found to encroach on that part of the general funds of the Board, which should go to the support of the missionaries. Among these expenses may be numbered, the charges of remittance, medicines, rooms for lodging, nursing in sickness, stationary, and school-books. The yearly amount of these and others similar to them, can seldom fall much short of $8, and may frequently exceed that amount. These expenses, it seems right that the patrons of the children should defray, since it is certainly right that the general funds should be saved from charges, which properly belong to private endowments.

The Committee of the Church Missionary Society, have issued proposals for supporting heathen children in Ceylon, at *five pounds sterling* a year.

We shall only add, that we think the encouragement for supporting heathen children in Ceylon, is unusually great. This will appear quite obvious to those, who have carefully read Mr. Poor's journal, in our last number. There it is seen, that several of the scholars, who have been longest in the school, have become hopefully pious; and bid fair, as well from their zeal in the service of Christ, as from their promising talents, to become successful ministers of the Gospel. Twenty dollars annually, for six years, may be sent to Ceylon, with a fair prospect of breaking the bands of an idolatrous superstition, from at least one youth, and perhaps from many.

MANNER OF PUBLISHING DONATIONS.

We tender grateful acknowledgment to our patrons, who have caused the receipts for this month to exceed $8,000. But, at the same time, we feel it necessary to call their attention to the remarks, which we made, in our number for May, p. 159, on the best manner of publishing donations. We know the difficulty and delicacy of the case proposed very well; but something may often be done for the promotion of brevity.—We trust none will relax in their efforts. The calls are many and loud. The mission to the Sandwich Islands, which God has remarkably prospered hitherto, is not yet so provided for, that continued and active exertions, on the part of the friends of the missionary cause, can, with safety, be dispensed with.—New fields are opening to the Board, of great and increasing promise; and no reason can be assigned, why they should not be entered immediately, but that there is not sufficient missionary spirit in the churches, to warrant an extension of our plans. The Christian public should remember, that the territory, which the Board has taken possession of for the King of Zion, is small, very small, compared with that "which remaineth to be possessed."

PALESTINE MISSION.

Just as this sheet was going to the press, we received letters from Messrs. Fisk and Temple, dated at Malta. Mr. Fisk, having received intelligence, not many days after the death of Mr. Parsons, that Mr. Temple had arrived at Malta, thought it advisable to visit him for the purpose of consulting with respect to future operations. The reasons, which Mr. Fisk assigns somewhat at length, for this measure, are approved by the Committee. He arrived at Malta on the 15th of April.

THE

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MISSION AT THE SANDWICH ISLANDS.

EXTRACTS FROM THE JOURNAL OF MR. BINGHAM, WHILE AT ATOOI.

We remarked, in our last number, that, for reasons which Tamoree deemed sufficient, and which he made known, in a friendly letter, to the missionaries, the voyage to the Society Islands was postponed for the present. As the hindrances to this very desirable enterprise will not probably be of long duration, and as no valuable purpose will be answered by a particular statement, or even by a summary view of them; we shall barely observe,—that, from the time the voyage was first suggested, to the declaration of its being postponed, nothing transpired to weaken the mutual confidence and friendly feelings, which subsisted between the missionaries and the chief men of the islands. On the contrary, the visit of Mr. Bingham to Atooi, which arose out of this projected voyage, not only became the occasion of good, both in respect to information received, and instruction imparted; but, by means of it, the friendly disposition of the natives was more fully ascertained, and a foundation laid for more free and unrestrained intercourse.

Having been commended to the protection of Almighty God, by their fellow-laborers, Mr. and Mrs. Bingham, Mr. and Mrs. Ruggles, George Sandwich, and several others, embarked, on the 8th of July, 1821, in the Tartar, Capt. Turner, for Atooi.

July 9. After a quick passage of 20 hours, we came safely to anchor in Wimaah roads, and the king immediately sent a double canoe to take us ashore. Highly gratified to meet our good friend, the king, on the beach, a few rods from the place of landing, I saluted him with a hearty *aloha*, and with a kiss, as I took his friendly hand. He replied, "I very glad to see you."

The Mission House.

The mission house is large, 54 feet by 24, and commodious, having a good floor, doors, glass windows, five bed-rooms, and two large rooms, which are not only convenient for the two families, but answer for a school-room, dining hall, and place for public worship. It stands at the place of landing, near the water's edge, and but a few rods east of the mouth of Wimaah river. On one side it is enclosed by the king's dwelling house, and by a heavy semi-circular wall 10 feet high; and on the other, by the ceaseless waves of the vast Pacific. In front is a small battery; and back of the wall, which encloses nearly an acre of ground, stands the fort, on the high bank of the river, covering the village. The mountains rising in the north, the ocean on the south, the moon beheld over the eastern part of the island, and the sun setting behind the western, or behind Oneehow, which lies in sight, or sinking, as it were, into the ocean, seen between the two islands,—present a scenery truly grand; but now possessing a degree of familiarity to the brethren and sisters residing at Wimaah, which gives to that place something of the charm of home.

Arrival of Kaneo.

Soon after noon, Kaneo,* with her attendants, landed just in front of the mission house, where the king and queen, with their attendants, met her, embraced, and joined noses, with loud crying, many tears, and other expressions of emotion. After some minutes, all sat down together on the sand for a considerable time, till the first bursts of feeling had subsided, when the king conducted his guests to the house, which he had prepared for their reception, by removing a quantity of imported goods lately purchased, and spreading his best mats, both in the house, and the court in front. Having ordered the slaughter of hogs, dogs, &c. for the purpose, he prepared

* Kaneo is one of the queens of the late Tamahamaha. *Editor.*

a full repast for the company. At evening, he resigned his own dwelling house to his guests, and retiring to another, sent out a crier to prohibit the common people from entering the enclosure, where Kaneo and her ladies and servants were lodged, and set a guard also at the gate.

10. The king's company, that is, his wife Tapoolee and particular friends, Kaneo and her attendants, spent much of the day in decorating themselves with a kind of temporary ornaments, which they call "Laualla beads;" and in a favorite amusement of playing in the surf, of which a pretty good description is given in "Trumbull's Voyages." All engage in it, without distinction of rank, age, or sex; and the whole nation is distinguished by their fondness for the water, and the dexterity and facility with which they manage themselves in that element.

The Surf-board and the manner it is used.

The surf-board, or the instrument used in playing in the surf, is of various dimensions, from three feet in length, and eight inches in breadth, to fourteen feet in length and twenty inches in breadth. It is made of light wood, thin at the edges and ends, but of considerable thickness in the middle, wrought exceedingly smooth, and ingeniously adapted to the purpose of gliding rapidly on the water. The islander, placing himself horizontally on the board, and using his arms as oars, paddles out into the sea, meeting the successive surges, as they roll along towards the shore. If they are high, he dives under them, if they are low, or smooth, he glides over them with ease, till he is ready to return, or till he gains the smooth sea beyond where the surf breaks. Then choosing one of the highest surges, adjusting his board as it approaches him, directing his head towards the shore, he rides on the fore front of the surge, with great velocity, as his board darts along swifter than a weaver's shuttle, while the whitening surf foams and roars around his head, till it dies on the beach, and leaves him to return or retire at pleasure. Often, several of them run at the same time, as in a race, and not unfrequently on a wager. The board moves as down an inclined plain, and the art lies principally in keeping it in its proper position, giving it occasionally an accelerating stroke with the hands, so that it shall not lose the propelling force of the wave, and thus fall behind it; or retarding it with the foot, when liable to shoot forward too fast. Sometimes the irregularity or violence of the water tears their board from under them, and dashes it on the rocks; or threatening to carry them into danger, obliges them to abandon it, and save themselves by diving and swimming.

I informed the king, as he sat on the beach witnessing the sport, of the design of building a church, or a house for the public worship of the true God, at Woahoo. He expressed his approbation, and also his intention to send his brig to Taheite.

Various Notices.

14. By the help of Samoo, a pupil of the Taheitan missionaries, who has been in America, and experienced personal kindness from our friend and patron, Dr. Worcester, and who now lives with me, I have commenced a comparison of the language of the Sandwich Islands with that of Taheite, which I hope to be able, with better helps, to pursue hereafter, as I am pleased to find many words in both, precisely alike, and many others radically the same.

15. *Sabbath.* To-day I have been allowed to preach to a small congregation, composed of this branch of the mission, a few other white people, and a few natives. The king, who was present, and who tarried a short time after service, said he understood a little of the discourse, some parts of which I endeavored to make still more plain to him, by more familiar illustrations. All our intercourse with him hitherto has been pleasant. We long to see him adopted into the Redeemer's family, to embrace him as a Christian brother, and to look on him with social gratitude and confidence, as possessing the pious feelings of a nursing father to the church, as well as a friendly and paternal regard to the missionaries.

16. The king appears to be pleased with George Sandwich. He says he is like the other missionaries, and that he must remain here, and he will give him land, clothes, &c. He would rejoice to see his own son exhibit as much sobriety; and says, if George Tamoree were like George Sandwich, he would hold him fast, and give him a great deal of land, and a plenty of *vivi*, (goods.) Young Tamoree might be a very great comfort to his father. To-day his wife, daughter of Isaac Davis, whom he took at Owhyhee before he had seen his father, brought to our house his little babe very sick, to seek for it some medical aid. Every instance of this kind makes us feel more deeply our need of a faithful and devoted missionary physician, in this land of pollution, disease, and death.

Arrival of Reho-reho.

22. About 3 o'clock, A. M. a small boat arrived, bringing from Woahoo his majesty, Reho-reho, king of the windward islands, Boka, the governor of Woahoo, and Nike, chief of Karakakooah, with about thirty

men and two women. A most singular and hazardous adventure, and as mysterious as to its design, as it was hazardous in its nature, and singular in its manner.

It appears, that, previous to the return of the Cleopatra's Barge to Hanaroorah, the king and his company left that village for Pearl river, a place 12 or 15 miles distant. But, coming down to the leeward part of the island, and having a fair wind, he thought he could fetch Atooi; and, contrary to the wishes and expectations of his attending chiefs, refused to land at Pearl river. Strengthening his heart with such spirits as his beloved bottle afforded, he commanded his boatman to steer for Atooi. All were afraid, and all remonstrated; but in vain. They were without water, provisions, compass, chart, or mariner; embarked in a small open sail-boat, built by a native of the islands, crowded with passengers, stretching out to sea, under the fresh trades, with the presumption, that, riding over the rude waves, they might possibly reach Atooi, one hundred miles distant. But the king, half intoxicated, fearless of danger himself, and regardless of the reasonable apprehensions of others, would hear to no advice or remonstrance; neither the perils of the ocean, nor the hostility of supposed enemies, could alter his purpose to proceed. He assumed the character of master of his little home-built vessel; and, in his merry mood, considered his fingers spread out as representing the different points of the mariner's compass, which he attempted to express in broken English, and thus directed the doubtful course of his frail bark. When the boat was twice nearly capsized and ready to fill with water, the chiefs and the company said, "We must go back;" but the king said decidedly, "No,—bail out the water and go on;" and with something of that spirit, which dictated the proud, artful, and animating address of the dauntless Roman, "Fear not, for thou carriest Cesar,"—he added, "If you return with the boat, I will swim to Atooi in the sea." At his command they speedily bailed out the water with their calabashes, and continued their course, steering well to the northward, (as the king had a pretty good idea of the bearing of Atooi,) till just before dark, when they saw this island far under the lee bow, then veering to the westward and southward, with great hazard and much inconvenience from the successive breaking of the sea upon them, they reached this place, before the break of day; but in a condition as powerless and defenceless, as the poor missionary, who passes unmolested from island to island. No roaring cannon opposed or welcomed the king's approach.

His reception by Tamoree.

Tamoree, being early apprised of his arrival, rose, and, with apparent composure, dressed himself, and, in a small canoe, with two or three attendants, went out quietly on board the king's boat, gave him his friendly *aloha*, and the customary salutation of joining noses, (while the company expressed great joy at seeing Tamoree,) then conducted him ashore, and appropriated to his use a large and convenient house, well fitted for his reception, spread with the beautiful Oneehow-mats; and, at the young king's earnest request, lest his people at Woahoo should conclude that he was drowned in the sea, or killed at Atooi, despatched two of his vessels, a brig and a schooner, to inform them that he had escaped the dangers of the ocean, and landed here in security, where he waited for two of his wives to join him, as he had left all five of them behind.

Thus has the king effected what he long ago proposed, and what he has repeatedly declared to be his intention; but what the friends of both kings, and of the people, desired might not be accomplished. The result is still as doubtful as the nature of the design. Such, however, is the pacific disposition of Tamoree, that, although Reho-reho has put himself completely in his power, we are persuaded he will not hurt a hair of his head, but will pay him due respect as a superior. What could we ask, on this occasion, better than that these two kings should agree together to give their kingdoms to Christ, the rightful proprietor?

Arrival of Boka's wife from Woahoo.

23. It was interesting to witness the safe arrival of governor Boka's wife from Woahoo, this morning, in a single canoe, with a small canvass sail, aided by four men with paddles. Tired and hungry, they put in yesterday at Hanapapa, a valley six or seven miles from this, where lies the farm given to Mr. Ruggles, and tarried there a night; having spent the night before in pursuing the wayward course of the king, upon a rough sea. It is not a very unfrequent case, that natives pass from one island to another in a single canoe, though they often have a fresh breeze and a heavy sea. The contrivance used to prevent the canoe from easily upsetting, consists of a large stick of light wood, about two thirds the length of the canoe, turned up at the ends, somewhat like a sleigh runner, lying on the surface of the water, parallel with the canoe, at the distance of 8 or 10 feet, and connected with it by two smaller sticks, lashed at one end firmly to the top of the canoe, and at the other, bending

down to meet the buoyant stick, that runs upon the water. Still such canoes must be considered very unsafe at sea, for any but the natives. If a sea breaks over them with much violence, they must fill with water, which not unfrequently happens when there is much wind or surf. In such a case, all on board have recourse to their dexterity at swimming; and while some of the number sustain and preserve the articles liable to be lost, others, placing their weight on the very hindermost part of the canoe, elevate the fore end, so that a considerable part of the water flows out; then, casting themselves suddenly off, the canoe becomes more buoyant and manageable, and one of them springing into it bails out the remaining water with a calabash, while the rest resume their places with their little effects, and joyfully pursue their course again, ready, as soon as rested, to encounter another overwhelming sea.

Reho-reho expressed a high degree of sudden, strong, agreeable emotion, by the terms *aloha eno*, when he learned that Boka's wife had followed him, in a canoe, across the rough channel.

Friendly attentions of the Kings.

24. I went over the river to visit the kings, and invited them to come to the mission house, whenever it should be convenient for them. Reho-reho said, "Shall we go now?" I replied, "If that would be pleasant to you, it certainly would be agreeable to us." They came over the river together in a little boat, and I was brought across on the shoulders of a native, the water then at low tide being but about four feet deep on the bar. Reho-reho met the sisters, as usual, in a civil and friendly manner, seemed a little surprised, and at the same time gratified, to see so flourishing a school of native children. Taking him into my apartment, I gave him leave to recline upon my bed, a privilege, which he generally expects, and which he seemed now to enjoy; but soon rose to hear me read some passages of Scripture, particularly the ten commandments, in his own language. From these specimens of our translation, I took occasion to suggest to him the importance of obtaining the Taheitan books, to aid us in translating the Scriptures for him and his people. Seating himself then with the school, he was pleased to hear them read and spell, and to read himself a few words in the spelling book, two or three verses in John's Gospel, and several select passages from a large Scripture card, which I had before presented to Tamoree. Among the Scriptures, which he read with a little assistance, were the following,—"Thou God, seest me."—"Prepare to meet thy God."—"We shall all stand before the judgment-seat of Christ." These, and others, I endeavored to expound to him in a short and lucid manner, while he listened with peculiar attention. He seems not to have lost what he had acquired in the art of reading, though it is a year since he laid aside his book; and were he now disposed to resume it, he might soon be forward of the foremost in our schools. Having protracted his visit more than an hour, and surveyed the different apartments of the house, the several employments of the family, &c, he retired, attended by his train. Tamoree, taking each member of the family kindly by the hand, left us with his usual friendly smile.

[Soon after their departure from the humble dwelling of the missionaries, the two kings were found engaged in important transactions, of which we have more than once spoken, but which we have never yet fully described. The following account is contained in the journal.]

An old Treaty renewed.

Tamoree proposes, in a very formal manner, to surrender himself, his island, and all that he has, to Reho-reho; and, with some agitation, addressed him to this effect,—

"King Reho-reho, hear;—When your father was alive, I acknowledged him as my superior. Since his death, I have considered you as his rightful successor, and, according to his appointment, as king. Now I have a plenty of muskets and powder, and a plenty of men at command,—these, with the vessels I have bought, the fort, and guns, and the island, all are yours. Do with them as you please. Send me where you please. Place what chief you please as governor here." Nike, the Karakekooah chief, addressed the council in few words, and referring to the treaty made between the two kings, confirmed the fact, that Tamoree had held this island under Tamahamaha. A solemn silence pervaded the house for some time, while all waited, with deep solicitude, to hear the reply of the young king, on which so much appeared to be suspended. Then, with a mild and manly aspect, he addressed Tamoree as follows,—"I did not come to take away your island. I do not wish to place any one over it. Keep your island, and take care of it just as you have done, and do what you please with your vessels." To this succeeded a shout of cheerful and hearty approbation from all parties, and Tamoree retired from the council, with a peaceful smile.—Thus, without noise or bloodshed, the treaty, made with the late king, is recognized and ratified with his son

and successor,—a treaty, which allowed Tamoree the peaceful possession of the leeward islands, as tributary king. In this transaction it is difficult to say which of the two has shown the most sagacity or magnanimity.

Journey across the Island.

30. Mr. Whitney and myself set out early to go across the island. Our reasons for undertaking this tour at this time, were principally, to explore the country, to see the inhabitants at their dwellings and employments, to meet the two kings on the opposite side of the island; to seek their favor by proper attention to them; to express to them our wishes that our proposed expedition to the Society Isles might not be too long delayed; to obtain, if possible, Reho-reho's express approbation of our design to teach the people at large to observe the Christian Sabbath, and other duties of the Gospel.

We hoped to cross the island in a day, and took a few cakes, two bottles of water, and a little wine for our refreshment during the day. Attended by my Taheitan youth, the faithful Samoo, a native domestic of brother Whitney's, as our guide, and N. Chamberlain, we set out pretty early in the morning, travelling on foot, and crossed Wimaah creek, and ascended on the west side of it, by a circuitous path, to the high and mountainous parts, which extend through the whole island. We found no inhabitants residing in the upland country, but met several natives, some bringing down sandal wood upon their shoulders, others firewood. The former is brought in this manner, the distance of from 10 to 20 miles. I attempted to raise up one man's burden from his shoulder, which I should say was not far from what is called a pickle, equal to 133 1-3 lbs. weight. The king requires each man, woman and child on the island, to furnish a pickle of sandal-wood, whenever he has occasion for it in the purchase of vessels, or cargoes.

Aspect of the Country.

The land, as it rises several miles from the sea shore towards the forests, is not well watered, except in the narrow vallies, where the streams descend from the mountains, and where the principal productions are found; nor does it produce trees or shrubbery; and though generally covered with grass it appears like a barren waste. On the east side of Wimaah creek, several thousand acres have, this summer, been overrun with fire, divesting it of the little verdure, which had appeared in the old grass. The face of the country exhibits marks of former earthquakes and volcanic eruptions. A variety of forest trees, besides the sandal-wood, are seen, all different from any that I have ever known in America. Some appear to be suitable for building timber, and some would make very pretty cabinet furniture.

Adventures on the way.

About one o'clock, P. M. it began to thunder, and we were soon enveloped in a cloud, that hung upon the mountains. At two, a heavy shower of rain commenced. We took shelter in a temporary booth, built by the sandal-wood cutters, where we experienced, and had occasion to record, the preserving care of Omnipotence, who made his lightnings play, and thunders roll, harmless around our heads. At three, as the shower appeared to be principally over, and we were anxious to reach the opposite side, if possible, before dark, we passed on; but, to our disappointment, the clouds gathered more thickly over our heads, and the rain came down copiously upon us, and poured in torrents from the points of our half sheltering umbrellas, as we trudged along in a narrow, winding, slippery foot path, on sharp ridges, ascending and descending rugged steeps, till we came to two little temporary sheds of the wood-cutters, unoccupied, and cheerless as the wastes of desolation, situated in the midst of this inhospitable wilderness, surrounded with dreary mountains and deep solitudes, on the bank of a swift mountain torrent, swelled by the rain. Into these we crept to seek a partial shelter. The principal one, about 30 feet in length, and 8 in breadth, consisted chiefly of a few poles, resting partly on the ground, and supported in front by little crotches, four feet high, thatched with leaves on the top, but entirely open in front. Solitary, damp, and cheerless, as the temporary sheds appeared, we thought it expedient to make them our lodgings for the night, as we could not proceed, with safety, to the nearest settlements on the other side, without day light; and the day was now too far spent to attempt it. Our attendants struck up a fire, and collected fuel to feed it. We dried part of our clothes. The rain abated. The thunder ceased. The stars appeared. By the light of our fire, we read a portion of Scripture, and united in offering our evening sacrifice to him, who had hitherto preserved us; and having spread down upon the damp leaves a large cloak, which served as a bed for three of us, we laid ourselves down to our slumbers, under the care of the Watchman of Israel. We had no fear of beasts of prey, or poisonous reptiles; of highway robbers, or hostile bands of savages; nor did the unusual degree of cold in the atmosphere, the uncomfortable

dampness of the ground where we lay, nor the plague of the flea, which every where infests the land, produce a sigh for the comfortable dwellings, the downy beds, and the full spread tables, of our native country.

Passage over a high Table-land.

31. The rising day dawned upon us in peace, and invited us to proceed. Our path was still wet, and rugged, and slippery, leading up and down successive steeps, and through many miry places, especially as we passed over a tract of high table land; while the singing of birds cheered the rude forests around us, which never feel the frosts of autumn, nor the chilling blasts of winter. About 9 o'clock, A. M. we came suddenly to the verge of Mounahena, a high and steep mountain, which overlooks the northern part of the island, where the clouds were literally spread under our feet, completely bounding the view below us, though we had the clear and bright sunshine where we stood; but, breaking away occasionally before we began to descend this giddy height, showed us the white surf of the Pacific, rolling upon the shore, at the distance of six or seven miles; while the majestic mountains on the right and left, added peculiar grandeur to the novel scene, and spoke the greatness of him, who weighs the mountains in scales, and the hills in a balance, who taketh up the isles as a very little thing, and holds the waters of the ocean in the hollow of his hand.

Down this awful steep on which we stood, several thousand feet in its perpendicular descent, with the toil of three long hours, we descended on a very sharp ridge, running from the top to the base of the mountain, and so nearly perpendicular, that, in many places, we were obliged to go backwards, clinging to roots of trees, and shrubs, and crags of rocks, our guide going before, and showing us where to place our feet, and where to hold with our hands. Our path was, for the most part, shaded and cool, and, much of the day, our progress was neither tardy nor unpleasant; but, in some places, attended with danger, particularly to Mr. Whitney and N. Chamberlain, as they were more liable than myself to distressing giddiness from our situation. The vapors condensing upon the rocks and cool earth, trickle down, and form numerous little streams and cascades in different parts of this mountain, and of Soomahae on the right, and Makana on the left, which, being augmented by frequent showers, descend and unite in forming the river Wineha, and thus, with short and rapid course, roll to the ocean.

They arrive at the dwellings of Natives.

Descending a little way from the verge of the mountain, the border of the table-land, we came below the cloud, which usually hangs a little below the top of the Monnahune, and enjoyed a more clear and full view of the country, the rivers, villages, plantations and settlements of the heathen inhabitants, in this part of Atooi, where the joyful sound of salvation never echoed. Finding ourselves, at length, safely arrived at the foot of the mountain, but almost exhausted, we gladly cast down our weary limbs on our mat, in the first house to which we came. The friendly natives, apparently glad to see us, kindly rubbed and pressed with their hands, the muscles of our legs, quite sore and lame, in order to relieve them, or to prevent them from becoming worse. This operation, which they call *lomelome*, they almost always perform in cases of extreme weariness. This family was the first we had met with, after leaving the settlement of Wimaah, where we started. After resting here a little, we ate the remaining morsel of our cakes, read a portion of Scripture, and, with the consent of the family, lifted up our prayers and thanksgivings to God, who had preserved us amidst "the perils of the wilderness," and who, we believe, has abundant blessings in store for the needy heathen around us. Following down the river Wineha, we were obliged to cross it five times, without a bridge or a boat, sometimes leaping from one large stone to another, which rose above the surface of the water, and sometimes wading. The inhabitants along the banks, in a friendly manner, saluted us with *aloha*, adding the compliment, *ma-ma*, (nimble,) with reference, doubtless, to what we had achieved, rather than to our apparent activity. Near the head or formation of this river, as in many other mountainous parts of these islands, are found bananas of spontaneous growth, and a sort of wild apple, and a plant somewhat resembling hemp, especially in its bark, which the natives manufacture into excellent twine, fish lines, nets, &c. The bannanas grow along up the sides of the mountain, and, though very luxuriant, appear to be far less fruitful, than when cultivated in the vallies. The trees, called in the language "Ohea" but by foreigners, for convenience, apple, were generally in full blossom; but here and there a tree exhibited fruit in different stages of maturity.

Come to the encampment of the Kings.

Dragging our weary steps along till just before night, we came to the place, on the sea shore, about half a mile west of the

mouth of the river, where the two kings and their suit were encamped. Tamoree was sitting with his family in his waggon box placed on the ground, and defended from the fresh trade winds, by a large mat suspended by poles. Reho-reho, in one of the houses of the little cluster, was slumbering, in the paroxysms of drunkenness. Tamoree very kindly ordered a good supper of tea, sea-bread, baked pig, and tara, to be set before us, which we set down on the green grass to receive, giving thanks to God for this seasonable refreshment; while a multitude of the inoffensive natives were attentively observing us. Tamoree told us he had no house for us, or for himself to sleep in, as the houses at that place were all occupied by Reho-reho and his company; but that a temporary booth, (composed principally of slender poles, ingeniously covered with green leaves,) was then building for himself and family, where he politely offered us a lodging place with him. Spreading down their mats on the green grass, they made us a comfortable bed, then five sheets of tappa for bed clothes, were presented each of us, according to the custom of the country when visitors tarry through the night.

Visit to Henerae.

August 1. As we wished to improve the present opportunity to explore the district of Henerae, a place of primary importance in this part of the island, and five or six miles distant, Tamoree sent a canoe to carry us, and a messenger on foot to see that a dinner should be provided for us there. Henerae has a small fort, built of clay, on a verdant hill, eligibly situated, but of little value; a considerable harbor, which is said to be tolerably safe for vessels, most of the year; a pleasant river, 60 or 80 yards wide, but which, like most of the rivers, has a bar at its mouth; several thousand acres of valuable land, little cultivated, though watered with frequent showers, and apparently fertile; together with a small population, who might, with Christianity, be happy.

Hospitable attentions of the Natives.

The inhabitants treated us hospitably. Coming thirsty to the foot of fort hill, I asked the natives, whose huts line the shore, for a *neoo*, (cocoa-nut.) One of them ran to a tree and brought me a large one, containing nearly a quart of milk. He tore off the thick, fibrous husk with his teeth, and cracked the shell for me, and I walked along, up and down the hill, draining the milk, and eating the meat of my cocoa-nut, and sharing it with my companions. We then sailed up the river a mile or two, gathered from a large tree a few oranges, conversed a few minutes with some of the natives, on our great object, and walked back to the river's mouth, where the head men of the place had prepared a dinner for us. A pig, baked with hot stones covered in the ground, set before us on a large shallow wooden tray; taro, baked in the same manner, pounded and laid on green leaves; bannanas, rich and yellow, handed to us as ripe fruit; and water served to us in a tumbler made of the neck of a gourd, composed our dinner, which, reclined on the mats, we received with thanksgiving.—After dinner I went out upon the bank of the river, and, with my pencil, took a rough and hasty sketch of the mountains, which, rising but a few miles distant, presented a very majestic scenery. The natives gathered around, amused to see me copying the figure of their rude country. I asked the names of the mountains, which they seemed much pleased to tell me. I desired to direct their attention only to Him, who had of old laid the foundations of the earth, and established the heavens, and who had here made such exhibitions of his power and majesty. I asked them if they knew who made these great mountains? They replied, "We know not." "Who made the earth, the sun, moon, and stars?" "We know not." I then told them, speaking in their tongue, as I had done before, that Jehovah, the great God of heaven, made these mountains and all things. One of them replied, "This is your God, is it not?" "Yes, this is our God, and is he not yours also?" "No, our gods are all dead." I told them they must worship Jehovah, who alone is God.—I hope not many years will elapse, before this interesting place will be adorned with a church and a school.

They return to the two Kings.

Taking our leave, we embarked in a double canoe, with the aid of a sail run briskly before the wind, and, in less than an hour, landed at the place where we left the kings in the morning. Reho-reho encamped for the night in a grove of Laualla. The leaves of the trees being from four to six feet in length, and very thickly set, form a very dense and cool shade by day, and a pretty good canopy by night, in this climate. Some parts of this grove bear a resemblance to an orchard of apple trees in a meadow ground. In the evening, large torches made of *tootooe*, (oil-nut,) illumined the king's camp, and presented a novel and truly romantic scene.

Conversation with Reho-reho.

Before he slept, I went and sat down by the head of Reho-reho, who was now so-

ber and accessible, but with whom we seldom get a favorable opportunity for any serious conversation. Bringing before him our great object, I asked him, if he would like to have the missionaries teach all the people to observe the Sabbath, and make them acquainted with Jesus Christ, and the way to heaven? To which he readily replied in the affirmative. I endeavored kindly to dissuade him from intemperate drinking, and expressed my desire, that he might be a great, wise, and good king, that all the people might love him, and that he might be saved.

Returning to Tamoree's booth, I sat down by the side of it, on the grass, to minute the occurrences and proceedings of the day, by the light of a torch, while various groups of the harmless natives, both chiefs and common people, were slumbering around, some in houses, some in booths, some under the trees, and others on the green grass, having no other canopy than the skies. This called to mind the scene at New Zealand, when the first missionaries slept among the warriors, who stuck their spears in the ground around them.

The Travellers embark for Wimaah.

2. We were now ready to return, and John E-e agreed to accompany us, for the purpose of pursuing his studies. We felt exceedingly reluctant to return by our rugged path, as it would require the labor of two days, without any particular benefit. To travel round the eastern end of the island, upon the beach, would be a long, toilsome walk, especially as we felt still the need of rest, and would detain us too long from the family, already waiting our arrival. To walk round the western end of the island was deemed perfectly impossible, as the mountains there terminate in bold precipices, which hang over the abyss. The most eligible method, as it seemed to us, and to Tamoree, was, to accept his offer, and take passage in a double canoe, round the western end. The two kings, being ready to proceed on the other way, took leave of us and of the place, leaving Tamoree's booth in flames, according to an ancient custom of the people, to burn down the house where the king lodged in his travels. Giving them our parting hand and good wishes, we cheerfully embarked in the double canoe, having five or six men besides our two to man it, pushed out beyond the breakers, and hoisted the sail to the wind, which was fair and strong; but as we came round the first point of the mountain, its violence increased and broke the boom. This, however, did not appear so great a calamity to us, as to the men, who were now obliged to ply their paddles the rest of the way.

Appearance of the Coast.

The mountains along the shore, for eight or ten miles, are very bold, some rising abruptly from the ocean, exhibiting the obvious effects of volcanic fires; some, a little back, appear like towering pyramids, around which the warring elements had swept away the more moveable and combustible matter; others, equally lofty, are partly covered with trees and shrubs. Into the nooks between them a few houses are crowded, but they are almost inaccessible, except from the sea. It would seem, however, that some hundreds of the natives live in this forbidding part of the island, subsisting, doubtless, chiefly on fish. They pass from one little neighborhood to another, in canoes. Here, about mid-way of what the natives call the *Parre*, we landed, where is an acre or two of sterile ground, bounded on one side by the ocean, and environed on the other by a stupendous rock, nearly perpendicular, forming at its base a semicircular curve, which meets the ocean at each end. In the middle of the curve, a stupendous rock rises to the height, I should say, of about 1500 feet. Near one end of the curve, the rock projects about 50 feet from its base, and is here about 300 feet high; so that ten houses of the little village are built under it, and defended, generally, from the rain and tempests, and always from the direct rays of the sun till some time after noon. The cool shade of this rock, when we were present, between 10 and 11 o'clock, extended more than 100 feet from its base. Never was I so forcibly impressed, by any scene in nature, with the lively figures, by which Isaiah sets forth our Savior,—"as an hiding-place from the wind; and a covert from the storm; as the shadow of a great rock in a weary land." The highest part is called "the fire Parre." Here, the natives sometimes exhibit their fire works in the night, as they did a few nights since, when the kings lodged there. Along a winding, difficult ascent, which commences by a rude ladder hanging over the sea, they climb to the very summit, and throw off firebrands, or torches, ingeniously constructed, which sail off a great distance, and fall into the ocean below.

Singular manner of catching Fish.

Near this settlement, we saw about 70 men, women, and children, employed in fishing. Their method of taking the fish from the sea is remarkable. Diving down, they place a vegetable poison among the stones at the bottom, which being greedily eaten by the fish, immediately produces on them an intoxicating effect. The natives then dive or swim after them, and catch them in their hands, or, sitting in canoes,

or standing near the shore, take them easily in scoop nets. It was amusing to see my Otaheitan youth, and others of our company, as we passed along, dive off from our canoe, first on one side and then on the other, to seize the bewildered fish, which strove in vain to elude their grasp.

They reach Wimaah.

Near the south-western part of the island, the rugged hills were shown us, where one of the poor natives, who was carrying a load of sandal wood on his shoulders, a few days ago fell down a steep place and was killed. We passed round that point of the island, leaving Oneehow at a distance on our right, and, directing our course eastward, we had a view of a more level country, which lies to the south, and includes several fertile vallies, particularly Wimaah, where we left our family. The fort, the vessels in the roads, the village of a hundred houses, the mission house, most interesting of all, appeared in succession, as we advanced rapidly; the paddles moving more briskly, as the end of our 30 miles sail cheered our weary native boatmen.

Governor Cox.

5. *Sabbath.* In our little congregation for public worship, it was pleasant to see Governor Cox, with three or four of his attendants, well dressed, orderly and attentive during the service. Cox remains peacefully at this place under my daily instruction, while the kings are on their tour. One of his attendants has been to America, and, like himself, speaks the English language with some facility. Another is a very interesting youth, son of an Otaheitan, who resides at Woahoo, and, principally by the instruction of Samoo, has learned to read and write a little, and to answer correctly many questions of the catechism published at Eimeo by the missionaries.

Respect paid to the Sabbath.

13. Mr. Ruggles, whom Tamoree calls his son, and whom he has ever treated as such, returned to-day from visiting him at Poona, in the eastern part of the island, having been absent four days. His visit, we hope, was seasonable, acceptable, and salutary. The monthly commemoration of Tamahamaha's death recurring on the Sabbath, while Mr. Ruggles was with the royal company; and, at his request, the customary feasting, firing, drinking, and carousing, were deferred till after the Sabbath.

George P. Tamoree.

Sept. 6. Reho-reho, Tamoree, their wives and attendants, with George P. Tamoree, entered this village again. George is much fatigued with his tour round the island, which has occupied 42 days. He met us both kindly. George has, with no small solicitude and distress, looked upon the late movements of the "king of the windward islands," as he was pleased to entitle him, in a letter addressed to him shortly after his arrival and joyful reception from America. It were happy for him, would he always suitably appreciate his father's worth, and always appear with as much sobriety and unassuming modesty, as on this occasion.

After resting a few hours only, the tourists hastily embarked on board the Cleopatra's Barge, which sailed in company with the brig Tamahoorelena. Cox, two of the younger wives of Reho-reho, and the principal chiefs of Atooi, are left on shore.

The Valley of Hanapapa.

10. Explored hastily the district or valley of Hanapapa, in company with Mr. Ruggles. It is a very fertile valley, watered by a pleasant creek, and producing tara, yams, potatoes, melons, bananas, cocoanuts, and oranges. A very valuable part of this valley has been given by the king to Mr. Ruggles, for the benefit of this branch of the mission. A piece, somewhat similar, in Wimaah valley, has also been given to Mr. Whitney, for the same purpose. These are useful to the mission, at present, in a high degree, and may be made much more so. About fifty men, who are serviceable to the brethren, occupy their lands. We were received at their houses, kindly treated by them, dined with them, and returned before evening, with a supply of oranges for the family, having walked about 13 miles.

Interesting notice of John E-e.

John E-e came to the mission house, where he has lately boarded, (though for two or three days he has attended the queen,) and said to me, in a very pleasant and sober manner, "I am come near to going away from you, I want you to pray with me first." Taking him to my room, we kneeled down together, and I endeavored to commend him to God, and the word of his grace, and implored blessings on the kings and people. To my inquiry after prayer, he answered, that he understood, in some measure, what I prayed for. I then requested him to pray with me. He replied, very modestly, "I do not know

how to use the words, but I pray in my thoughts." I replied, "God can understand your thoughts, when your words are but few and broken, or even without words; but it is well to express your thoughts, sometimes, in words." He knelt again with me, and, in a child like manner, offered a short prayer to this import; "Our one Father in heaven, we love thee,—we desire thee to take care of us;—take care of the king and all the queens. Make all the people good. Take care of all the land,—make the devils give it up. We thank thee that missionaries come here. Take good care of the missionaries here and at Woahoo, and of all good people. May we go to heaven. Amen."

Various Notices.

20. Last night, Boka, Nike, Kaneo, all the wives of the young king, whom he left, and their attendants, embarked for Woahoo, in the two brigs, the Nea, and the Becket, leaving behind them Governor Cox, at this place.

28. In my almost daily calls to instruct Mr. Cox, I happened to-day to be present at his dinner. When he was satisfied, he said, "I thank God, I am now full." To ascertain more clearly what he meant, I asked, "Who is God?" to which he replied, "Jehovah." He then represented to his servants around him, that God made the earth and all things, and gives us our food.

Oct. 3. The ship Tartar arrived, and brought the intelligence, that Tamoree and Reho-reho had landed in safety at Woahoo, with a report that Tamoree will return hither soon. This is a comfort to this family, who deeply feel his absence, and to his distressed people, who now hope shortly to meet him again.

Marriage of Tamoree and Kaahoomanoo.

Woahoo, Nov. 10. We early called on Tamoree and Kaahoomanoo, who have lately been united in marriage. His former wife, Tapoole, cleaving to her paramor, is cast off. Tapoole was formerly the wife of the chief Tamahoorelena. During her union with him, and subsequently with Tamoree, she has had great influence at Atooi; similar to that, which Kaahoomanoo exerts here, and at Owhyhee. Reho-reho having gone to Owhyhee, and Krimakoo to a distant part of this island, Kaahoomanoo, with her new guest, politely conducted hither by the young king in his elegant barge, and united in marriage to the queen dowager, presides at this place with great dignity.

Hiram Bingham.

MISSION AT BOMBAY.

MR. HALL'S TOUR.

The representations given in this journal, should remove entirely the impression, that the Bombay mission has not a promising field of labor. We recommend to our readers an attentive perusal of it.

Journal of a Tour of eight days on the Continent.

Feb. 23, 1821. I have just returned from a tour of eight days on the coast, and now take my seat to give you some account of it.

I first went, by water, to Rawadunda; and from thence, by land, 40 miles to the north.

Our schools in that region had not been visited for a long time. I found them, however, generally in excellent order. I will state a few particulars relative to each of our four schools in that quarter.

Rawadunda School.

I found 40 boys present in this school, and 47 names on the list; of which 19 were Jews. The school contains 20 readers, most of whom are capable of reading any printed book, with a laudable degree of propriety. About the same number repeat the ten commandments; and 14 repeat the catechism; and two repeat a part of the geographical tract.

The Jew who has had charge of this school, since the death of its former teacher, we agreed, at our last quarterly meeting, to employ in another capacity, partly as an assistant superintendent of the schools, and otherwise as we may think best from time to time.

He is now with us in Bombay, in a course of improvement, and is a young man, who we hope may yet be made an important helper in the work of the mission.

A brahmin succeeds him in the school for a month or two. In the mean time a young Jew, already as capable as an ordinary brahmin, is to study under our directions in Bombay, and when we think him duly qualified, he is to be the teacher of the school.

Kaup School.

This school is about a mile distant from the former, and is taught by a Jew. I found 35 boys present in the school, of whom 14 read in John, and repeated the

ten commandments, and the catechism. Several others read in the school book, and repeated more or less of the ten commandments. Eight of the boys are Jews.

Choub School.

This school was suspended for a considerable time, and resumed about four months since. I found 38 boys present: the number on the list is much greater. Twenty of the boys repeated the ten commandments, and more or less of the catechism. They were deficient in *reading;* but as the school has been open but a short time, and the teacher, a capable man, engages to bring forward the boys in reading, it bids fair to be a flourishing school.

Allabag School.

This school, situated in the capital of an independent Mahratta Prince, is taught by a Jew, and 12 of the scholars are from Jewish families. The number which I found present, was 34. More belong to the school, but, as at the other schools, so here, the complaint of the teachers, was, that the weddings, which are most numerous in this month, detained many of the boys from the schools. There were 10 readers present; 15 repeated the ten commandments, and 10 repeated the catechism.

The general appearance of these schools, though so distant from us, and so seldom inspected, was very satisfactory; and I think more creditable to the teachers, than that of an equal number of schools in Bombay. This difference may be attributed partly to the teachers, and partly to local circumstances.

Comparative excellence of Jewish Schoolmasters.

Out of these four teachers, you observe that three are Jews; and my own observations lead me to think, that, other things being equal, a decided preference is due to the *Jews* as teachers, rather than any other class of natives. Though the Jews naturally hate us as *Christians;* yet the veneration, which we have for the patriarchs and prophets, the pious kings and fathers in ancient Israel, names so dear to all the children of Abraham, and our familiar acquaintance with their Scriptures, of which themselves are so ignorant, and with the whole history of their nation, from its birth to the present day,—compels them irresistibly to feel and acknowledge us to be a nearer kin to them, than any other people on earth; and also inspires them with an involuntary respect for us. What the books introduced into the schools contain of the Old Testament, is exceedingly interesting to them, as it relates so much to the history of their own nation; and therefore they are much more inclined to read our books, than the Hindoos are; and this promotes reading in the schools taught by the Jews.

Again, the Jews are in a great measure exempt from the numerous prejudices, that a Hindoo, true to his own religion, must have against our books; which every where directly contradict, and stamp with sin and infamy, almost every thing that the Hindoo holds sacred. And again, the Hebrew Scriptures require the Jew to execrate every appearance of idolatry, and forbid him to show it the least countenance; and far more do they forbid him to teach it in schools, as Hindoos are expected to do, and will do, unless the greatest vigilance is used to prevent it.

Such I think, are some of the considerations which entitle the Jews to a preference as school teachers, and tend to give the schools under their care, a superiority. —We have now six Jews in our employ.

Influence of Local circumstances on the Schools.

Our schools on the coast have an advantage over those in Bombay, from local circumstances. In this very populous place, the great prevalence of dissipation and amusements in almost every form, has a most pernicious effect upon the minds of the children, and renders their attendance at school extremely irregular. This evil we have constant occasion to observe and lament.

But, on the coast, our schools are in comparative retirement, and in a great measure exempt from the evil so pernicious to the schools here, and consequently, the children in those remote schools are less interrupted in their studies, and make greater progress.

Schools at Nagotnea, Pane, and Panwell.

From Allabag I travelled 24 miles, nearly east, to a town called Nagotnea, containing 7 or 800 inhabitants. Here I established a school. I next proceeded through a number of villages, and after travelling 12 miles north-west, I came to the large town called Pane, which contains, I suppose, judging from what the people told me, about 17 or 18,000 inhabitants. Here I established another school, in which is employed a young and promising Jew. This town is almost entirely surrounded by mountains, which afford a safe retreat for robbers, who often commit robbery and murder in the town, or on solitary persons whom they may find in the field, or by the way. I have been repeatedly cautioned

against travelling in this region.—Twenty-four miles north of Pane, is Panwell, where we have lately established a school.

Extent of the Schools on the Coast.

We have now seven schools, in a line extending about sixty miles, on the sea coast, east and south of Bombay. About 40 miles to the north of Panwell, (following the coast,) is Bassan, where we have long had a fine school. This makes the whole range of our schools on the coast, about one hundred miles. The intermediate towns are numerous, and most of them entirely destitute of schools. Many brahmins and others have begged to be employed in various towns. But we are afraid of going beyond our means.

There is a tract of sea coast to the south of Rawadunda, which is an independent native principality. We have been repeatedly solicited to establish schools in that region; but our funds seem not, at present, to be adequate to such an extension of our field of labor. It is devoutly to be hoped, that ere long these vacant places, now so numerous and so needy, will be supplied, not only with teachers of schools, but also with preachers of the Gospel.

About 36 miles of my rout were through a region entirely new to me. I had many and encouraging opportunities for declaring the truth as it is in Jesus. Little occurred but what is common to such tours.

Interview with a Brahminical Prince.

At Allabag I waited on the Regent, who received me very courteously, and we spent an hour in discussing religious topics in the audience of a large number of his court. This was Saturday evening. The hour for another interview on the Sabbath was appointed, and, on account of its being the Sabbath, it was stipulated that the conversation and topics for discussion should be limited to religious subjects. This contemplated interview, however, did not take place, owing to the Regent's being taken ill.

I had some very favorable opportunities for publishing the Gospel at Allabag, at the principal temples, and in various parts of the town.

It was a time when weddings were very numerous; and as the bridegroom must, if possible, proceed on horseback to the house of the bride, all the horses of the town were engaged, and I could not procure one to proceed on my journey. When I intimated this to the Regent, he most readily furnished me with a horse and ostler from the government stables, which carried me forward to Nagotnea. This is the second time that this Brahminical ruler has granted me facilities for travelling and preaching the Gospel in his territory. May the Lord reward him with his grace and salvation.

Labors and reflections at Karlah.

About half way from Allabag to Nagotnea is a town called Karlah. In this small town a market is held on every Monday. I stopped for several hours. The number of people collected, not only from the neighboring villages, but also from large towns, 15 or 20 miles distant, was very great. It is the first market of this kind that I ever attended in this country, though there are a number of such market towns, or rather small villages, on Salsette. The occasion afforded me an opportunity of addressing large numbers of people, and of distributing some books.

Though such public occasions afford opportunities for addressing great numbers in a short time, the circumstances under which they assemble are unfavorable, and the most encouraging seasons I have ever experienced, have been those spent in a little circle of obscure villagers, in some sequestered spot. Many such seasons I have enjoyed, and I have found them exhilarating to my spirits, like cold water to a thirsty traveller, and the shadow of a great rock in a weary land;—metaphors, which strike with gigantic force, the mind of the panting traveller, as he passes over the burning plains of India, under the beating rays of a vertical sun. Large planes, entirely destitute of shades are not, however, common, I believe, in this country. But in some instances, I have travelled for miles without the least shade; and certainly the vertical rays of a mid-day sun, conjoined with the rays reflected from the scorched earth, produce a heat almost insupportable.

Curiosities.

Near Nagotnea I met with what was to me a great curiosity in this country. It was a stone bridge of eight or ten arches, built 280 years ago, as I was informed, by the Portuguese. It is narrow, but in a good condition, except a part of the side railing. What most excited my attention, was a kind of pavement of lime and gravel, which formed the upper surface of the bridge. In some spots this was broken up, but in general it remains, after being 280 years exposed to all seasons and all usage, so entirely undecayed, that it seems as hard and unyielding, as the solid rock.

It is confessed that the Portuguese possessed a very surprising skill in masonry. Their fortifications and other public works clearly show it. Some years ago, when

an old Portuguese fort, down the coast was taken, it was attempted to rase it. It was built of fine hewn stone. Government, as I have been informed, freely offered the people of the town the stones, if they would disengage them from the walls, and carry them off. They set about it, but found the cement so perfect, and the consequent labor of disengaging the stones, so great, that they abandoned the attempt, and chose rather to go and procure from the quarries their stone for building.

Since I have stepped aside to speak of curiosities, I will just mention another, which, for aught I know, has already been repeated a thousand times. Some time since, our assistant translator, in proof that the Concan country once formed a part of the ocean's bed, stated, that *sea shells* are to be found adhering to, and combined with the rocks, on the lofty mountains, bounding the eastern side of the Concan. —And beyond the great mountains, as well as on this side, timbers, domestic utensils, demolished houses, wells, temples, and gods, are found by digging 5, 10, or 15 cubits below the surface: particularly in the neighborhood of Kalapoore. I have since heard the same testimony confirmed by other natives.

Singular Fact.

Feb. 28. It seems to be generally supposed, that humane and benevolent institutions are indebted, for their origin, almost entirely to the influence of Christianity; and I am by no means disposed to question the correctness of this general sentiment. As an exception, however, to the general proposition, the following fact deserves to be recorded.

Some time since I was requested by a brahmin to translate a paper, which contained an old guarantee, from a Mahratta Rajah, of the revenue of a certain district to a native doctor, on condition of his administering medicine, &c. *gratuitously* to the *poor*, within certain limits. The doctor, to whom the grant was originally made, was dead, and it became a subject of litigation, who, as his lawful successor, was the regular guarantee.—In consequence of this I was requested to translate into English, the original document.

Miscellaneous Notices.

March 11. I think I may say, that today I have found Christ to be to my soul, "as the shadow of a great rock in a weary land."—Three persons, (Europeans) came to unite in our morning worship, which is held at half past ten, every Sabbath. After the service, one of the men applied for leave to partake of the sacrament with us at our next communion. He is a Lutheran, from Hanover. He has attended our meetings for years, and is correct, as far as we know, in all his deportment. He has borrowed many religious books of us, and thinks that he loves our Lord Jesus Christ.

About 30 persons attended my afternoon lecture, and I felt uncommon freedom in addressing them.

After the Mahratta lecture, I visited the prisoners in the jail. I addressed 10 or 12 Europeans, most of whom were in solitary confinement, and between 20 and 30 natives, mostly Hindoos, several of the brahmins, some Parsees, and some Mussulmauns. A number of them asked for and received books, and I gave one Portuguese Testament to a Portuguese employed in the jail.

It is now a long time since we have printed any portion of the Scriptures. We are hoping soon to be authorized to commence an edition of the New Testament, for the American Bible Society. I also earnestly hope, that some of the American Tract Societies will meet the expense of printing tracts.

After being relieved of these two expenses, the avails of our press in other ways, would probably, for the present, cover the whole expense of the printing establishment. We have in expectation, the printing of a large dictionary, Mahratta and English, and English and Mahratta, the proposals for which accompany this. The profits of this job, if we execute it, will be considerable. The press is now employed in printing tracts for the Christian Knowledge Society. We have printed two, and have five more to print.

For several days past I have been employed in endeavoring to introduce the Lancasterian mode of instruction into the school, in a part of my house. The greatest obstacle to its introduction, is the irregular attendance of the boys. The Bombay School-Book Society are now laying out a good deal of work, which, if executed, will produce happy effects.

To-day our beloved brother Homer, called and kindly handed me a number of pamphlets, lately received from England, among which was the number of the Evangelical Magazine, containing some notices of Dr. Spring's Memoirs of Samuel J. Mills. What I read, brought a thousand fond recollections to my mind, connected with my former intimacy with that beloved servant of God. I hope some copies are on the way for us.

Our Wesleyan brethren have five or six schools, and Mr. Kenney has commenced four in Bombay.

There is a little boy in the school in my house, who has committed to memory the

ten commandments, the whole of the catechism, the whole of the Astronomical and Geographical tract, and is now studying grammar. No one in our schools has gone so far as he has. A number, however, have committed to memory the ten commandments, the catechism, and a part of the tract.

It seems proper that one or two of the statements in the preceding journal, should be brought more distinctly to the view of our readers.

1. The first respects the extent of territory, over which the schools are scattered. Not only have they been instituted in several parts of the island of Bombay, but Mr. Hall informs us, that they have been extended along 100 miles of coast, on the adjacent continent. The schools are thinly dispersed, it is true, and embrace only a small portion of the children who are in perishing need of instruction; but such is their nature, and so happily are they situated, that their influence must be very considerable, and must continually increase. Several years may indeed elapse, before we shall hear much of their good effects; but the hundreds of children in them receive so much Christian instruction, that they are not likely to be bigotted pagans; and when, a few years hence, they are dispersed over perhaps half of the Mahratta empire, as schoolmasters, &c. the influence, which they exert, cannot well be of a character the most friendly to heathen institutions. In many cases, we may hope, God will follow the instructions they have received, with the converting influences of his Spirit; and Christians should remember, that this is a very suitable subject for fervent and daily prayer.

2. The other thing, to which we would direct the attention of our readers, is what is said by Mr. Hall respecting the superior excellence of the Jews, as teachers of heathen schools. Such being the fact, it is interesting to reflect, that, in almost all parts of the eastern world, Jews are to be found. The Jewish school at Bombay must be considered exceedingly valuable. Most of the boys belonging to it, may be considered as the future instructors of numerous heathen youth; and some of them, it may rationally be expected, will become distinguished as evangelists and teachers of a higher order.

The mission at Bombay, is certainly a very important establishment. Putting out of view the schools, and the influence of the numerous tracts scattered among the people, and of the daily preaching of the missionaries; the simple fact, that the New Testament has been translated, by our brethren there, into the Mahratta language; and translated, too, where only a correct translation can be made, —that is, where the language is vernacular; —this simple fact, we maintain, must weigh down all considerations of expense, and suffering, and whatever else can be thrown into the opposite scale.

PALESTINE MISSION.

LETTER FROM MR. TEMPLE TO THE CORRESPONDING SECRETARY.

Malta, March 7, 1822.

Dear Sir,

My letter, favored by Capt. Scudder, has probably informed you of our arrival here on the 22d of February. When I wrote you by that opportunity, I had scarcely been able to look about me and make such inquiries, as would afford any valuable information in reference to the temporary establishment of the press in this island. I have now ascertained, that the press can go into operation here as soon as the Greek types from Paris shall arrive. Mr. Wilson, a missionary from the London Missionary Society, thinks it extremely desirable that no time should be lost before the printing of Greek tracts is commenced: He has several tracts in manuscript, ready for the press, as soon as it can be set up. He has translated, with the assistance of a Greek, Dr. Bogue's Essays, Dr. Doddridge's Rise and Progress of Religion, and is now translating the Pilgrim's Progress into the Romaic. This would furnish business enough for the press during one year, at least. In reference to printing tracts here in French or Italian, Mr. Wilson thinks it doubtful whether permission could be obtained from the civil authority. There could be no possible objection, however, to printing the Greek tracts and translations, which I have mentioned. They cannot be printed in England; and if they are not printed here, they will not be published for two or three years. The government has a press at Corfu, but it is difficult to get any printing done there; and when it is done, it is executed in a very inferior style. All these considerations induce me to believe that it will be expedient to commence printing here as soon as possible. All delay is to be avoided in this important enterprise. It is no matter where the press is employed, provided the publications, which issue from it, are adapted to promote the interests of

he Greeks. This end will be secured, if he contemplated plan can be carried into effect. I have taken rooms in the house of Mr. Wilson, and board at his table. He speaks both Italian and Romaic with great fluency. This consideration induced me very cheerfully to accept his kind offer to afford me lodgings and board at a reasonable price. Daily conversation in the languages, to which I am devoting my attention, affords the greatest facilities in acquiring them. All the people here, except the most ignorant, can speak the Italian, and I am assured that this language will furnish a medium of communication with almost all the inhabitants around the Mediterranean. This day I had an interesting conversation with the priest of the Greek church in Malta. He instituted many inquiries respecting America, and I in my turn made many inquiries respecting the Greeks. I inquired whether he preaches to his people. He said this is not common. I then asked him what Paul means, when he says, "Preach the word, be instant in season and out of season?" He blushed, and betrayed a good deal of uneasiness, and gave an evasive answer. He informed me that about a hundred Greeks belong to his church, and that they have not the Scriptures among them. I asked them how they can ever become acquainted with the Gospel, if they have no Gospel to read, and no priest to preach it to them? Here, too, the answer was evasive. He wished to know whether the Americans favor the cause of the Greeks, and whether they have sent them any aid. I replied, that Christians in my country wish prosperity to the oppressed Greeks, but that any interference in the present contest would be making war upon one of the contending parties, which could not be done without abandoning that neutrality, which it is our duty to maintain, in reference to this bloody conflict in Turkey. He informed me that in his church baptism is administered to infants by immersing them three times, which represents the three days, during which Christ lay in the grave. He thinks all persons regenerated who have been baptized, and pray and confess their sins to the priest. I had this conversation by the aid of Mr. Wilson, who was our interpreter. This priest is about thirty-five, I should think, has a sprightly air, a pleasant countenance, and agreeable manners, and these, I fear, are his best recommendations, for I could not discover any evidence that he is acquainted with experimental religion. He has a wife and six children. He called to return to Mr. Wilson a manuscript tract on regeneration. This tract was compiled in Italian by Dr. Naudi, and translated into Romaic by Mr. Wilson. The priest signified his approbation of it, but this is to be considered rather as a compliment, than the expression of his real sentiments. At parting, he invited Mr. Wilson and myself to come on Friday and witness the ceremonies of his church. There is only one Greek church in Malta, and one church for Greek Catholics. There are within this city several Greek refugees from Smyrna. I think it more than questionable, whether I could enjoy in Smyrna itself, better advantages for studying the Italian and Greek.

With much respect and esteem, I am, dear Sir, yours, DANIEL TEMPLE.

MISSION IN CEYLON.

EXTRACTS FROM MESSRS. WINSLOW AND SPAULDING'S JOURNAL, KEPT AT OODOOVILLE.

June 25, 1820. Mr. Winslow preached to about 200 hearers. To collect the people, he went out the evening before to invite them, and in his walk came to a place where a feast was held. A temporary shed was erected, covered with green leaves, and lined at the top with calico. In front of this a large mat was spread, on which were several pillows for the company to recline on. There were collected, perhaps, 30 of the principal men of the place, and a number of women, much ornamented with jewels. It seems that feasts of this kind are provided by any one, who wishes to get a little money. He procures things necessary for the entertainment, and then invites those who are able to make him a present. The custom brings to mind the command of our Savior to his disciples, "When thou makest a feast, call the poor, the maimed, the lame, and the blind; for they cannot recompense thee."

July 9. Any Christian friend would have been highly gratified with the attention of the ignorant heathen in our house to-day, sitting down on mats around our unfinished room. Among them was a headman of the neighborhood, who seems to have some indefinite view of Christianity. He objected to coming to hear us on the Sabbath, because he must sit in the same room with his slaves; but we removed his objection by giving him a better mat.

10. A great noise of tom-toms led Mr. Winslow, towards evening, to the place whence the sound came. It was a hut of the better order, not far from our house, in which, it is thought by the natives, that a female deity, called Ummun resides. She is worshipped by the sacrifice of animals, which is not the case with most heathen gods here. A considerable num-

ber of people were collected round the residence of the goddess; much fruit and other offerings were brought for the occasion, and a goat was tied up to be slain in sacrifice. One of the leading men, being asked in what manner the ceremonies were conducted, said that boiling and distributing rice, and offering fruits, which were afterwards eaten by the people, composed the greater part. The goat was slain with some ceremonies, similar to those used by the Jews in their sacrifice, but the meaning of them, he said, the people did not understand. They practise these things because their forefathers did.

A Marriage Ceremony.

11. This afternoon, while Mr. Spaulding was going from house to house, his curiosity was excited by seeing a number of people collected at a house, apparently preparing for a feast. On inquiring, he found they were about concluding a marriage ceremony. In this country, when a marriage is celebrated, the bridegroom, before leaving home, bathes, puts rings into his ears, and one or two on his fingers, dresses in new clothes, and puts on a turban made of a large white handkerchief or cloth. He then, preceded by music, walks to the house of the bride, where he is received at the gate by the brother, or some near friend of hers, who pours water on his feet; after which, he sits down with the friends and relatives of both parties, and is entertained with betel-leaves, which are eaten with areka, or betel-nut, lime, and tobacco.* The agreement between the parties is then concluded; the father of the bride, writing on the same obligation the articles which are given as her dowry. At the same time, a suit of clothes, and a wedding ring are given to the bridegroom by the bride's father. A place for the celebration of the marriage is then prepared; and in one place you see the curry-stone for grinding seeds, (used in making curry,) in another, a lamp, and in another a preparation for fire. The bridegroom and bride are then seen coming from opposite directions,—the former accompanied by two friends, and the latter by three female attendants. They pass on, careless of each other and of the company, and sit down within the circle of spectators. The brahmin, who is seated near them, kindles a fire to burn during the ceremony, as a witness of their plighted vows, and, at the same time, repeats a few verses of the Sanschrit, which none understand. The bridegroom then fastens the clasp, as a token of wedlock, upon the bride's neck, and, taking a present of cloth, spreads it loosely over her head. They then tie the corners of their cloths together, join hands, and walk three times round the circle, each time treading on the curry-stone,—after which they go into the house, where the bridegroom and the bride mutually help each other to food. The ceremony is concluded by a feast, suited to the rank and condition of the couple. All the ceremonies generally occupy four days, and are too numerous to be mentioned. The principal part is conducted in the night, and, when the lights are numerous, has a very splendid appearance.

Conversation with a Heathen.

August 5. This afternoon, Mr. Spaulding went out into a village, and met a number of people busily engaged in their different employments, among whom was a man with a shepherd's crook, (or large circular knife fastened to a pole,) cutting leaves for his cattle. After a few words from Mr. Spaulding, showing the nature of the Christian religion, this man stepped forward and said,—"Our religion teaches us all these things, therefore it is like the Christian religion." But the Christian's God is a spirit; is your God a spirit? "No. If he were, *we* ought to be spirits, for we ought to be like God; besides, if he be a spirit, we cannot see him, and, of course, can know nothing about him." He then attacked the Christian religion, in what the heathen think quite a vulnerable part, and said, "Your religion allows you to kill and eat animals: that is very wicked; it is a great sin." While Mr. Spaulding was showing him, that what a man eats cannot affect his moral character in the least, one of our workmen undertook to answer the man's objections, and said to him, very abruptly, "You eat meat; you catch fish and eat them; you eat fowls; and the reason why you don't eat other meat, is, that you cannot afford it; so you think it is sin." This excited a laugh among all the bystanders, and the poor man said no more, but turned away and left us. It is not uncommon for the heathen themselves to ridicule their own customs, if they can in

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* The betel-leaf does not grow upon the betel-tree; but, being constantly chewed along with the betel-nut, has acquired this appellation. The betel-leaf is procured from a plant, resembling a vine, and supported by entwining itself around other trees, or around poles placed for the purpose. The leaf, in shape and color, is not unlike that of the ivy. The natives always chew it with the betel-nut, and contrive to render the mixture still hotter, by the addition of lime, tobacco, and the most pungent spices.—See "*Account of Ceylon*," by R. Percival, Esq. *Editor.*

this way gain any advantage, or promote their own interests.

[The journal enters into a minute and lengthened description of the annual ceremonies and procession, at a small heathen temple in Tillipally, which we have not room to insert.]

Idolatrous Processions at Nellore.

At Nellore, the processions have an imposing aspect. The large car on which the idols are borne in the great procession, is not less than 60 feet high, and so large that many hundreds of men are required to move it. There are other cars used at different times, but all are on the same plan.

Those who have seen a painting of Juggernaut's car, will not need a description; for those who have not, the following may, perhaps, answer. First are two or more pairs of strong plank wheels, like those of a small cart, on which is placed a large rack, as it may be called, or frame of strong timbers, from 15 to 50 feet long, according to the size of the car. From this ascends a pyramidal tower, divided into open galleries, lessening, one above the other, till you come to the canopy at the top. These galleries are supported by pillars, which are of fine carved work, filled with images, and decorated with many white, red, purple, and other gay colored wreaths and tassels, hanging around in every direction. The lower galleries are generally filled by the brahmins; and in the upper, in a kind of chair of state, is the god covered with a rich canopy, ornamented with flowers, and surrounded with almost every thing, either gaudy or elegant. To the car are attached strong cables, by which the multitude draw it slowly along. Before, goes the band of music, then a great number of lamps, ensigns, and umbrellas; after these, the attending brahmins and the dancing girls, immediately before and around the car. The latter often dance before the idol. They are generally among the most handsome native females, and are very gaudily dressed, with almost as great an abundance of jewels as they can carry. Their dress is commonly a blue silk robe, covering all their body, girt round them by a variety of bands of different colored silks, and with chains of gold. On their feet are a kind of greaves, covering their feet and some part of the ankle, surrounded at the ankle with small bells, that "make a tinkling as they go." Their appearance is much less offensive, and their manners less disgusting, than we expected to find them. Their dancing is a kind of hopping to the sound of music, so as to strike on their bells together and keep time; attended occasionally with a swinging and indecent motion of their bodies, and waving of their hands. The number of brahmins, which attended at this time, was very great, the dancing girls about 30. Behind the car, at the procession, we saw more than 20 miserable devotees, rolling on the ground after their god, through the whole circuit of the procession, in a most wretched condition, some of them entirely naked. The number of those who roll, is sometimes two or three hundred. They do it to perform vows made in sickness, and to obtain some temporal favors of the gods, or for objects similar to those.

(*To be continued.*)

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

from June 18, to July 17, inclusive, 1822.

OUR readers are reminded, that when a donation for the education of a child is acknowledged, it is done, for the sake of brevity, by simply printing the name of the child in small capitals. Thus, when in our last number a sum was acknowledged from Brunswick, Me. for *Jesse Appleton*, the meaning is, that the donation was received *for the education of a heathen child named Jesse Appleton.*

The letters m. f. indicate, that the donation, in connexion with which they are used, is the avails of a *missionary field;* that is, of some land, either in the form of a field, or garden, or orchard, the product of which is devoted to missionary purposes. There are many circumstances, in relation to these fields, such as the quantity of land, the proportion of avails given to missions, the kind of produce, &c. &c. which it is not deemed important generally to publish; as all these particulars would sometimes occupy much room, and exclude matter of universal interest. The contributions derived from this source are becoming very numerous; and it is hoped the hearts of increasing multitudes will be engaged in promoting them.

It sometimes happens, that the names of persons and places are spelled wrong, in these extended lists; although great pains are taken to be accurate. The most common cause of error is the defective manner, in which names are often written, by those who make remittances. Every person, who has had experience on the subject, knows, that *names* cannot be decyphered, unless every letter is made with the utmost plainness. The reason is, that there is nothing in the sense, which gives information how a name should be spelled; and it often happens, that even persons, who form the letters very elegantly, make several of them so much alike, that the eye cannot distinguish them from each other. In signatures to bank notes, the letters are sometimes written so indistinctly, that no person can make out the true name from the handwriting alone. It is not surprising, then, that in the great variety of handwriting received at this office, there should be many causes of mistake in regard to names. This subject is mentioned with the more particularity, as when a person sees his own name, or the name of his town, misspelled, he is apt to impute it to carelessness, whereas probably the original writing was either followed exactly, or consulted with the greatest scrutiny, and intended to be followed. Every person, who writes concerning persons and places not familiar to his correspondents, should take care that the *names* should appear as plain to any stranger, as if they were printed.

Some of the preceding remarks are made, with particular reference to new subscribers, who have not been acquainted with the manner of publishing donations.

Abingdon, Va. Mr. Shaver, by Mr. Goodell, $5 00

The Rev. Dr. Bovell and Mrs. Mary Smith, 3, each, 6 00
Other individuals, 20 95
Addison, Vt. John Harris, through the Addison co. Chr. Dep. for Ind. miss. 2 25
Albany, N. Y. By Miss Hannah Peck, 2nd and 3rd payt. for JOHN CHESTER, 24 00
Allentown, N. J. By Miss C. Quay, for the Sand. Isl. miss. three sisters, 1 each, others 1, 4 00
Amboy, N. J. A coll. by Mr. Bishop, 9 12
M. Bruen, Esq. 10, Master Charles Morris, 1, 11 00
Amherst, N. H. A coll. by the Rev. I. Bird, 65 00
Amherst, Ms. An ind. by the Rev. Mr. Perkins, from m. f. thro' Hamp. Chr. Dep. 3 00
Argyle, N. Y. Mrs. McDougall, by Mr. D. Stevenson, 5 00
Atkinson, N. H. Miss E. P. by Mr. C. Eddy, 7 00
Mr. J. Cummings, Precep. of the Acad. av. of m. class, 7 00
Augusta co. Va. The Rev. Dr. Speece, by the Tr. of the Board, 2 50
Baltimore, Md. N. P. tow. the sup. of a fem. chd. to be named MARTHA ANN BARKER, by the Rev. Mr. Gurley, 10 00
Av. of L. P. H.'s miss. card, by Mrs. M. Kerser, 2 50
Do. by Miss H. A. Kell, 4 42
Martha Patterson's mite box, 2 08
Fem. Mite So. 4th ann. payt. for twenty chdn. in Ceylon, by H. Rooker, Tr. pro tem. 240 00
Barnet, Vt. Mrs. Bachup, an aged widow lady, by the Rev. D. Sutherland, 100 00
Barnstable, (West,) Ms. Fem. For. Miss. So. by the Rev. E. Pratt, 12 00
Bedford, N. H. A coll. by the Rev. I. Bird, 28 75
Bergen, N. Y. Two individ. 50 cts. each; the Rev. H. Halsey, 1,75, 2 75
Berkley, Ms. Aux. Miss. So. by A. Hatheway, Esq. 12 00
Berkshire, Broome co. N. Y. Mr. George Sikes, by Mr. J. Whiton, 7 00
Berlin, Ms. A young lady, by Mr. D. Fay, 1 00
Bethany, Meck. co. N. C. Fem. Benev. So. 3rd and 4th payt. for JAMES PRINGLE, by the Rev. R. H. Morrison, 24 00
Biddeford, Me. See Saco.
Boston, Ms. Mr. David Hale, 3 00
Miss L. Battelle, av. of the View of Barley Wood, sold by Mr. S. Frontis, 3 25
United mon. con. 34 94
W. P. Y. 5 00
Boston, Ms. and Vicinity, Ladies, in part for MARY MASON, by Mrs. H. Storrs, 25 00
Boxford, Ms. A coll. in the Rev. Dr. Eaton's cong. for the Choc. miss. 33 00
Bradford, Ms. Fem. Juv. So. for the Elliot miss. by Miss. S. Savage, Tr. 4 25
Braintree, Ms. Char. box kept by Mrs. Storrs, 5 00
Brattleborough, Vt. Fem. Cent So. by Mrs. M. Palmer, Tr. 16 50
Mr. Asa Robbins, 2, Mr. H. Gregory, 1,50, 3 50
By Mr. I. Proctor, Mr. Jerh. Frost and Mrs. Goodhue, 1 each; coll. at a prayer meeting, 2,66, miss. box, kept by five chdn. 2nd payt. 1,25, a friend, 12 cts. 6 03
Bridgehampton, N. Y. A coll. by Mr. B. Green. 12 45
Bridgeport, Ct. Young Ladies Sewing So. by Mrs. T. Hawley, Tr. 40 00
A friend, the fruits of self denial. 3 00
Bridgewater, (East,) Ms. Fem. Cent So. by Miss D. Reed, Tr. 8 00
Bridgewater, N. Y. Fem. Benev. So. by Dea. A. Thomas, 13 70
Chil. of a Sab. sch. to purchase books for hea. chil. by the Rev A. Miller, 10 00
Brockville, U. C. A female friend, by H. Janes, Esq. 10 00
Brooklyn, Ct. Newell So. by C. Williams, Tr. 12 00
Burton, O. m. f. cultivated by the students of the Acad. 5 00
Cabarrus co. N. C. Poplar Tent, Fem. Benev. So. by John Robinson, 25 00
Canaan, N. Y. Coll. and m. fields, by Mr. A. Clark, 35 86
Mon. con. 11 14
Cantwell's Bridge, Del. Miss Eliza McDonough, by Miss Battelle, 2 00
Carlisle, N. Y. A balance, from the Rev. J. N. Austin, 50
Catskill, N. Y. See Saybrook, Ct.
Champion, N. Y. S. Warner, Esq. by A. L. Esq. 3 00
Charleston, S. C. A fem. friend, by Mr. C. Eddy, 2 00
Coll. in Mr. Dickinson's sch. during the mo. of March, by Mr. J. Tyler, 2 12
Charlestown, Ms. Mon. con. by Dea. A. Tufts, 52 02
Charlestown, Jeff. co. Va. A coll. by Frances Toler, for the Elliot miss. 5 00
Chatham, N. J. First Presb. chh. A coll. by Mr. A. Bishop, 10 54
Claremont, N. H. Fem. Hea. Sch. So. by Mrs. M. F. Stevens, Tr. 10 00
Clarkson, N. Y. A young man, by Mr. J. H. Thompson, 3 50
Clinton, Oneida co. N. Y. Fem. So. for the ed. hea. chil. by Miss N. Royce, Tr. for AZEL BACKUS and ISABELLA GRAHAM, 24 00
Young ladies in Miss Royce's sch. av. of industry, 12 00
Mrs. Noyes, av. of garden seeds, by Dea. A. Thomas, 4 56
Colchester, Ct. Juv. Benev. So. 5th ann. payt. for SALMON CONE, by by Miss M. T. Deming, Tr. 12 00
Concord, Ms. Miss. Mite So. a semi-ann. payt. for EZRA RIPLEY, at Brainerd, by Miss P. Wheeler, 15 00
Cornwall, Vt. A few individ. for the Sand. Isl. miss. by Dea. J. Bingham, 13 77
Sophia L. Bingham, thro' the Addison co. Chr. Dep. 25
Cornwall, Ct. The Rev. H. Daggett, 12 00

Mrs. Sally Daggett, 12 00
Donations received at the For. Miss. Sch. from April 1, to July 1, by J. P. Northrop, Steward,* 88 88
Coventry, Ct. First par. m. f. by the Rev. C. Booth, 10 00
Danvers, Ms. N. par. Mrs. Eleazer Putnam, by the Rev. E. Cornelius, 6 00
So. for ed hea. chil. 7 00
Dawfuskie Isl. S. C. Mr. David. J. Mongin, by Mr. C. Eddy, 100 00
Ch. box, kept by Mrs. Sarah Mongin, 60 00
Henry, Sarah, and Mary Mongin, 2, each, 6 00
Mrs. Harriet Munro, 5 00
Contributed by the black people, 5 25
Dedham, Ms. Mon. con. in the first cong. by the Rev. Mr. Burgess, 87 00
Maternal Asso. for JOSHUA BATES, Ceylon, by Mrs. J Metcalf, Sec. 20 00
Delaware, Coll. by Miss Battelle, 14 03
Dorset, Vt. Fem. Cent So. by Mrs. H. Martindale, Tr. 21 00
Mrs. Susanna Jackson, 4th payt. for SAMUEL CRAM, 17 00
Dover, Del. Misses E. and H. Hillyard, 1, by Miss Battelle, Mr. E. Cowgill, Jay's Remarks, 50 cts. 1 50
Dwight, Ark. Gov. Miller, by the Rev. Messrs. Finney and Washburn, 10 00
Mrs. Lovely, 1, Travellers, 2, found in a box of clothing, 3, 6 00
East Hampton, L. I. A coll. by Mr. B. Green. 17 00
East Hartford, Ct. Miss. box kept in the family of S. Pitkin, Esq. for the Sand. Isl. 4 50
East Guilford, Ct. Miss. Field Asso. by Mr. Wm. Hart, 34 50
Mon. con. 2, 50, a friend, 11, 13 50
East Windsor, Ct. m. f. viz. in the 3rd sch. dist. by A. Bancroft, 6 00
Tenth do. by Dea. Richardson, 6 02
Twelfth do. by S. Barber, 12 50
Fem. Benev. So. by the Rev. S. Bartlett, 2 62

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* This sum was received from the following sources:

Farmington, Ct. Mrs. Eliz. Cowles, 2 00
Fishkill, N. Y. Jacobus J. Swartwout, 5, a friend by do. 5, 10 00
Genoa, N. Y. Mr. Eli Eddy, 81
Great Barrington, Ms. Timo. Turner, 94
Hadlyme, Ct. Fem. Read. So. 4 00
Lansingburgh, N. Y. Mr. Seth Seely, 3, Mr. Wm. Hedges, by do. 5, 8 00
Lebanon, Ct. Ladies Clothing So. by S. A. Ely, Direc. 4 00
Lenox, N. Y. Doct. Hull, 1 25
Middletown, Ct. Sally Chapin, 5 00
New Marlborough, Ms. N. par. m. f. 10 00
The Rev. S. Burt, 1, Mrs. A. Burt, 1,50, 2 50
New Stratford, Ct. Dea. Edmund Lewis, 6 00
North Killingworth, Ct. The Rev. Geo. Coan, 2 00
Northington, Ct. Mr. Eri Gillet and the Rev. Bela Kellogg, 1, each, by Mr. E. Gillet, 2 00
Patterson, N. Y. Catharine Townsend, 1 00
Pennsylvania, Mrs. C. Hull, 1 00
Pleasant Valley, N. Y. John Gabondon, 3 88
Sidney, N. Y. Mrs. Lydia Johnson, 1 00
Somers, Ct. Av. of three m. f. by the Rev. O. Chapin, 13 46
Do. of another, cultivated by boys, 4 74
Several persons, av. of cider, 4 80
Stamford, Ct. An unknown friend, 50

38 88

Elizabethton, E. Ten. J. P. Taylor, by Mr. Goodell, 3 00
Col. W. B. Carter, a balance, 50
Ellington, Ct. Mrs. Agnes Chapman, for the Pal. miss. by H. Hudson, Esq. 2 00
Enfield, Ct. Char. box of Mrs. Priscilla A. Robbins, by the Rev. R. S. Storrs, 4 00
Gideon A. Alden, 1, two individ. 50 cents each, 2 00
Enosborough, Vt. Young men, m. f. by Mr. T. P. Parker, 5 00
Fairfield, N. J. Fem. Miss. So. for ed. hea. chil. by Mrs. R. Davis, Tr. 16 50
Fairhaven, Ms. Hea. Friend So. by Miss S. Hathaway, Tr. 16 50
Farmington, Ct. Ladies, av. of jewelry, rem. by the Rev. E. Hollister, 3 00
First chh. coll. at the commun. in April, by Dea. E. Porter, 56, Do. in June, 43, 99 00
Young Men's Miss. So. for the Brainerd miss. by I. Thompson, Tr. 23 75
Miss. box at Mr. Jos. Porter's, 7 25
Ferrisburgh, Vt Mr. Arch. Collins, for Pal. miss. thro' the Addison co. Chr. Dep. 1 00
Fincastle, Va. Youth in the Rev. R. Logan's family, by Mr. Goodell, for chil. at Elliot and Brainerd, who had contributed to the Pal. miss. 5 12
An individual, 50
Fitchburgh, Ms. A bequest of the late Mr. Phinehas Brown, dec'd, by Mr. S. Brown, Exec. 10 00
Do of his wife; also dec'd, 5 00
Fitzwilliam, N. H. A coll. by the Rev. I. Bird, 13 20
Franklin co. Ms. Aux. For. Miss. So. by J. Ripley, Esq. Tr. 90 00
Freeport, Me. Mon. con. by the Rev. E. Merrill, 7 38
Fem. Benev. So. by Miss M. A. Hyde, 12 25
Glade-Spring, Cong. Va. A few individ. by Mr. Goodell, 10 00
Mrs. Mary McEwen, 5 00
Glastenbury, Ct. A friend, 10 00
Gorham, Me. Mon. con. by the Rev. T. Pomeroy, 16 70
Goshen, Ct. For the Sand. Isl. miss. by the Rev. J. Harvey, 69 60
Young Ladies Ed. So. for a chd. to be ed. in the Rev. H. Bingham's family, Sand. Isl. and called JOSEPH HARVEY, by C. Norton, Sec. 30 00
Granby, Ct. Salmon-brook par. Fem. So. of Relief, by H. Lewis, Sec. 23 00
Greeneville, E. Ten. J. Clawson, by Mr Goodell, 3 00
The Rev. N. Alexander, Anna Balch and V. Sevier, 1 each, 3 00
Students in Greeneville college, 14 45
Greeneville, Va. Two families, by Mr. Goodell, 2 40
A little boy, 06
Hadley, Ms. Miss. So. in Hopkins Acad for EDWARD HOPKINS, Ceylon, by Wm. K. Talbot, Tr. 4 00
Hadlyme, Ct. Ladies Benev. So. by Miss D. N. Rawson, Tr. 6 32

Hallowell, Me. Mon. con. by Mr. W. Hallock, 14 59
Miss box, 5,39, Miss Parson's sch. 1,57, 6 96
Chil. of Miss Sewall's sch. for Osage chil. 1 10
Hamden, Ct. Fem. Cent So. by Mrs. S. Goodyear, Tr. 13 00
Hampstead, N. H. a friend, by Mr. Kelley, 1 60
Hanover, N. J. A coll. by Mr. A. Bishop, 10 00
Harrisonburgh, Va. A few individ. by Mr. Goodell, 3 50
Hartford, Ct. Oliver D. Cooke, Esq. for the Pal. miss. 10 00
Young Men's Benev. So. by Mr. Copeland, 10 00
Hartford, Washington co. N. Y. Fem. Cent So. by the Rev. Dr. Coe, 8 00
Hatfield, Ms. Mr. John Allis, for the Elliot miss. 10 00
Mr. Joseph Guild, 80
Hebron, Ct. Gad Talcott, Esq. by H. Hudson, Esq. 10 00
Henderson, Ky. The Rev. Danl. C. Banks, by Prof. B. Silliman, 10 00
Henniker, N. H. Mon. con. cong. chh. by Dea. J. C. Proctor, 10 47
Hillsborough co. N. H. Bible and Char. So. by Mr. R. Boylston, 5 12
Hilton Head, S. C. Mr. Wm. Pope, Jr. for Ind. miss. by Mr. C. Eddy, 20 00
Mrs. Sarah Pope, 5, Elizabeth Pope, 3, 8 00
Holles, N. H. A coll. by the Rev. I. Bird, 15 60
Hudson, N. Y. A. So. of Ladies, in part for a child in Ceylon, to be named Benjamin Franklin Stanton, by Miss F. M. White, Sec. 12 00
Ithaca, N. Y. A friend, from her char. box, 2 00
Jaffrey, N. H. A coll. by the Rev. I. Bird, 15 25
Jonesborough, E. Ten. Fem. Char. So. Miss E. Deaderick, Tr. by Mr. Goodell, 12 00
Dr. Nelson, J. Blair, J. Kennedy, Esq. and D. G. Vance, Esq. 5, each, 20 00
Other individuals, 13 00
Keene, N. H. Mon. con. in part, by the Rev. Z. S. Barstow, 6 00
Char. box, 1 50
Kennebunk-port, Me. Child's Friend So. 4th. ann. payt. for Edward Warren, by Miss E. Downing, 12 00
Fem. Mite So. for Silas Moody, Geo. Payson, and Jos. Fessenden, by Mrs. P. B. Fessenden, Tr. 36 00
Killingworth, Ct. Mon. con. by the Rev. L. Hyde, 6 41
Leesburgh, Va. A few friends, by Mr. Goodell, 3 27
Lewistown, Del. By Miss Battelle, Mrs. Elizabeth White, 1 50, Mrs. Hannah White, Mrs. Eliza Bowers and Miss H. Chambers 1 each, 4 50
Coll. in small sums, 7 05
Lexington, Va. A coll. by Mr. Goodell, 34 64
Two small chil. of Dr. Baxter, 75
A widow's thank-offering, by Mr. J. A. Douglass, towards building a sch. house for females in Ceylon, 5 00
Litchfield co. Ct. For. Miss. So. by the Hon. B. Tallmadge, Tr. contrib. by the Young Men's For. Miss. So. of Warren, Ct. to constitute the Rev. Peter Starr, an hon. mem. of the Board, 50 00
Lunenburgh, Vt. Two friends, av. of jewelry, by the Rev. D. Sutherland, 1 85
Lyme, Ct. Mr. Ezra Pratt, a balance, 1 50
Marblehead, Ms. Mr. N. Broughton, for the Sand. Isl. miss. 50 00
Mon. con. in the Rev. Mr. Dana's cong. by the Hon. Wm. Reed, 10 00
Marietta, O. Messrs. Benj. and John Corp, by the Board of agency, 6 00
Mon. con. in the first cong. by the Rev. S. P. Robbins, 40 00
Coll. by W. R. Putnam, 3 12
A balance, 11
Marlborough, Vt. Fem. Cent So. by the Rev. E. H. Newton, 16 00
Mason, N. H. A coll. by the Rev. I. Bird, 20 00
Maryville, E. Ten. A. Mc Gee, by Mr. Goodell, 10 00
Other individuals, 7 66
Meriden, Ct. Fem. Cent. So. by Mrs. Ripley, 5 00
Merrimac, N. H. A coll. by the Rev. I. Bird, 9 10
Mexico, N. Y. Mon. con. by the Rev. R. Dixon, 4 03
Middlebury, Vt. A friend, thro' the Addison co. Char. Dep. 1 31
Milford, N. H. A coll. by the Rev. I. Bird, 12 00
Milford, Del. Mrs. S. Wadhams, by Miss Battelle, 50
Milton, Del. Gen. Saml. Paynter, by do. 5 50
Montpelier, Vt. Fem. For. Miss. So. by Mrs. G. Hall, Tr. 37 20
Natural Bridge, Va. M. Houston, by Mr. Goodell, 12 00
Newark, N. J. A friend, by Mr. A. Bishop, 100 00
Sab. Sch. Teachers So. for ed. hea. chil. by M. Lyon, Sec. for James Richards, and Susanna Anthony, 25 00
New Brunswick, N. J. Sab. Sch. by Mr. J. P. Haven, 1 75
A friend, for the Ceylon miss. 4 00
Newbury, Vt. Fem. Asso. by Miss J. Johnston, Tr. 8 22
Contrib. for a fem. sch. to be under the direction of the Rev. Mr. Woodward in Ceylon, by the Rev. L. Jewett, 12 68
Newburyport, Ms. Mon. con. in the first Presb. chh. by the Rev. S. P. Williams, 26 59
New Canaan, Ct. Fem. Benev. So. by Mrs. Bonney, Tr. 37 00
New Dublin Cong. Va. A coll. by Mr. Goodell, 20 00
New Haven, Vt. Through the Addison co. Chr. Dep.
Martin and Oliver Cowles, av. of wheat, 2 00
Hea. Sch. So. by Mrs. C. Hoyt, Tr. 2 00

Anna Mills, 50 cts, Joshua Ballard, 25, 75
New Haven, Oswego co. N. Y. Mon. con. by the Rev. W. Williams, 5 00
Mrs. Williams, av. of sermons sold, 1 00
New Ipswich, N. H. A coll. by the Rev. I. Bird, 40 00
New Monmouth Cong. Va. By Mr. Goodell, J. A. Douglas and family 6, J. T. McKee and family 4 50. The Rev. A. B. Davidson, 2, and J. Welsh 1, 13 50
New Providence, N. J. Fem. Juv. So. by the Rev. E. Riggs, 12 00
The Rev. Elias Riggs 4 38, Elias, his little son, av. of fowls 1 12, Mrs. Esther Ward, a widow lady 3. Mr. Aaron Ludlow, 1, 9 50
New York City, Arthur Tappan, Esq. residue of one year's support for Charlotte Lansing Tappan, and Benjamin Tappan, 16 00
Mr. James H. Purdy, by Mr. J. P. Haven, 3 00
Norfolk and Plymouth cos. Ms. Pal. Miss. So. for the support of the Rev. Mr. Temple, by Dr. E. Alden, Tr. 280 00
Northampton, Ms. and neighboring towns, For. Miss. So. by Mr. E. T. Phelps, Tr. viz. coll. in Whately, 7, A fem. friend, Norwich, 5. Fem. So. Hadley Upper Mills, for translations, 3 04, mon. con. Hatfield, 4 67, A friend, Amherst, 1, Benev. So. East Hampton, 22 21, Do for Choc. miss. 1 24, 44 16
North Branford, Ct. Fem. Cent So. by Mrs. S. Merrick, Tr. 17 00
North Yarmouth, Me. Philethnican So. for a child at the Sand. Isl. to be named Elizabeth Mary Cummings, by the Rev. A. Cummings, 5 00
Newell So. for a child at the Sand. Isl. to be named Asa Cummings, 5 00
Norway, N. Y. Mon. con. by Dea. A. Thomas, 22 00
Fem. Evangel. So. by the Rev. Mr. Sweezy, 14 50
Norwich, Vt. S. par. Mon. con. for Rufus Wm. Bailey, Ceylon, by the Rev. R. W. Bailey, 6 00
First par. Mon. con. by the Rev. S. Goddard, 6 00
Norwich, Ct. Working Circle of Young Ladies, for the Sand. Isl. miss. by Miss M. Coit, 6 67
Orange co. N. C. Hawfield and Cross-road cong. Fem. Benev. So. by M. P. Mebane, Cor. Sec. 26 00
Orleans, Ms. Mr. Benjamin Seabury, 3 12
Orwell, Vt. Miss Huldah Bush, for the Sand. Isl. miss. thro' the Addison co. Chr. Dep. 1 00
Parsippany, N. J. A coll. by Mr. A. Bishop, 12 00
Fem. Evan. So. for the Bombay miss. to assist in reestablishing the schs. that have been dismissed for the want of funds, 20 00
Pawlet, Vt. Fem. Cent So. for John Griswold, by D. Fitch, Esq. 36 00
Pembroke, N. H. Ladies in the Rev. A. Burnham's par. for a chd. in Ceylon to be named Abraham Burnham, by Rev. A. Burnham, 20 00
Char. box of the Rev. A. B's chdn. 2 00
Philadelphia, Pa. A lady, 2, her little daughter, 1, by Mr. J. W. Scott, 3 00
Mrs. Darrach's char. box, by Miss Battelle, 1,50, inclosed in a note from J. B. Junr. 1, 2 50
The Rev. T. H. Skinner, 1st, ann. payt. for a chd. at Creek Path named Thomas Harvey Skinner, by the Tr. of the Board, 30 00
A friend, to aid in purchasing a mis. field, with a view to its being cultivated yearly, and the av. devoted to the support of missions, 40 00
From the same friend, for the Sand. Isl. miss. 10 00
Pittsfield, Ms. Miss Elizabeth Ward, by the Rev. H. Humphrey, 100 00
Plainfield, N. H. Meriden par. Fem. Cent. So. by the Rev. D. Clayes, 12-00
Dea. Eliphalet Adams, 20 00
Princeton, N. J. Sab. Sch. No. 2, 2nd. payt. for John S. Newbold, by Mr. J. Douglass, 6 00
J. C. W's miss. box, 1 00
The Miss Millers, and Mrs. Hedge, 5, each, Mrs. R. Voorhees; Mrs. R. Stockton, Mrs. White, Mrs. Brown, and Mrs. Maclean, 1, each, Mrs. Van. Cleve and Mrs. Wilbur, 50 cts each, Mrs. Wilson, 55 cts. Miss Waddell, coll. by a miss. card, 4 45: towards building a sch. house for females in Ceylon, 21 00
Mr. Douglass' miss. box, 1 00
Rahway, N. J. A coll. by Mr. A. Bishop, 7 61
Rindge, N. H. A coll. by the Rev. I. Bird, 30 20
River Head, N. Y. Mrs. Mehitable Howell, by Mr. B. Green, 2 00
Rochester, Ms. Hea. Friend So. by Miss H. Haskell, Tr. 6,50, coll. at their ann. meeting, 10,50, 17 00
Rockaway, N. J. A coll. by Mr. A. Bishop, 11 65
Rockingham, co. N. H. Char. So. 4th. payt. for John Salisbury Tappan, by the Rev. J. W. Putman, Tr. 12 00
Rupert, Vt. A legacy from Mary Sikes, decd. by the Rev. Mr. Jackson, 106 85
Mr. Abraham Sheldon, 2, and Dea. Josiah Graves, 1, for the Amer. Ind. 3 00
Harry Chapin, 1 10
Saco and Biddeford, Me. For. Miss. So. by the Rev. J. Cogswell, Prest. 67 51
Sag Harbor, N. Y. A coll. by Mr. B. Green, 19 00
St. Georges, Del. Mrs. F. Blandy, by Miss Battelle, 1 50
Salem, Ms. and Vic. Fem. Jew's So. for a sch. of Jewish chil. near Bombay, by Mrs. Cornelius, 60 00
Two individ. the 4th semi-ann. payt. for the support of a native preacher in Ceylon, by Mr. J. B. Lawrence, 40 00
Anonymous, retrenchments in dress, for the Pal. miss. 10 00
Salisbury, Vt. A friend thro' the Addison co. Chr. Dep. 1 00

Sangerfield, N. Y. The last earnings of Miss Frutella Townsley, decd. by her parents, remitted by Dea. A. Thomas, 5 00

Savannah, Ga. George W. Coe, Esq. for three boys in Doct. Scudder's family, Ceylon, to be named Timothy W. Coe, James Patterson, and Philip C. Hay, 60, for the gen. fund, 40, 100 00

Saybrook, Ct. A lady who aimed to collect 1,00, and who has already remitted 1,345,22, Dona. from a fem. friend, New Haven, Ct. 10, Mrs. Lydia Hedge, Montreal, 3. So. of females, Plainfield, Ct. av. of pincushions, 6,50, 19 50

Sharon, Ct. Mrs. B. H. Gould, by the Rev. D L. Perry, 10 00

Shelburn, Ms. Mr. Martin Severance, m. f. 15 00

Shoreham, Vt. Mon. con. by H. Everest, Esq. 8 00

Mr. John Wells, av. of rye, thro' the Addison co. Chr. Dep. 2 50

Smyrna, Del. By Miss Battelle, Mrs. Saml. Murphy, 3,25, Mrs. Elizabeth Shannon, 2,25, Miss Ann Hoffecher, and Miss Offley, 1,50 each, Mr. Saml. Murphey, av. of Jays Remarks, Conv. of the World, &c. 1, Rev. Mrs. Wilson, do. and a dona. 1,25, Mr. O. Pennington, Mr. Presley Spruance, Junr. Mr. Geo. Walker, Mrs. Cummings, and S. H. Hodson, 1, each, Mr. Joseph Foracre, 50 cts. Other individ. 75 cts, av. of the "View of Barley Wood," 15, do Conv. of the World, 1,25, 33 25

Southampton, N. Y. A coll. by Mr. B. Green, 11 38

South Wilbraham, Ms. Young Ladies' Reading So by Miss H. M. Sessions, 14 16

Staunton, Va. J. C. Sowers, for the Pal. miss. by Mr. Goodell, 5 00

J. Wyatt, S. Clark, and Miss Sally Waddell, 1, each, other individ. 26,62, 29 62

Suffield, Ct. West par. Mon. con. by Mr. Mix, 6 00

Swanton, Vt. Dea. Benj. Fay, by H. Janes, Esq. 5 00

Taney Town, Md. Mite So. 3rd. payt. for Francis Scott Key, by Mr. J. Darby, 12 00

Tom's Creek Chh. Miss. So. 8 00

Thetford, Vt. Post Mill Village, Mon. con. by the Rev. J. Tracy, 8 00

M. f. Col. Daniels and Mr. Riley, 3 33

Do. Master S. Daniels, Junr. for ed. hea. chdn. 1 67

Fem Char. So. by Mrs. M. A. Short, Tr. 27 36

Tolland co. Ct. Aux. For. Miss. So. by J. Barnes, Esq. Tr. 80 13

Townsend, Ms. Fem. Cent. So. by Miss B. Boutelle, 23 61

Benev. So. Mr. J. Sever, Tr. by the Rev. D Palmer, 21 69

Trenton, N. Y. Dea. Younglove, av. of a sheep, by Dea. A. Thomas, 5 00

Mon. con. in Garrett's neighborhood, 95

Union, Ct. Miss Polly Hammond, by J. Eaton, 64

Utica, N. Y. Mon. con. in the first Presb. cong by Dea A. Thomas, 5 51

Miss Martha Dana, and Miss Abigail Sandford, earnings by making feather fans, 6,25, each, 12 50

Verona, N. Y. Mr. Saml. Avery, by Dea. A. Thomas, 1 50

Waldoborough, Me. Juv So. 1st. ann. payt. for a child in the Rev. Mr. Poor's family, Ceylon, to be named David Meaubec Mitchell, by Mrs. E. Head, 20 00

Warren, Ct. See Litchfield co. Ct.

West Hampton, Ms. Thro' the Hamp. Chr. Dep.

The church, av. of cloth, 14 37

For the Ceylon miss. 13 80

West Hartland, Ct. Fem. Char. So. by H. Hudson, Esq. 16 00

Wethersfield, Ct. Two children of Geo. Stillman's m. f. by the Rev. Dr. Chapin, 2 00

Mr. Wm. Guild, partly av. of coll. made in a sch. taught by himself, 5 00

Weybridge, Vt. Loring Brewster, for the Sand. Isl. miss. thro' the Addison co. Chr. Dep. 1 00

Whateley, Ms. Thomas Sanderson, Esq. by the Rev. Dr. Lyman, 200 00

Whiting, Vt. Saml. Remily, thro' the Addison co. Chr. Dep. 94

Williamstown, Vt. Hea. Sch. So. by Judge Paine, 13 00

Williamstown, Ms. Mon. con. by Mr. C. Eddy, 39 28

Fem. Char. So. by Betsey Noble, Tr. 34 00

Williston, Vt. Fem. So. for the support of Hea. chil. by A. Hyde, Sec. 10 00

Wilmington, Ms. Mrs. R. M. for the Sand. Isl. miss. by the Rev. F. Reynolds, 2 50

Wilmington, Del. Dr. G. Johnson, by Miss Battelle, 2 00

Mrs. A. M. Macmullan, and Miss M. C. Smith 5 each, toward building a sch. house for females in Ceylon, and for their ed. by Mr. J. Douglass, 10 00

Wilmington, N. C. Ladies Working So. for Adam Empie, to be transferred to Brainerd, by Mr. J. B. Lord, 30 00

Wilton, N. H. Doct. Rockwood, by the Rev. I. Bird, 2 00

Winchester, Va. Lewis Hoff, Esq. by Mr. Goodell, 50 00

James Little, for the Pal. miss. 20 00

Danl. Gold and family, a thank-offering for the visit made at Winchester by an agent of the Board and a Cher. youth with him, 30 00

A lady, for Ind miss. R. W. Moore, O. Waite, Esq. J. Heiskell and a friend, 5, each, 25 00

A coll. 61 08

Mrs. P. Scott's sch. for the chil. at Elliot in consequence of their dona. to the Pal. miss. 6 26

Mr. R. W. Moore's sch. for the chdn. at Brainerd, do. 4 56

Mrs. M. Conrod's sch. for the chdn. at Creek Path, do. 1 89

Danl. Gold, bal. of a coll. made last

spring, 4 50
Windham, Vt. Tillage Miss. So. by Mr. S. Barrett, 9 00
Woodbridge. N. J. Sec. Presb. chh. a coll. by Mr. A. Bishop, 13 00
Woodbury, Ct. (North.) Fem. Char. So. by Miss N. Sherman, Sec. 10 00
Woodstock, Va. A Traveller, by Mr. Goodell, 2 00
Other individ. 3 65
Worcester, Ms. Fem. Western Miss. So. for Western Ind. miss. by Miss Francis H. Porter, Tr. 38 00
So. for the support of two Hea. Chdn viz. JOHN CALVIN and MARTIN LUTHER, by Mr. J. Sutton, Tr. 24 00
The Calvinistic Chh. by Mr. P. Bingham, 52 00
Woburn, Ms Mon. con. for the Amer. Ind. by Dea. E. Lawrence, 20 00

From places unknown, or purposely concealed by the donors.
June 24. A lady, av. of jewelry left her by a deceased parent, 6 63
July 17. An individ. by the Rev. H. Wilbur, 1 00

Amount of donations acknowledged in the preceding list, $5,617 10.

The following is a list of donations in articles of clothing, provisions, &c. for the Choctaw and Arkansaw missions, received and transmitted by the Board of Agency at Marietta, Ohio, up to March 1822.

Zanesville and Putnam, O. by L. Whipple, Esq. and others, 142 20
Granville, O. in provisions, 45 00
Unity Soc. Perry Co. O. by the Rev. Thos. Moore, 26 03
Waterford, O. by A. T. Nye and others, 47 78
Wooster, O. from the Presbyterian Soc. 12 64
Granville, O. from ladies, 23,43; others, 49,11,
Zanesville and Putnam, O. 10 75
Unity Soc. Perry Co. O. 3,50 value of a box of clothing, 86 79
Cross Creek Congregation, Washington Co. Pa. 48 93
Cross Roads, do. do. 96 95
Steubenville and vicin. Jefferson Co. O. 104 87
Wheeling, Va. and vicinity, 17 90
Marietta, and vic. Various individ's, 95 93
Mon. con. in cash by the Rev. S. P. Robbins, 40 00
Fem. Miss. So. by Mrs. Slocomb, 28 69
Additional, 8 45—173 07
Belpre, several individuals, 27 94
Rutland, Meigs Co. Ohio, do. 25 44
Manchester, Adams Co. Ohio, do. 68 04
West Union, do. 80 62
Wilkesville, Gallia Co. Ohio, do. 15 50
Sandy Spring, Adams Co. Ohio, do. 23 25
Louisville, Ky. do. 27 62
Salem, Indiana, do. 46 50
Madison, do. 42 57
Gallipolis, Gallia Co. Ohio, do. 16 47
Upper Buffalo, Washington Co. Pa. A box of clo. from fem. in the Rev. J. Anderson's cong. 92 87
Maysville, Ky. 82 37

The gentlemen who communicated the above list remark, "In several instances we did not receive the names of donors. We have therefore thought proper to send only the amount from each place."

DONATIONS IN CLOTHING.

Abington, Ms. Fem. Mite So. in the first par. a small bundle,
Bedford, N. H. A box for Mayhew,
Brandon, Vt. A parcel of books from indiv. by Mr. Conant, thro' the Addison Co. Chr. Dep.
Brattleborough, Vt. One gross Watts's Catechism and prayers, from Mr. Joseph Fessenden, for the Brainerd Miss., by Mr. I. Proctor, 5 76
Brighton, Ms. Sets of the "Friend of Peace," from Dr. N. Worcester.
Christiana, Del. A box of books, by Mr. J. Douglass.
Concord, Vt. A box, from the Fem. Cent So. by Mrs. F. Williams, for the Ark. Miss. 21 50
Cornwall, Vt. Articles from a few individ's for the Sand. Isl. Miss. by Dea. Jerh. Bingham, 8 50
Groton, N. H. Five pr. hose, from Betsey Melvin.
Hardwick, Ms. A box, from Fem. Char. So. and individs. for the Elliot Miss. by Mr. Saml. Eastman, 37 96
Hebron, Ct. A box from ladies, by Messrs. Huntington and Hopkins, for For. Miss. 20 00
Holliston, Ms. A parcel from a friend for the Sand. Isl. Miss. by E. Prentiss.
A box, from the Fem. Benev. Rea. So. for TIMOTHY DICKINSON at Mayhew, by Mrs. Betsey Perry, 24 33
Medway, Ms. A box, principally from fems. in the E. par. for Elliot, by Nathan Jones, Esq. 80 00
Middlefield, Ms. A box from the people, for do., thro' the Hamp. Chr. Dep.
New Haven, Ct. A box from students in Yale Coll. for the Sand. Isl. Miss. by Mr. J. Pillsbury, 91 63
Northampton, Ms. Books and pamph. from Sch. Chil. thro' the Hamp. Chr. Dep.
Poultney, Vt. A cask, from the Ladies Cent So. by Mrs. Bethsheba Smith, 49 01
Rochester, Vt. A box, from the Fem. Char. So. by Mrs. E. Anthony, 45 00
Salem, Ms. One hundred copies of the "Little Osage Captive," from the Rev. Mr. Cornelius.
Shrewsbury, Ms. A shawl and a pr. of flat irons, for the Sand. Isl. Miss. from Mrs. Parley Goddard.
Spencer, Ms. a box, from the Fem. Literary and Char. So. by Miss H. Browning, 52 80
Stockbridge, Ms. A vest, from a friend. by D. Cadwell, 2 50

Tinmouth, Vt. Books and pamphlets, from a friend.
Wendell, Ms. A parcel, from the Fem. Mite So.
Wilmington, Del. A box of books, by Mr. J. Douglass.

The following donations have been committed to the care of Mr. John P. Haven, New York city.

For Elliot.

Caldwell, N. J. A cask.
Mexico and Richland, N. Y. A box.
Unknown. A box.
Do. do.
Windham, N. Y. do.
Salisbury, Vt. A box for Brainerd.
Norfolk, Co. A box for Mayhew.
Bloomfield, N. J. A cask from the Fem. So.
Lawsville, Pa. A box, from the Fem. Rea. So.
Unknown, A box.

A box from a few individuals in Southington, Ct. for the Brainerd miss. valued at $75, was sent to H. Hudson, Esq. Hartford, Ct. and was shipped by him last fall for Savannah.

The following donations in clothing, &c. have been sent to Dea. A. Thomas, Utica, N. Y.

Cazenovia and Pompey, N.Y. A box from the Miss. So. of the former place, 107,06, and ladies of the Second Presb. Cong. of the latter, 54,00 161 06
Oswego. N. Y. A box from the Dorcas So. for Elliot, by Mrs. A. Moore, Tr. 45 35

ERRATUM:—In our last number, p. 230, the donation of $1000 from Maj. Pitchlynn, should have been placed under the *Choctaw Nation, Mississippi*, instead of *Russellville, Alabama*. The mistake arose from the fact, that the letter of Mr. Kingsbury, giving an account of the donation, was dated at Russellville, a place more than a hundred miles from the residence of the donor.

FOREIGN INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

Twenty-second Anniversary.

THE annual sermon was preached on the 29th of April last, by the Rev. Marmaduke Thompson, M. A. Chaplain of the East India Company on the Madras Establishment.

Receipts and Expenditures.—The receipts for the year amounted to £32,975 9 7. or somewhat more than $146,000. The expenditures fell a little short of the above sum. Among the expenditures, we observe about $15,000 paid for various missionary publications, circulated among the contributors to the funds of the society. This will account, in a good degree, for the greatness of the annual income.

We cannot forbear making a few extracts from addresses delivered at the anniversary above mentioned.

Rev. William Dealtry.

I would allude to another circumstance mentioned in the Report—I mean the benevolent spirit of the Christian negroes collected in the settlements in Sierra Leone. It struck me, while hearing the statements respecting these lately-liberated slaves, that if it had occurred in the pages of ancient Ecclesiastical History, that some traveller had lighted upon a people, so anxious for religious instruction, and so devoted to their worship, that they attended daily in great numbers at morning and evening prayers—that they exhibited their Christian charity in a way so remarkable, that, when some outcasts landed on their coast, they ran to them, pouring as it were oil and wine into their wounds, carrying them on their backs to their town, and supplying them with every necessary—this would be a fact to which we should allude, as one of the most interesting which the page of history could produce. We should have said, "Happy are the people under the influence of a spirit like this! and happy are the spectators of scenes like these!" But, my Lord, this is an event of our own day! There is now such a Goshen, where the inhabitants have light in their dwelling! There is an Oasis of this kind, even in the deserts of Africa! It might, indeed, be thought, that these people were naturally of very amiable character: but the Report states explicitly, that this was not the case; and that, previous to the introduction of Christianity among them, if some of their re-captured countrymen were landed on the coast, they would perhaps inquire if there were among them a brother, or a relative, or a friend, but were quite indifferent to the wants and sufferings of others: but we find, on the occasions stated in the Report, that they inquired not who is my brother or my friend, but they eagerly supplied the wants of all, and shewed their love to God by their love to their fellow-creatures.

And I am the more forcibly impressed by this fact, from the contrast which it affords to the state of the slaves on board Le Rodeur, a French vessel, among whom, as she was crossing the Atlantic in 1819, with 160 slaves, and a crew of 22 men, the Ophthalmia appeared. From the slaves, the disease reached the crew; all of whom, except one man, became wholly or partially blind. A question naturally arises, "Why did not the negroes rise upon the crew?" as it is known, that such was their love of liberty, that when they could seize the opportunity they leaped into the sea. The real cause of their not rising was their mutual hatred. Consisting of different tribes, they looked upon one another with malice; and, though in chains, were ready to tear one another in pieces! Mark the contrast, produced by the blessing of God on the residence of a few years at Sierra Leone!

And as a proof of the power of the Gospel, I would recal to your recollection the statement of the Report, that these negroes had been under Christian instruction only for the short period of four years. Well might the naval officer who accompanied sir Charles MacCarty on a visit to Gloucester Town express his astonishment at this fact, as we have heard from the Report that he did; and well did Sir Charles reply, that this was the effect of Christianity, for no such effect could be produced by any other means.

Rev. Theophilus Blumhardt.

What we had scarcely deemed practicable, considering the geographical situation of the

Protestant churches on the continent, being encouraged by the striking appearance of a mysterious Providence and cherished by an impulse from your Society, our friends on the continent resolved to attempt. They determined to unite themselves into a Missionary Society, and so to take a part in this great and glorious work of the Lord. In Switzerland, in the southern and northern parts of Germany, in Prussia, and among the Protestants in France, Auxiliary Missionary Societies arose in multitudes; and what we had scarcely ventured to indulge in imagination, we beheld realized before our astonished eyes, with the deepest emotions of gratitude to the Lord, whose name is Wonderful. We beheld servant-maids, and widows, and orphans, offering with the greatest cheerfulness their little savings, young ladies their trinkets, and careful matrons their long-cherished bridal ornaments, to support our Christian Society; and so we have been enabled, by the hand of our God and Savior, to send out seven missionaries into the countries bordering on the Black and Caspian Seas.

William Wilberforce, Esq.

It is most encouraging to hear that our funds, instead of diminishing in the present time of difficulty, are still augmenting—indicating, we may hope, that our countrymen have been rendered, by the sufferings which they have experienced, more sensible that this world is not our home, and that it is our duty to render to others the means of salvation. Thus will the very evils which we experience here, increase our sum of happiness, and prove a blessing to the world.

And it is a still more delightful circumstance, that the augmentation of our funds is not produced by the diminution of the funds of kindred societies; but, on the contrary, they also increase. I rejoice in this fact, which our Report states with pleasure: but I know not if I do not rejoice still more in the expression of satisfaction with which it was stated. It is delightful to hear ourselves thus called on, in the true spirit of missions and the true spirit of Christianity, to rejoice together, and all to form one concert of praise to the Giver of all mercies. It is an honor, I think, bestowed on the times in which we live, that Christians have been more filled with divine wisdom and heavenly love. Nay, even in political and commercial relations, there has appeared a system of wisdom: nations have learned that each is not to look for its own success or advancement in depreciating others, but to seek its own prosperity in the prosperity of its neighbors, and, like a world of brothers, in the common welfare of man! If political economy has grown generous, well may Christians become so! And well may we then expect greater triumphs still: and my worthy friend and relative, the Treasurer, will tell us of still more increasing funds, and my worthy friends, the Secretaries, of increasing benefits. These are subjects, on which we may look forward, without a single circumstance to excite regret and pain.

It has been said, that there is, in every dark prospect, some luminous spot, on which the eye loves to stay, as that which gives it more delight than the rest of the picture; and I confess, that that, to which my eye is always drawn, as the excellency and glory of our times, are those missionary attempts, which, in Africa, and in India, and in other places, are made for the benefit of man: and if I look, on the other hand, at the commencement of these efforts, I scarcely know on which I dwell with the greatest delight. It was, indeed, a small seed that we planted at first; and it seemed to be visited somewhat rudely by the cold: but it has swelled and increased: its branches have extended to the east and the west, to the north and the south: its foliage is ample and abundant: and its fruit is pleasant to the eye and sweet to the taste, and its leaves are for the healing of the nations.

In the operations of man, he works with care, and labor, and pain: he works on one part of a design, and endeavors to make it complete: he then proceeds to another part; and so from part to part, till he has accomplished the whole. But in the works of the Divine Architect, we see, as in the progress of vegetation, that the whole proceeds together—the work is not partial, but universal—and the world is filled with its effects.

John Herbert Harrington, Esq.

A gentleman with whom I have conversed, not fully convinced, I conceive, of the revelation of the Bible being the only revelation from God, seemed to have adopted the Hindoo opinion, that God is pleased with a variety of worship; and inquired what reason there could be to promote the religious or moral improvement of India; when, in England, and other parts of Europe, men are not less immoral than the Hindoos themselves.

My reply to such a question is this:—Admitting that it can be proved, that Christians, so called, are not more moral than the natives of India, there is still one wide and important distinction to be made. If professing Christians are immoral, it is because they do not practise what they profess: no Christian can pretend that he has the sanction of the Scriptures for an immoral life: while every Hindoo may be immoral, in various ways, and yet act up to the principles of his religion.

A Christian widow, if such a thing could be supposed, immolating herself on the funeral pile of her husband, and thus abandoning her infant children, could not plead that she had the sanction of the Gospel; but a Hindoo widow may urge the sanction of the Hindoo laws: and it appears that this dreadful custom is become so general, that many of the three thousand widows who suffered in the last four years, had not exceeded the age of eight years! Suppose, for a moment, that this practice could prevail in England, and the eldest son of the family were to set fire to the pile as is the custom in India, no such youth could say that he had the sanction of the Gospel for this barbarous deed: but the son of a widow in India might plead, or the Brahmins will plead for him, that he has the sanction of Hindoo authorities, or, at all events, that public opinion is in favor of the practice.

So, in courts of justice, if a professed Christian perjure himself in order to save the life of an individual, he could not plead the sanction of the Scriptures; but a Hindoo may urge that he has a right to save the life of a Brahmin by false evidence.

WESTERN AFRICA.

Sierra Leone.

We copy what follows from the communications of Mr. Johnson, in the London Missionary Register for April. Our readers will remember, that this is not the first time we have taken occasion to illustrate the influence of the Christian religion on the negroes of the African continent.

Examination of a Candidate for Baptism.

Question.—How long have you felt desirous of being baptised?

Answer.—Since you came from England, Sir.

Q. How did you become first desirous?

A. Some words which you talk in the church make me fraid.

Q. Can you tell me those words, which made you afraid?

A. Yes, Sir. You say, "Suppose a man or woman die, and not born again by the Spirit of God, they cannot go to God;" and then you talk about them people, how they stand [pointed out the character of those who were not born again,] and then I think that me—me do all them thing, and that make me fraid.

Q. If you have been bad before, you do not any thing bad now: you are very good this time, are you not?

A. Massa, me very bad: me heart full of sin, and that trouble me.

Q. I suppose, then, when you are baptised, you think you shall be better?

A. No, Massa: that no make me good: the Lord Jesus Christ, Him one only can make me good, and can save me; and for that I want to follow him.

Q. Who is Jesus Christ?

A. The Son of God.

Q. What did he do to save you?

A. He die upon the cross for sinners.

Q. Are you a sinner?

A. Too much, Massa.

Q. Where is the Lord Jesus Christ now?

A. He live in heaven.

Q. What is he doing there?

A. Pray for sinners.

Q. How many Gods are there?

A. One: God the Son, God the Father, and God the Holy Ghost—I mistake: it is God the Father, God the Son, and God the Holy Ghost.

Q. You say three times God; are there not three Gods?

A. No, Massa; them three be one God.

Q. Can you tell me who made you?

A. God the Father.

Q. Who redeemed you?

A. God the Son; and God the Holy Ghost teach me.

Q. What does God the Holy Ghost teach you?

A. He shew me my sin.

Q. Does he teach any thing else?

A. Yes: he shew people that they can be saved by Jesus Christ.

Q. When he has shewn them that, does he teach them any thing else?

A. He make them heart feel glad: he give them peace.

Q. Can you tell me what is the outward thing in baptism? (Was silent.) I mean, what does the minister take when he baptizes people?

A. Water.

Q. Does that wash your sins away?

A. I don't know. No, I think not.

Q. Does water baptize both your body and soul? You know that you have a body and a soul.

A. Yes, I know: but the Holy Ghost must baptize the soul.

Q. What then is spiritual baptism? (Was silent.) I mean, what is true baptism?

A. The Holy Ghost baptism.

Q. Can you tell me what people eat and drink when they come to the Lord's table?

A. Bread and wine.

Q. And what does the soul eat and drink? (Was silent.) I mean while we look to Jesus Christ, and remember his dying love, what do our souls spiritually receive?

A. The body and blood of the Lord Jesus Christ.

Q. You said before, that the Son of God redeemed you; what did he redeem or save you with?

A. He pay his own blood for sinners.

Q. Why don't you say for ME?

A. Me fraid, Massa: me so bad, me can't say "for me," yet.

Q. Tell me, did not you know any thing before you felt your sins?

A. No, Massa; me know nothing before: me careless: me no hear: but when I see all the bad things I do before, then I glad to hear something.

Q. Do you think you shall do good now?

A. O Massa! if God help me, I want to do good; but I cannot do any thing by myself. I hope the Lord will help me—me bad too much—I sorry for myself.

Q. Do you pray?

A. Yes, I pray; but I am afraid God no hear my prayer.

Q. Do not you feel glad sometimes when you pray?

A. Yes, Sir: I feel sometimes glad, and sometimes sorry.

Q. Do you believe that the Lord Jesus Christ is able to save you?

A. Sometimes I am afraid, because my sins too much; but he is God, and can do all things: that make me glad.

Here the examination ended, greatly, as may be supposed, to my satisfaction.

Others who were also examined, gave similar answers: but I should observe, that all cannot answer so correctly as this woman, and, therefore, her examination must not be taken as a general case; though I do not baptize any, unless my mind is satisfied that a work of grace is begun. Their knowledge sometimes differs, but not materially. Some cannot speak in my presence, while they can

do so before Tamba or Davis: some are so much agitated when they come to me, that it requires a great deal of patience to find out their real state.

Remarks of a Christian Negro.

Yesterday morning, when you preach, you shew we that the law be our schoolmaster to bring us to Christ. You talk about the ten commandments. You begin at the first, and me say to myself, "Me guilty!"—the second: "Me guilty!"—the third: "Me guilty!"—the fourth: "Me guilty!"—the fifth: "Me guilty!" Then you say the sixth —*Thou shalt not kill.* Me say, "Ah! me no guilty! me never kill some person." You say, "I suppose plenty people live here, who say—'Me no guilty of that!' Me say again in my heart, "Ah! me no guilty." Then you say, "Did you never hate any person?—Did you never wish that such a person, such a man, or such a woman, was dead?"—Massa, you talk plenty about that; and what I feel that time I can't tell you. I talk in my heart and say, "Me the same person!" My heart begin to beat —me want to cry—my heart heave so much me don't know what to do. Massa, me think me kill TEN people before breakfast! I never think I so bad. Afterward you talk about the Lord Jesus Christ, how he take all our sin. I think I stand the same like a person that have a big stone upon him head, and can't walk—want to fall down. O Massa! I have trouble too much—I no sleep all night. (Wept much.) I hope the Lord Jesus Christ will take my sins from me! Suppose he no save me, I shall go to hell for ever.

Tenderness of Conscience.

Went to see a sick communicant. When he saw me, he appeared much cast down. I asked if he had any thing to say to me. Tears ran down his black cheeks; but he remained silent. I again requested him, if he had any thing upon his mind, to tell me. He answered—"Them words you talk last Sunday live in my heart." (The text was Rev. iii, 19.) "I went to Freetown, some time ago; and met with some of my country-people, who live there. They make me come to their house. I eat with them; and they talk foolish, and I did not tell them that they do bad. I stand the same like one of them. My heart strike me, the same time; but I no mind that. Then them people do very bad—they curse, they drink, and do very bad. They tell me to stop all night. I no like it; but, by and bye, I stop: and, Oh Massa! what plague me much is, I laugh when they talk bad. Next day I go home: and Oh! how my heart strike me when I go in the road; and, when I come home, I get sick. God punish me for that: and since that time I been sick. Sometimes, I only strong enough to go to church; but I get no peace in my heart, when I hear the Word of God. All is against me." Here he began to weep again; and I perceived that his illness was caused by grief. I tried to point out to him the tenderness of the father, after having punished his child; and that our heavenly Father, in like manner, mercifully, through the Savior's merits, receives his children and forgives their backslidings freely.

BRITISH AND FOREIGN BIBLE SOCIETY.

Eighteenth Anniversary.

THE eighteenth anniversary of this great and venerable society was held at Free-mason's Hall, London, on the 1st of May last. The Report was read, in the absence, from indisposition, of the Rev. John Owen, by the Rev. W. Dealtry.

Issues of the Scriptures within the Year.

Bibles,	118,766
Testaments,	136,973
Total,	255,739

forming, from the commencement of the Society, a total of nearly 3,500,000 copies of the Scriptures issued by the Society.

Receipts of the Year.

	l.	*s.*	*d.*
Annual Subscriptions,	2600	19	8
Donations and Life Subscriptions	2012	6	0
Congregational Collections	716	12	4
Legacies	6785	4	7
Dividends on Stock	482	8	11
Interest on Exchequer Bills	657	12	8
Auxiliary Societies	59,117	16	11
Sale of Bibles and Testaments	30,789	7	9
Drawback on Paper, &c.	564	12	6
From Russian Bible Society, for Insurance	75	15	9
Total,	*l.*103,802	17	1

Or, about 460,800 dollars.

Payments of the Year.

	l.	*s.*	*d.*
Printing the Scriptures	79,639	13	8
Printing Reports and monthly Extracts	891	8	8
Agents in Foreign Parts	2914	7	0
Travelling Expenses	1390	9	6
Sundries—including Salaries, Ground Rent, Repairs, Insurance, Shipping Charges, Depository, and Incidentals	5699	7	6
Total,	*l.*90,445	6	4

The Society was, at the time of its anniversary, under engagements to the amount of upward *l.*50,000.

LONDON MISSIONARY SOCIETY.

Twenty-eighth Anniversary.

THE twenty-eighth anniversary of this society was held on the 9th of May. Resolutions were proposed, and speeches made, on the occasion, both by Churchmen and Dissenters.

The following is one of the resolutions:—

"That the Society, deeply affected by the condescension and generosity of the Emperor of all the Russias, humbly entreats his impe-

rial majesty to accept this expression of cordial gratitude, for the interest which he was pleased to manifest, when the greatly enlarged expenditure of the Society was made known to him, through the medium of his excellency Prince Alexander Galitzin, in graciously ordering a donation of seven thousand rubles to be given in aid of its funds. The Society also begs leave to embrace this opportunity of tendering its most grateful thanks to his imperial majesty, for the numerous favors previously conferred by his majesty and his government on the missionaries of the Society, since the establishment of the missions in his majesty's Siberian dominions."

Sermons were preached in behalf of the Society, and collections taken, in different parts of London. We give several of the collections, as specimens of the zeal and liberality of English Christians, at these anniversary meetings.

Surrey Chapel,	$1,586 89
Tabernacle,	898 36
St. Anne's Church,	848 92
Tottenham-Court Chapel,	682 65
Sion Chapel,	448 32
Orange-Street Chapel,	368 52

The receipts of the year amounted to 29,437*l.*; or $130,700.

UNITED BRETHREN.

Annual Sermon.

No public meeting is held by the Brethren, in behalf of their missions; but an annual sermon is now preached, in aid of the Association, formed in London, for the support of these missions. The sermon on the present occasion was preached, on Thursday evening, the 2d of May, at the church of St. Clement Danes, by the Rev. Legh Richmond, M.A. Rector of Turvey, Bedfordshire, from 1 Thess. i, 2, 3. *We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope, in our Lord Jesus Christ, in the sight of God and our Father.*

In reference to the Brethren, Mr. Richmond pointed out the eminent manner in which their church had displayed, in its missions, the *work of faith* and *labor of love* and *patience of hope*. As an ancient body of Christians, always resisting the encroachments of the church of Rome, this Church had been graced with the names and watered by the blood of many martyrs. In the very midst of their persecutions, they had published several editions of the Bible in the vulgar tongue. While other countries were enjoying the blessings of the Reformation, the United Brethren were still, for centuries, visited with the most distressing and cruel opposition, and were often nearly exterminated: on one of which occasions, their bishop, Amos Comenius, bequeathed the remnant of his church to the parental care of the church of England, as the bulwark of the Protestant faith—a bequest, to which he trusted that church would do justice. It was in their flight from their native Moravia, during a persecution which harassed them from the commencement of the last century, that they settled in Germany; and, though a small and exiled body, they began, within a few years to send out missionaries to the most inhospitable regions, and to the most savage and degraded tribes of the known world. They had maintained the original character of their church through all their vicissitudes, and amidst the severe hardships which had accompanied their labors among the heathen. Their success might chiefly be ascribed, under the blessing of God, to the simplicity and constancy with which they exhibited the cross of Christ, *as the power of God and the wisdom of God.* The extent of this success had been great: they now employed, including the females of the missions, nearly 170 laborers; and numbered in their congregations, 32,000 converts. The increasing calls upon them for further supplies of missionaries and of funds, their own poverty as a people, their retired and withdrawing character, and the difficulties under which they labor, give them a claim on the enlarged support of their fellow Christians.

The Synodal Committee, at Herrnhut, who direct the concerns of the Brethren's missions, have published the following statement of the receipts and disbursements for the year 1820:—

Receipts of the Year 1820.

	l.	*s.*	*d.*
Collections from Congregations and Friends	1969	12	4
Benefactions, chiefly from Great Britain	4338	9	2
Legacies	878	12	0
By course of Exchange	6	4	10
Total,	*l.*7192	18	4

Payments for the Year 1820.

Missions:—			
Greenland	414	11	11
South America	157	17	8
Barbadoes	346	11	10
St. Kitt's	2104	0	10
Antigua	1318	15	1
Jamaica	863	13	10
Labrador	91	9	0
North-American Indians	323	14	5
South Africa	975	14	10
Calmucs	81	0	4
	6677	9	9
Pensions:			
To 18 married brethren and sisters and 9 unmarried brethren	726	11	1
To 31 widows of missionaries	325	2	11
To 70 children of missionaries, in sundry schools and at trades	947	1	11
Sundry expenses	755	12	3
Total,	*l.*9431	17	11

LONDON JEWS SOCIETY.

Fourteenth Anniversary.

THE Rev. George Stanley Faber, B. D. Rector of Long Newton, in the county of Dur-

ham, preached the annual sermon, at St. Paul's Church, Covent Garden, on Thursday morning, the 18th of April, from Isaiah lx, 1—5.

The following are some of the resolutions passed on the occasion:—

"That, in the estimation of this meeting, the communications received from various parts of the world, afford increasing evidence of the favorable disposition of the Jews toward Christianity; and that the beneficial results to which the operations of this Society have led in those countries to which its attention has been chiefly directed, while they call for devout acknowledgments to Almighty God, afford the amplest encouragement for the continuance of its exertions.

"That the opening prospects of useful exertion in other parts of the world where Jews reside in considerable numbers, especially on the shores of the Mediterranean and in the East, furnish an urgent appeal to the Society for an enlargement of its efforts.

"That, deeply impressed with a sense of the inefficiency of human endeavors, unless accompanied with the special aid of divine grace, this meeting earnestly calls upon Christians to unite in fervent prayer to God for the abundant effusion of the Holy Spirit, both on the Jewish and Gentile world."

The receipts for the year, amounted to *l.*11,220 2 11; or somewhat more than 49,800 dollars.

LONDON RELIGIOUS TRACT SOCIETY.

Twenty-third Anniversary.

It appeared from the Report, that the tracts issued during the year had amounted to 5,222,470; being an increase of 388,700 on the number of the preceding year. Since the formation of the Society in 1799, the issues amount to *forty-five millions*, besides others printed abroad.

The receipts of the year amounted to *l.*9,261 3; or above 41,000 dollars.

In illustration of the benefits which may be derived from intimations such as those conveyed by religious tracts, Mr. George Clayton stated a remarkable circumstance:—

"A young man, gay, thoughtless, and dissipated, with a companion like himself, was passing along the street, intending to go to one of the theatres: a little boy ran by his side, and attempted to put a letter into his hand: he repulsed the boy: but the boy persevered; and when the young man's companion attempted to take it, the boy refused him, saying to the other, "It is for you, Sir!" He opened the paper, and read its contents: they were simply these words, "Sir, remember the day of judgment is at hand." It pleased God that these words should arrest his attention: he was struck with them: he felt disinclined to proceed, and said he should return home. His companion rallied him; but he took leave of him, and bent his course homeward. On his way, he observed a place of worship open; and though he was not accustomed to attend the house of God, he felt inclined to go in, and did so. A venerable and respected minister, well known to most of you, was about to preach, and was then reading his text: he had chosen these words, *This is the finger of God.* (Exod. viii, 19.) The extraordinary combination of circumstances (receiving the letter and hearing these words) deeply impressed his mind; and, by the blessing of God, what he heard produced an entire change of conduct and feeling: he was led to the Savior, and to that peace which passeth all understanding. He is now a respected and useful member of a Christian society."

ENGLISH SUNDAY-SCHOOL UNION.

Annual Meeting.

Our object in noticing the annual meeting of this Society, which was held in London on the 7th of May, is, to give a table of the returns from the different Unions and Reporting Societies in correspondence with this institution.

	Schools.	*Teach.*	*Schol.*
Four London Auxiliaries,	362	4,908	53,398
Sixty Country Unions and Societies,	2567	32,766	296,041
Unions in Wales,	172	10,580	93,017
Sabbath-School Union for Scotland,	978	2,121	57,831
Sunday-School Society for Ireland,	1558	——	156,255
Grand Total,	5,637	50,375	656,542
Additions reported since last year,	622	14,148	138,859

Of which, 471 are new schools opened during the past year.

It should be remembered, that the above table gives by no means a full view of the extent, to which Sabbath Schools have been carried in Great Britain. The whole number of children receiving instruction in the Sabbath Schools of that kingdom, probably exceeds one million.

DOMESTIC INTELLIGENCE.

AMERICAN BIBLE SOCIETY.

Sixth Report.

The Report commences with a very respectful notice of the late President of the Society, and thus mentions the election of a successor.

"On his decease,—say the Managers,—the attention of the Board was directed to the election of a suitable person to be his successor. It is a most gratifying circumstance, that while the Managers felt very high respect and warm attachment to the many distinguished characters in our country, who have patronised and supported the Bible cause, there was *one* in whom all were immediately united. And at a meeting of the Board on the 6th of December, by an unanimous vote, the Hon. John Jay, of New-York, was elected the President of the American Bible Society."

Bibles printed and issued.

There have been printed at the Depository of the American Bible Society during the sixth year,

Bibles,	15,625
New Testaments in English,	17,500
in Spanish,	3,250
There have been purchased, German Bibles,	250
	36,625
Which, added to the number mentioned in the last Report,	231,552

Make a total of *two hundred and sixty-eight thousand, one hundred and seventy-seven* Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the Society in New-York, and at Lexington, Kentucky, or otherwise obtained for circulation, during the six years of its existence.

There have been issued from the Depository, from the 30th of April, 1821, to the 1st of May, 1822,

Bibles,	28,910
Testaments,	24,506
Gospel of John, in Mohawk,	39
Epistles of John, in Delaware,	15
	53,470

In the five preceding years, there were issued,

Bibles and Testaments,	139,510	
Epistles of John, in Delaware,	736	
Gospel of John, in Mohawk,	102	140,348

Making a total of *one hundred and ninety-three thousand, eight hundred and eighteen* Bibles and Testaments, and parts of the New Testament, issued by the American Bible Society, since its establishment.

Of the Bibles issued from the Depository during the sixth year, there were, German, 393; French, 551; Gælic, 21; Welsh, 5.—Of the Testaments, 1576 were Spanish, and 77 French.

Legacies.

We stated in our last number, p. 237, the net receipts for the year. The legacies noticed in the following extracts, are not contained in that amount.

"The Board deem it their duty here to mention, that by the last will and testament of the late President, about four thousand five hundred and eighty-nine acres of land, in the state of Pennsylvania, have been left to Trustees, who are instructed to pay the proceeds of the same into the Treasury of the American Bible Society.

"The liberality of Dr. Boudinot to the National Institution has not been without its influence as an example. And the Managers state, with fervent gratitude, that a citizen of New-York, after a life which had been marked with many acts of charity and benevolence, in his last will bequeathed large sums to various religious uses; and the name of Mr. JOHN WITHINGTON is recorded as one of the most distinguished benefactors of the American Bible Society, to which he has left a legacy of ten thousand dollars.

Auxiliaries.

"Further evidence of the divine blessing on the Society is found in the increase of the number of its Auxiliaries. More have been recognised during the past year than in the two preceding years; and information has been received of a considerable number which have not been recognised. The Board request that, in all cases where a Bible Society has been, or may be formed, Auxiliary to the American Bible Society, official notice may be sent, *without delay*, to the Secretary for Domestic Correspondence. And they further request, that the regulation be carefully observed, that no Society can be received as an Auxiliary unless its sole object shall be to promote the circulation of the Holy Scriptures, without note or comment, and unless it shall agree to place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society as long as it shall remain connected with it. This regulation does not respect the Societies not Auxiliary which are referred to in the nineteenth article of the Constitution."

The whole number of societies, which have been recognised as auxiliary to the National Society, is THREE HUNDRED AND ONE.

South America.

The interest, which has, of late, been excited in South America, render it proper that we should make the following extract, with which we shall close.

"The Testaments in the Spanish language, which, as was stated in the last Report, were sent to Buenos Ayres, have been favorably received by the Cabildo of that city, and by their order have been delivered to the Commissioner of schools.

"It will be seen, by a subsequent list, that a large number of copies of the New Testament in Spanish, have been sent to various parts of South America, and other places, where the Spanish language is spoken. The Managers find the facility of introducing these Scriptures to be increasing, and the number of those who aid them in this work is considerable. They have been assured that in one place, these Testaments were received as a most acceptable gift by a Roman Catholic ecclesiastic, that he proceeded immediately to a judicious distribution of them, and that he appeared to engage in this charity with lively pleasure. The Board feel grateful for the assistance with which they have been favored; and they are determined to embrace and to improve, to the utmost, every opportunity of circulating the Scriptures in Spanish. They rejoice in the prospect of being thus more and more instrumental for the Divine glory, and for the good of multitudes who have hitherto remained ignorant of the Oracles of God, and among whom, till lately, a copy of the Scriptures was hardly to be found. As the truths of Religion become more known, the desire of these persons to possess the Sacred Book, will be more general; and the hope may be entertained with confidence, that in a few years, the New Testament and also the whole Bible, will ob-

tain a vastly greater circulation among those who use the Spanish language in America and in the West Indies. In this work, the British and Foreign Bible Society have already engaged with zeal and vigor, and they are preparing copious editions of the Scriptures for the Spanish and for the Portuguese Catholics."

REINFORCEMENT OF THE MISSION AT THE SANDWICH ISLANDS.

It has been ascertained, after diligent inquiry, that a passage cannot well be procured for the missionaries to the Sandwich Islands, earlier than the 1st of October. They will probably embark in the course of that month. It was hoped, that the means of conveyance might be obtained somewhat earlier; but the delay may perhaps be useful, as it will afford more time for the friends of the mission to exert themselves in making collections for it.

In regard to the necessity of particular exertions, at the present time, and with a view to furnish supplies for this mission, our readers are referred to what was published on the subject in the Herald for March, p. 92, and for May, p. 168. Nothing has since transpired to make either of these notices inappropriate. Any articles, which are supposed to be needed by the mission, will be very gratefully received; it being understood, that if more of one kind are presented, than there appears to be occasion for, the Committee will either send the supernumerary articles to the Indian missions, or dispose of them in such other manner, as shall seem most likely to promote the benevolent wishes of the donors. In most cases, where articles are purchased by the donors with money; or, in other words, where it is convenient for donors to remit money to the Treasury, it is recommended that they remit the money, rather than make the purchases. The Committee will be obliged to purchase many articles for the mission. This they can do to better advantage, and in more suitable proportions, than can be expected, when the purchases are made in small quantities, by individuals without concert. It is desirable, therefore, that the principal exertions should be directed to making collections in money. To many persons this is the most convenient mode of showing their liberality. We would not, however, by these observations, prevent any donations of particular articles, designed for the comfort of the missionaries, and given as the tokens of personal friendship, or kind and affectionate remembrance. It is necessary to add, lest the subject should be misapprehended, that the Committee feel bound to make suitable provision for the health and comfort of the missionaries, from the funds placed by the Christian public at their disposal.

There can be no doubt, that ample supplies will be furnished to the mission under consideration, unless the deficiency arise from *a too confident expectation that they will be furnished without effort.* If Christians in one place wait to see what will be done by their brethren in another place, the proper time may elapse before any thing considerable is done at all. To avoid this unhappy issue, the Committee would urge upon those, who feel able to make an offering to this part of the Lord's service, that they do it immediately; that they invite the co-operation of others, in their respective circles; and that they act, as though much depended on their own exertions and example, and without waiting for the example of others. It is intended to make some particular exertions at Boston, in behalf of this mission, immediately previous to the embarkation. The advantages, which such an occasion will present, are obvious: but the reasons, which make a delay proper in this case, do not apply to other cities and towns.

While the liberality of the Christian public is solicited to furnish the pecuniary means of supporting and increasing this mission, it is important that the temporal wants of the missionaries be not suffered to engross the thoughts of their friends and patrons. Their spiritual wants are much more urgent; and, unless they derive supplies from the inexhaustible Fountain of grace and wisdom, their condition will be wretched, and their labors ineffectual. Many pious persons seem to fall into the error of supposing, that missionaries are almost beyond the reach of temptation; that their hearts are always, and as a matter of course, kept in a state of progressive holiness; and that they are to be regarded rather as having achieved a complete triumph over the world and its snares, than as still subject to the same evils as other Christians. This is a great mistake. The best missionaries are willing to acknowledge their exposure to temptation and sin; and, beyond a doubt, this exposure is often peculiarly great. They are removed far from the influence of Christian society, and even from the restraints of civilization. They see nothing, in the character of heathens and savages, which reminds them of the piety and morality

of the Gospel. They can seldom expect to be comforted by the visit of a pious stranger. They can have no Christian or ministerial intercourse, beyond the limits of their own little community. They are obliged to contend, at all times, against a thousand unfriendly influences from within and without. How shall they stand, in these circumstances, unless God be on their side?

While they lay these things seriously to heart, and say, "If thy presence go not with us, carry us not up hence," let all, who have an interest at the throne of grace, importunately ask in their behalf, that they may well understand their own characters, and motives, before they engage in the work; that they may never disappoint the hopes of the church, or of the heathen; that they may never bring reproach upon the holy cause, in which they are embarked; that, having put their hands to the plough, they may never look back; that they may make an entire and cheerful surrender of themselves to Christ, for his service among the heathen; that their health may be preserved, and their lives prolonged; that they may be delivered from perils of the sea, perils of the heathen, and perils of false brethren; that they may have wisdom to exert a salutary influence over all, with whom they are called to associate; that they may never faint, nor be discouraged, even in the most appalling circumstances; that they may stand prepared for trials of many different kinds; that they may urge forward their work, with all possible industry, energy, and perseverance; that they may continually keep in view the embassy, on which they are sent, the eternal consequences of all they do, and the awful realities of the judgment day; that they may be men of prayer, holding daily communion with God, looking to Jesus as the Author and Finisher of their faith, and following Him, as the Captain of their salvation, and the only Hope of a perishing world; that they may obtain grace of the Lord to be successful, and may be encouraged, by evident tokens of his presence, to labor with increasing activity and zeal to the end of life; and that, having been the favored instruments of planting the Gospel in islands where the true God was not known, they may experience the blessedness of those who have turned many to righteousness, and may be admitted to the society of faithful missionaries, who, from the times of the apostles to the present day, have extended the boundaries of the church, and been witnesses for Christ in the dark places of the earth.

THE MISSIONARY HERALD.

With pleasure and gratitude we acknowledge, that the patronage of this work is continually increasing. We are happy to find, also, that the numbers are received with great regularity by our more distant subscribers. Doubtless there may be instances of casual delay, misdirection, and even of the loss of a number. Such things must be expected, in any complicated human concern. But we have the most gratifying assurance, from many different quarters, that the case is generally far otherwise. The numbers come to the hands of subscribers, at the distance of 1000 or 1500 miles, not at all worn or defaced by the transmission; but in as perfect a state as when they left the office of the publisher.

It is natural to expect, that the diffusion of missionary intelligence will increase the number of the active friends of missions. This has been the uniform experience of missionary institutions hitherto; and for this reason, more than for any other, it is very desirable that the patronage of the Missionary Herald should be increased rapidly and indefinitely. Of the current volume copies enough are printed to meet any probable demand; and it is hoped, that the edition for next year will be greatly augmented. Cannot many of our subscribers promote the cause of benevolence and piety, by making known the nature and design of this work to individuals and families, who have never been acquainted with it? Cannot some make a very considerable addition to the subscription list, by a voluntary agency of a few days, in their respective neighborhoods? Is not an increase of the friends of missions, in every village and in every neighborhood, an object worthy of attention and effort?

The changes which take place by death, removals, and the fluctuation of human affairs, always deprive us of some old subscribers, at the end of every year. Of these cases notice should be sent the publisher in season, so that he may not transmit any numbers of the next volume, unless to those who wish their subscription to be continued. Notice of discontinuance should reach the publisher by the first of December. The work will be continued of course, when no such notice is received.

While the punctuality of many subscribers is gratefully acknowleged, a sense of duty obliges us to say, that a considerable number owe for the last volume, as well as for the present. The publisher is paid from the first avails of the work. All that is afterwards received is applied to the support of the missionary cause. Nothing more can be necessary, we are sure, to induce every subscriber, who is in arrears, to make immediate payment.

NOTICE:—The Corresponding Secretary returned to Boston, on the 17th ult. having derived great benefit to his health, in the course of his voyage and journey.

THE

MISSIONARY HERALD.

VOL. XVIII. SEPTEMBER, 1822. No. 9.

MISSION AT THE SANDWICH ISLANDS.

EXTRACTS FROM THE JOURNAL OF THE MISSIONARIES AT WOAHOO.

(*Continued from p.* 213.)

July 1, 1821. *Sabbath.* Sermon by Mr. Bingham, from 2 Chron. xxix, 10. *Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us.* After the sermon, the letter from the church of Christ in Cornwall, Con. recommending George Sandwich to this church, was read, and the brethren expressed their pleasure, that he should be admitted into this church, on his consenting to, and subscribing, our covenant and articles of faith. He is considered, also, agreeable to request, an assistant missionary in this consecrated band. The communion service was, we hope, profitable to us all.

Monthly Concert for Prayer.

2. In the review of the past month, we have occasion to rejoice that the Lord is God, and that he condescends to hear and answer prayer. Of this we have a striking testimony to-day. To the kind hint given but a few days since, that a house for public worship might be built by subscription, we replied immediately, that, although some might say, the time is not yet come, —the time that the Lord's house should be built; in our view, the time is come, and, with the voice of hearty approbation, we repeat the language of the prophet Haggai, *Go up to the mountains and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord.*

Subscription for a Church.

This morning, we received the following note from Capt. Davis, addressed to Mr. Bingham;—

"*Monday, July 2.*

"My dear Sir,

"I am now happy to inform you, that we have collected nearly three hundred dollars for the building of a church for the worship of Almighty God, and that it has the decided approbation of the king and chiefs. Some of the principal chiefs are subscribers.—The king is now on his way to this place.

Yours affectionately,

Rev. H. Bingham. WM. H. DAVIS."

Governor Boka and Governor Cox are subscribers. It will be built of the best materials, which the country affords. Thus shall we have, in this strange land, a temple for the worship of the living God, erected with the express approbation and co-operation of the government. The Lord be praised for his mercies to this mission; and for the prospects of usefulness, which are opening before us. We would thank God, and take courage. In due time we shall reap, if we faint not.

3. Captains Davis, Ebbets and Grimes, and Mr. Marin visited us this afternoon, and took tea with us. Examined the ground for building the church.

4. About 12 o'clock, three houses of Mr. Beckley, an Englishman, who settled here, many years since, were seen to be on fire. We went down immediately, but could be of but little assistance, as it was in vain to attempt to stop the progress of the flames. The houses were burnt to the ground in less than fifteen minutes. Most of the property within was saved. The loss, however, was considerable. The houses took fire from the discharge of guns near them in honor of American Independence. A subscription was drawn up for the relief of the sufferer, and the mission subscribed fifteen dollars. The American gentlemen at the board of festivity, made a liberal subscription to rebuild his houses.

10. Commenced digging a well near our new framed house. Employed four men to quarry coral, for the purpose of building a new cook-house. We hope to get ready to remove into our new house, before the rainy season commences.

Commerce of the Islands.

12. To-day the brig Thaddeus, Capt. Sumner, sailed for Mowee, where she is to

take in a cargo of salt, and proceed to the peninsula of Kamtschatka. She is expected to bring back fish, spars, and rigging, in exchange for salt. The Russian Governor of Kamtschatka has written to Reho-reho, wishing him to send, by one of the vessels, a quantity of salt. We are pleased to see this commencement of commerce with a foreign country, and hope it may prove beneficial to the nation. The king's vessels might more profitably be employed in some such way, than in lying in the harbor, and wasting away, without any benefit to the government. The expense of keeping them in repair, merely to go from island to island, is considerable. Some years since, Tamahamaha sent a vessel to Canton with a cargo of sandal-wood, but the voyage was unsuccessful.

13. Reho-reho arrived here to-day, from Wimaah.* He is desirous of visiting Atooi; but is opposed by most of the chiefs and traders.

17. Brother Loomis visited the king this morning, and found him in his usual pleasant mood. Presented to the king's secretary, (J. Reeves, a Frenchman,) a copy of the Bible in his own language, for which he appeared to be grateful. To-day we obtained of Kaahoomanoo, a few roots of the Hala tree, which we planted in our yard, for the purpose of having shade trees. The leaves of this tree are made into mats by the natives, and they are the best and most durable kind of thatching for houses, though the people here make but little use of them for that purpose. Received a present of fish from the king and Kaahoomanoo.

Mission School.

18. Mrs. Thurston takes the charge of all the scholars at this station. Mr. Loomis has had the care of about one half till now. It is thought it will be better for the school to have but one regular teacher. The whole number of children is between 20 and 30, which would make but a small school in America. The king left this place to-day for Wiarooah, on horseback. Wiarooah is near 40 miles distant.

23. Received a present of ten small fish from young Tamahamaha. This chief has been violently opposed to the mission, but, of late, he has sent us a number of small presents of the kind just mentioned; by which we conclude, that he begins to look upon us with a different eye.

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* If there is no mistake in the journal here, there must be two places of the same name; one in the windward islands, and one in Atooi. *Editor.*

[The sailing of Reho-reho for Atooi is here mentioned; but this event is fully described in our last number, p. 243.]

24. The brig Inore sailed to-day for Atooi, with the king's wives, whom he, in his haste, left behind. It is hoped they will find him safely landed.

25. The brig Becket arrived to-day from Atooi. She was sent here by the king to carry down his wives. Reho-reho arrived safely at Atooi, in his little open boat, and met with a friendly reception from Tamoree. No letters from our friends there; but we understand they have not yet sailed for the Society Isles. Probably the unexpected arrival of Reho-reho will cause some delay.

Commenced a singing school this evening, at the request of several young men belonging to the vessels in port.

26. Commenced stoning our well, having found sufficient water, at the depth of about 10 feet. The last four feet is dug into a rock of coral.

Delay of the proposed Voyage.

27. Received letters from Atooi, by Mr. Hunnewell, who left there a few days before the king arrived. One from brother Bingham, dated 15th of July, mentions, that their voyage would be delayed some weeks. It is probable some objection has been raised against Tamoree's sending his vessel. Brother Bingham says, "Tamoree seems steadily inclined to favor the object, as soon as circumstances will admit. Possibly however, nay, probably, I shall see you in a few weeks, and afford opportunity to the rulers of the land, who are kindly disposed, to offer presents, instructions, good wishes, &c. more deliberately, or give us more decidedly their united views on the important subject. Probably this will be found, on the whole, to be the wisest course, though it subjects us to some delay. It is desirable, if possible, to give satisfaction to all, who are, in any way, interested in the object, and the principal patron seems now disposed to give others of the same rank the opportunity to unite more fully with him, especially in the tokens of peace and friendship."

Brother Bingham further observes, "I had an interesting conversation with Tamoree, last evening, on the subject of religion. He asked, if I had any Bible in his tongue; I replied that I had not now, but it was our intention to make one, as soon as we should be sufficiently acquainted with the language; and that we wished to obtain the Otaheite translations and other books, to aid us in translating the Bible into the Owhyhee tongue; as some of the Taheitan language was similar to this, and some was

not. He seemed pleased, and replied in English, "some is alike, some different." I recited to him the first verse of Genesis, in Hebrew, and he repeated it after me. He then asked me what it was in English, and as I repeated it, he repeated it after me. He asked again, what it would be in Owhyhee, and as I replied, he repeated as before, seeming to be pleased, not only with the knowledge of the important truth itself, but with my ability to translate it, and his own ability to repeat it, and with this specimen of the manner in which a Bible was to be made for this nation, in their own tongue."

28. To-day we succeeded in getting out one of the pumps of an old Russian vessel, which lies dismantled in the harbor. The trouble of getting it out, and the labor of preparing it for the well, will be all that it will cost us.

29. *Sabbath.* Our preaching is thought to be too plain and pointed to suit the latitudinarian ears and hearts of seamen. But we should not call that good preaching, which does not aim to convince men of sin, and lead them to repentance and obedience.

Letter from Atooi.

30. Received a letter from brother Bingham, by the Tartar, which arrived to-day, dated the 25th inst. After mentioning the singular manner in which Reho-reho left Woahoo, and his arrival at Atooi, with some other events, he writes, "You will be surprised, if I tell you, that, last evening, Tamoree, in a very formal manner, and in the presence of a number of chiefs, of Mr. Jones, the Consul, of Captain Masters, and others, gave up to Reho-reho his island, his vessels, arms, ammunition, men, &c. with full liberty to place over them whom he pleased;—stating, also, that he had formerly made a treaty with his father Tamahamaha, acknowledging him to be his superior. Nike, a chief of Owhyhee, made a short speech, confirming what had been said respecting the treaty. But you will be gratified, as well as surprised to hear, that Reho-reho, after a profound silence for some minutes, replied, "I did not come to take your island. I do not wish to place any person over it,—nor to take any thing from you,—but I wish you to keep your island just as you have had it before." This was followed by a general shout; and the kings smiled together in this bloodless ratification of a former treaty of peace."

For some time past, much has been said, respecting the probability of a war between these two kings; but we are happy to learn, that amity subsists between them, and we hope it may continue. We further learn from brother Bingham, and others, that Reho-reho is greatly in favor of the intended voyage to Otaheite, and, in a few weeks, the brethren will probably embark for the Society Isles.

31. This morning, Mrs. Chamberlain was taken very sick, of the cholera morbus. She has been in great distress most of the day. This evening, she is considerably relieved, so that our fears respecting the termination of the sickness are mostly removed.

Aug. 1. Mrs. Chamberlain is able to be about, this morning. We have fresh occasion to notice the hand of God in restoring her to health.

2. The brig Inore returned from Atooi. By letters from the brethren, we hear, that they all enjoy their usual health. They write, that they have a good man engaged to navigate the vessel, but their voyage will necessarily be delayed for a time, on account of the presence of the royal family there; not, however, because they are opposed to the object, but because they will necessarily occupy the attention of Tamoree, for the present. A schooner, built by Captain Ebbets, was launched this afternoon. About 20 men were on board, at the time. As the signal was given, she slid very gracefully into the water, amidst the shouts of those assembled to witness the novel scene.

Death of Captain Turner.

4. Early this morning, the flags of the vessels in the harbor were observed to hang at half-mast; and we were very soon informed, that Captain Turner, of the ship Tartar, was dead. He retired, last evening, about 11 o'clock, in his usual health, having been observed to have been more than usually cheerful. Soon after, he was seized with a fit of the apoplexy, and died about two o'cloek this morning. This is a solemn and affecting warning to us all to be prepared for death.

5. *Sabbath.* Public worship at the house where Captain Turner died. A discourse by brother Thurston, from Luke xii, 40. *Be ye also ready, for the Son of man cometh at an hour when ye think not.* The funeral was attended by a large concourse of seamen. While the procession was moving to the place of interment, minute guns were fired, from the vessels in the harbor. It is hoped this call of Providence may not be disregarded.

8. Hired seven men to dig stone for our cook house. It costs us much labor to accomplish a little, in this country.

Erection of a House for Public Worship.

9. The men, engaged to build a house for the worship of God, commenced put-

ting up the frame to-day. It is to be 54 feet by 21 or 22. The timber is not quite so good as we expected; but it will form a convenient place for public worship on the Sabbath; and, it is to be hoped, it will make a favorable impression on the minds of the people, and induce them to attend our meetings, and excite a more general inquiry respecting the religion of Jesus.

10. Commenced building our cook house of stone and mud, 10 feet square, an oven of brick in one side.

11. Isaac Lewis, a boy, who has been a member of the family more than a year, left us this morning. There are now only eight boys in the family. All the girls have left but one. It is considered disgraceful for them to work; and they seem to be unwilling to bear the reproach, which is cast upon them in consequence of it, though we have but little for them to do.

13. The English brig Triton, Captain Templeton, on her way from Valparaiso to Calcutta, arrived here to-day.

14. Capt. Davis, Capt. Templeton, and a Mr. Phelps, visited the school. They were much pleased with the improvement of the scholars.

Experience of Halo.

15. To-day brother Loomis visited Halo,* a chief, who has been sick several months. Thomas Hopoo has attended him almost daily, and labored to impress his mind with divine truth, and not without encouraging success. He gives some evidence of piety. In conversation with brother Loomis, he said he was vile,—that there was nothing good in him; but he desired Jehovah to take possession of his heart,—that he was willing to commit his all to him. He seems to have a great reverence for the Bible. One day, Hopoo found him asleep, with the Bible pressed to his bosom. Being afterwards asked, why he did so, he replied, that "he loved Jehovah, and wished to be with him." When he eats and drinks, he uniformly gives thanks to Jehovah. How does the conduct of this chief condemn thousands, who have the Bible, and are able to read it.

19. Enjoyed the preaching of the word from Eph. v. 9. Captain Templeton and some other gentlemen visited the Sabbath school. The Captain was much pleased with the exercises. He has presented the bell belonging to his brig, for the use of the church now building. It will be an important article to secure regularity at our meetings on the Sabbath.

* This is the chief, whose prayer, as given by Thomas Hopoo, is printed p. 147 of this volume.

Occupation of the new House.

23. Having finished the cooking establishment, and two of the rooms in our new house, Mr. Chamberlain and his family removed into it. He occupies one of the rooms, and Mr. Thurston is to occupy the other for the present. Through the favor of Captain Brown, we are furnished with as much paper, as we wish to put upon the walls of our room. A part of the cellar is used for an eating room. The house will be very pleasant when finished; but we shall be unable to do much more at present, for want of boards. We hope to be thankful for present comforts, and trust Providence for more, when it is best that we should have them.

26. Blessed with the privileges of the sanctuary. A discourse from Heb. xii, 14. Mr. Loomis made a visit this afternoon to the sick chief. On his way, he observed a crowd of natives, a little distance off, near a house. It appeared that a chief had got intoxicated, and began to quarrel with some of the common people. Just before Mr. L. reached the house, a great shout was given, and the natives fled in every direction. Immediately they returned; and he saw them bringing away a dead man whom the chief had killed. The chief, it appears, broke a large stick from the fence and struck the man on the back of the head. No one attempted to touch the murderer for some time. The governor, at length ordered him to be seized and put in irons. He was carried into the fort. Formerly the chiefs possessed more power over the common people, than they seem to have at present. If a man was murdered, and the act was done by a chief's orders, nothing more was said about it; unless the murdered man belonged to another chief, in which case some restitution was made.

27. We understand that the chief, who was confined yesterday, has been set at liberty. It is probable nothing more will be done respecting him.

29. [After describing the contention of a man and woman, respecting a child, whom both wished to retain, when about to separate from each other, the journal proceeds.]

Such contentions and separations are not unfrequent in this country. Mr. Young related to us the following incident, which shows something of the barbarity, which is sometimes practised here. "A man and wife having determined to separate, each insisted on having a child, which had been born to them. The father kept it for a while, then the mother got possession of it; the father took it away again; and so things went on, till the father, to end the dispute, knocked the child on the head, and thus put an immediate end to its life."

31. Mr. Phelps, passenger with Captain Templeton, called to take a copy of our vocabulary of this language. For want of time, he copied only a part.

Sept. 1. Tamahamaha made us a friendly visit this morning. Observing Mr. Loomis writing, he asked for a pencil and a sheet of paper. He then, with the pencil, drew a chart of the bay of Witeete, the harbor of Hanaroorah, &c. requesting Mr. Loomis to write the names of the places, as he drew them. We showed him a globe, and endeavored to explain to him the form and motion of the earth. But we were unable to convince him, that the earth was round, and turned upon its axis. He placed some leaves upon the globe, and, turning it, they fell off. In like manner, he said, we should fall off, if the world turned round.

Visits of Natives.

4. Kaahoomanoo and Opee, with two other women of distinction, took breakfast with us. They appeared very friendly. Kaahoomanoo presented us a quantity of fish.

7. Made a proposal to Captain Brown, to supply the sailors of the ship Paragon with Bibles. He expressed his approbation. Gave a Bible to a sailor, who is at work on the church.

8. Presented four Bibles to the crew of the ship Paragon.—The Tartar arrived from Atooi.

12. Kaahoomanoo, in company with Captain Davis, called on us. She came for the purpose of seeing the house, which is erected for the worship of Jehovah. She was much pleased with it. We have increasing evidence, that this old queen is our friend.

14. Examination of the school. A number of gentlemen attended, who expressed their high satisfaction with the specimens of improvement, which were exhibited. Captain Davis made us a present of a hog.

Dedication of the House of Worship.

15. This has been an interesting day to us, and we are laid under renewed obligations of gratitude and devotedness to Christ. The house, which has been built for the worship of God, was dedicated this morning. A dedicatory sermon was preached from Ezra vi, 16. Many things combined to render the occasion one of more than common interest. It is the first house, which has been consecrated to the worship of God in the Sandwich Islands. The great Head of the church and Lord of missions, we trust, was with us, to strengthen our faith, enliven our hope, increase our joy, and to enable us renewedly to consecrate ourselves, and all that we have, to the service of Christ among the heathen. We would give God the praise for all that we have done, and all that we hope to do for him, in this missionary field. The house is all finished, except the seats, which will be made as soon as boards can be procured.—A number of gentlemen dined with us to-day.

First Meeting in the Church.

16. Meeting this day in the church, which was dedicated yesterday. It appeared more like a Sabbath in our native land, than any we have before witnessed. There is something particularly solemn attached to a house devoted to the special service of God. The infant son of Mr. Chamberlain was dedicated to God in baptism.

The schooner Astor arrived to-day from Atooi, bringing a packet of letters from our brethren there. They enjoy their usual health. We expect brothers Bingham and Ruggles, with their wives, will return here before they sail for Otaheite. They will probably be here in the course of a week.

Kindness of Visitors.

17. To-day the Arab, Capt. Thomas Meek, the Pedlar, Capt. John Meek, and the Mentor, Capt. Porter, arrived from the North West Coast. Capt. Porter has brought lumber and fish for the mission. The former article will enable us to finish our house.

18. Captain Porter, the two Captains Meeks, and Captain Davis, made us a visit. The first officer of Captain Porter, and a boy belonging to the ship were killed, while on the coast, by the Indians.

19. To-day Capt. Porter sent us four barrels of pickled salmon and a hogshead of dried fish. A part of the fish was a present from Capt. Harris, now on the coast. Capt. P. said he intended to give us a quantity of firewood and lumber.

20. Held our meeting, this evening, in the new house of worship; found it very convenient. Two large lamps, which cost 35 dollars, are furnished for the pulpit, and afford a good light.

25. Two vessels arrived from Atooi. We learn that, a short time since, Rehoreho and Tamoree left Atooi, in the Cleopatra's Barge. They are now at Wimaah, on this island. Brothers Bingham and Ruggles expected to have come with the king; but his departure was hasty, and without previous notice. This is quite a disappointment to us and to them. We are still left in uncertainty with respect to the voyage to Otaheite.

Captains Porter and Meek made us a

present of a considerable quantity of timber.

27. Yesterday and to-day, we have been engaged in removing our lumber from the village. It costs us much labor to bring it home, as we have nothing but one handcart to work with. Krimakoo borrowed our large cart, some time ago, for the purpose of moving sandal wood, on a distant part of the island. He finds it very convenient in conveying the wood; and the natives, we are told, have made two or three carts, since they found the benefit of ours.

29. The ship Maro, capt. Allen, has returned again. Stays here a week or ten days, and then sails for America. Capt. Allen has been very successful in collecting oil. It will be remembered that he has made many presents to the mission, and we esteem him as a valuable friend.

30. The congregation to-day was more numerous than we have before witnessed at the islands, and good attention was given to a discourse from John vi, 44. Reho-reho arrived here, this afternoon. Most of the brethren went down to visit him this evening. He was in a very pleasant mood, and received them with affection. He said the missionaries at Atooi and at this place were all "*miti;*" said Mr. Bingham would be here in a few days, and would then immediately proceed on the voyage.

Oct. 1. Presented 20 Bibles to the crew of the Maro.

5. Tamoree arrived here to-day. The customary honors were given him from the fort. Some of the brethren made him a visit. He appeared friendly, and conversed with them in English.

6. A very pleasant visit from Mr. Crocker, first officer of the ship Packet. We conversed, sung a hymn, and prayed together. He presented the mission with a chest of tea, and 15 dollars in money, for the education of heathen children. We are glad to see, and converse and pray with, those who love the souls of the poor heathen.

8. To-day one of the seamen, belonging to the ship Packet, called to inquire if we had Bibles to give to sailors, who had none. He said he was informed, that we gave Bibles to those, who would make a good use of them, observing, at the same time, that there were four persons on board, who were destitute, and who would be thankful to receive each a copy. Four Bibles were given him.

9. Captains Allen and Hill sailed to-day for America; the former, by the way of Cape Horn, and the latter, around the Cape of Good Hope. By Capt. Allen, we sent some private letters to our friends in America; and by Capt. Hill, to our brethren at Atooi. Previous to his sailing, Capt. A. presented us with a cask of oil, a barrel of flour, and some other articles. Capt. H. presented us with a box of tea.

New Connexion of Tamoree.

Tamoree, Kaahoomanoo, Ka-ma-ma-loa, (wife of Reho-reho,) dined with us to-day. This evening, Tamoree is to be married to Kaahoomanoo. We were told, on our arrival at the islands, that this connexion was contemplated. What new arrangements will be made on account of it, is, at present, unknown. It is thought, that the union will be favorable to the mission. Kaahoomanoo and Krimakoo are the appointed guardians of Reho-reho.

11. Tapoolee, the late wife of Tamoree, called upon us to-day. She is now discarded by Tamoree, and appears somewhat dejected.

Donation of Cows, &c.

15. Mr. Chamberlain and Thomas Hopoo called upon the royal family, for the purpose of inquiring respecting some land, cows, oxen, &c., which we had some reason to hope would be given us. They found the royal family, with Kaahoomanoo and Krimakoo, on the quarter deck of the Cleopatra's Barge. They all seemed willing and even desirous that we should be furnished with land, cows, &c. and, after consulting together some time, the king and Krimakoo left it with Kaahoomanoo to decide, how many of the cattle, &c. should be given us. The king immediately set sail for Owhyhee, and Krimakoo, after presenting Mr. Chamberlain with a lot of land, sailed for another part of this island. In the evening, Mr. Chamberlain and Hopoo went to Kaahoomanoo. She inquired how many cows, &c. we wanted. Mr. Chamberlain told her; and she said we might have four cows, a pair of steers, and two horses; observing, that they had a plenty of them. The brethren returned, much rejoiced with the prospect of being furnished with a few cattle and horses.

[It being found the next day, that a violent opposition was excited against the fulfilment of this grant, the missionaries relinquished the design of receiving the property given. They hope to obtain cattle in the following manner.]

There are some wild cattle on the island, and Kaahoomanoo has given us full liberty to take as many of them as we wish. It is thought best to make an attempt to take some of them by stratagem.

17. Mr. Chamberlain and Hopoo have been, to-day, to take a view of the lot of

land, which Krimakoo has presented us. The land is good, but there is, at present, little growing on it, except weeds. It will require considerable labor to prepare it for planting. We hope to receive some benefit from it, in six or eight months. We have reason to be thankful for this instance of kindness and liberality from the heathen.

Arrival of Whale Ships.

22. Two whale ships, the Russell, Capt. Arthur, and the Spermo, Capt. Bunker, arrived. This morning, Mr. Chamberlain, Mr. Thurston, and John Honooree, set off to visit another part of the island, for the purpose of seeing the wild cattle, and contriving some method to catch some of them. The brethren returned, in the evening, much fatigued, having seen nine of the wild cattle. We are not without hopes, that some of them may be taken.

24. Captains Folger, Arthur and Bunker visited and took tea with the family. We are more and more pleased with these men.

25. Mr. Chamberlain and Honooree set off this morning, to make an attempt to take some of the wild cattle. Engaged a Spaniard, who is acquainted with the business. We received a present of a barrel of bread and some butter, from Capt. Arthur; also, a barrel of salmon from Capt. Thomas Meek. Our weekly meeting this evening was well attended.

27. Mr. Chamberlain returned, this evening, much fatigued, and unsuccessful in his attempts to take the cattle.

31. Capt. Ebbets paid his subscription to the orphan fund in goods, to the amount of 40 dollars; Capt. Davis, likewise, paid his subscription, to the same amount.

Nov. 4. Preaching to-day from John iii, 16. The ship Globe, Capt. Gardner, arrived to-day, with a full cargo of oil. She stays here a short time, and then sails for America. Capt. Gardner called on us, and kindly offered to take any communications, which we should please to send. We shall avail ourselves of the opportunity.

5. Monthly concert for prayer. These seasons are precious to us. In this land of darkness, ignorance and sin, we find repose and consolation, in uniting with the thousands of Israel, in supplications for the heathen world, and for this miserable people. With confidence, we can leave our cause in the hands of God, believing that, "in due time,we shall reap, if we faint not." In this land, we find opposers of truth and righteousness; but such are found in every land, and they will be found, till they are put to flight by the glories of the millennial day.

6. Received, to-day, a present of a barrel of flour, some beef and pork, a firkin of butter, and some other articles, from Capt. Gardner.

Capt. Ebbets sailed for America, by way of Canton. Sent by him a letter to our brethren at Atooi, and one to the Rev. Ward Stafford, New-York.

Captains Bunker and Gardner, took tea with us this evening. We have, every day, occasion to speak of the goodness of God, in raising up friends for us, in this land of strangers.

Return of Mr. and Mrs. Bingham.

10. Brother and sister Bingham returned from Atooi in Tamoree's brig, after an absence of four months. They have done much good there, in strengthening and encouraging the brethren; though, by reason of foreign influence, they have not accomplished their intended voyage to the Society Isles. But it is all for the best. The purposes of heaven are accomplished by the delay. We are not without hopes that we shall be permitted to visit those now favored isles, at some future period. It still appears to us highly desirable; and all the objections, which have been made against it, have not, in the least, altered our opinion on the subject. It would be of very great service to us, if we could now be put in possession of the elementary books and translations of the missionaries there. But we must wait with patience; and, if it is best that we should receive such helps, the way will be opened, and the means for obtaining them will be put into our hands.

11. The Sabbath returns upon us with cheering and reviving influence. We were again indulged with the privileges of the sanctuary. Brother Bingham preached from Deut. xxxii, 29—31. "O that they were wise, that they understood this, that they would consider their latter end. For *their* rock is not as *our* rock, even our enemies themselves being judges." The object of the discourse from these words was, to show the stability of the saint's Rock, or ground of confidence, and the instability of the sinner's, together with the testimony, which wicked men have given on this subject. A numerous and attentive audience.

12. About noon, three houses, standing near each other, belonging to Gov. Boka, were consumed by fire. Capt. Babcock's store was much exposed to the fire; but, as it stood near the water side, they succeeded in preserving it. Mr. Chamberlain went to the village, during the fire. This afternoon, he was taken unwell, with the rheumatism in his back. We every day feel the need of a physician. The Lord send us a "beloved Luke."

13. Mr. Chamberlain no better;—he slept but little last night. He is scarcely able to turn himself in bed.

14. Brother Loomis breakfasted on board the ship Russell. Capt. Allen presented two chairs, some apple and vinegar; Capt. Bunker, one chair; and Capt. Gardner, a box of sugar. Our heavenly Father is constantly providing us with comforts, which as constantly demand our grateful acknowledgments.

Mr. Chamberlain is a little more comfortable.

15. Messrs. Bingham and Thurston called on Tamoree and Kaaheomanoo. They inquired of the king respecting some unfriendly stories, which had been circulated during Mr. Bingham's absence at Atooi. He replied, "I hear so," (pointing up to his ear.) He was asked, if he believed them to be true? He answered, "No, I believe it is a lie."

HIRAM BINGHAM,
ASA THURSTON,
DANL. CHAMBERLAIN,
ELISHA LOOMIS.

Though the missionaries had experienced many acts of kindness from various classes of persons at the islands, yet there had been instances of opposition to the progress of divine truth. It is well known to all those, who are acquainted with the islands of the Pacific, that in most of them are to be found unhappy men, who have run away from the restraints of civilized society, and wish to practise wickedness without reproof and without shame. Among the multitude of occasional visitors, it is to be expected that there should be some of a similar character. But the very existence of a virtuous little community before their eyes, is in itself a keen reproof.

We are not to wonder, therefore, that attempts should be made, by a part of the foreigners resident at the Sandwich Islands, to embarrass the operations of the missionaries, by exciting distrust in the minds of the chiefs and the people. Trials of this kind are to be endured, almost as a matter of course. It is to be observed, however, that bad men are not apt to acquire and retain influence, even among the most untutored people; and that the Lord of missions is able to defeat, in a thousand ways, the machinations of his enemies.

MISSION IN CEYLON.

EXTRACTS FROM MESSRS. WINSLOW AND SPAULDING'S JOURNAL KEPT AT OODOOVILLE.

(*Continued from p. 257.*)

Aug. 15, 1820. This afternoon, while brother Winslow was preaching to a little circle of the lower class of natives, a doctor came up, who, after hearing for some time, became very uneasy, and said, "The man, to whom you are talking, cannot read. He cannot defend his religion; talk with me." The challenge was accepted, and the proofs in favor of Christianity derived from miracles, were mentioned. "Now, can you bring as good evidence from your religion?" "Yes, there are miracles in our religion." "What miracles?" "I will not go back," said he, "to old times, but here is a man standing by us, who has experienced a miracle. He had a stiff neck, but going three successive years, and rolling after the car, he is now nearly cured. Another had a colic, such as is never cured. He went to the coast where is holy water, in which he bathed, at the same time fasting 40 days, and was cured." "But in our religion, the miracles were wrought to answer an important design." "Well, Vishtnoo wrought miracles, when he came into the world to do good. Once he was pursued by an enemy and like to lose his life; he came to a water, and having no boat, took two stones and made one, which saved his life. Many other miracles I could relate." "Were these miracles performed in the presence of many people, and have they told you of these things." "Yes, thousands!"

The truth is, that the miracles of Christianity are nothing, are mere common occurrences, compared with the miracles recorded in the sacred books of this people. Tell them that Jesus Christ walked on the sea, and they will answer, Vishtnoo *drunk a sea dry!* In short, the most wonderful events recorded in the Bible make no impression on them.

Objection of a Native.

20. After public worship at Manepy, brother Spaulding having given the people liberty to ask any question they wished, one of them inquired, "How could Christ die, if he were God?" The character of Christ, as being both God and man, was explained to him. He then said, "You say Christ was born of a woman." "Yes." "Then he cannot be God." "That does not follow, because, as I told you, in him the divine and human natures are united. But supposing it did follow, supposing he is not God; how will your argument apply to your own religion? Some of your gods were made by women, and some born of women, and all guilty of many sins, for which some of them have been punished." Upon this, they all exclaimed against the man, saying—"He don't know any thing." Then turning to the man they said, "Why did you say that foolish thing, and get all this for it? Don't you think that the Pa-

dre knows all these things? When brother Spaulding left them, this man asked for his Tamul Testament, that he might read about Jesus Christ.

Uses of the Monthly Concert.

Sept. 4. The monthly prayer meeting of the missionaries in this district was to-day uncommonly interesting. Many plans for increasing our usefulness among the people were proposed, and most of them approved; particularly, opening a correspondence with missionaries in different parts of India, for the purpose of giving and receiving information. We likewise agreed to set apart a portion of time, each meeting, for communicating any interesting religious information, that might be obtained, during the preceding month.

26. We have this day had a visit from the Rev. Mr. Browning and wife, lately arrived at this island, under the direction of the Church Missionary Society. They appear humble and interesting; much like their brethren already here. Their destination will probably be Randy.

Oct. 1. Brother Spaulding was encouraged to-day, while speaking to the people, by seeing the force of conscience exhibited in the feelings of one of our schoolmasters. After speaking at some length to the people, and appealing to their consciences, for a testimony of the truth of what was said, he pointed to this man, and asked, "What excuse will you give when God inquires, —"Why did you not believe my word,— why did you not accept of salvation through Christ?" He paused a moment; —the tear started in his eyes, and he said, "None. I shall be condemned." The question seemed to bring him before God, and cut him to the heart.

Preaching at Jaffnapatam.

15. *Sabbath.* At the request of the Wesleyan brethren of Jaffnapatam, brother Winslow preached for them to-day. They have worship in English twice on the Sabbath, and their congregation includes most of the English families in the place, and such of the Dutch and Portuguese, as understand English. Their chapel is small but commodious; and it is interesting, in this land of idolaters, to see so many as collect in it, assembled to worship God in our own language.

A rural and domestic scene.

28. It was early, and the dew-drops yet reflected the rays of the sun, when brother S. turned the corner of a narrow lane, which led out of a little village, and was delighted with a wide and extensive prospect of fields skirted with woodlands. These were covered with rice, which was now so high as to begin to wave with the breeze. He had scarcely cast his eyes around, when he saw ten or twelve men in a large tank, or artificial pond, close by his path, busily employed in washing clothes. As he passed near them, he paused for a moment to observe them. Near the middle of the tank was placed a large stone, and round it three men, who, gathering up the clothes by one end, were deliberately swinging them at arms length, and beating them on the stone. Two or three other stones, placed in and at the edge of the tank, served the same purpose; and an interjection uttered by one served as the beat of labor for the rest. Thus many were diligently employed, while others were selecting, distributing, and repacking. None were idle, and the piles of clothes showed, that they commenced at an early hour.

Preaching of a converted Native.

31. Christian David visited us to day, and preached to about two hundred hearers. We had probably a very good specimen of his usual method of preaching. It is quite interesting. After the manner of this people, he used many comparisons and illustrations drawn from life, which very forcibly struck the fancy of his hearers, whose ideas are almost all of them drawn from sensible objects. He likewise addressed himself very often to individuals, and sometimes to all the assembly in interrogatories, requiring an answer, and it was highly animating to see the readiness, with which the questions were answered. Every individual was awake, as though expecting the next question would be put to him. Mr. David spoke about an hour, and kept up the attention of the audience pretty well to the last. He has a church in Jaffna, and a regular native congregation of about 100, besides many Portuguese hearers.

Celebration of the Lord's Supper at Oodooville.

Nov. 5. This has been an exceedingly interesting day to us. We have, for the first time at this station, enjoyed the privilege of commemorating the sufferings of Christ at his table. This seemed more like erecting the standard of the cross here, than any thing before done. The people stood amazed and seemed to say, What new thing is this? It was a pleasant season. Oh, that the vine thus planted here may take root, and spread its branches in this barren land, until all around may find under it a refreshing shade, and take from it

the fruit of life and live for ever. One of us, for the first time, preached in Tamul.

Monthly Concert.

6. To-day we have had the monthly prayer meeting at Oodooville,—were favored, as is usual, with the company of all the missionaries in the district,—of I. N. Mooyart, Esq., C. David, and some ladies from Jaffna. Most of them were with us at breakfast, and all remained to dine. Our meeting was first from 9 to 12, and then from one to four. Heard the melancholy intelligence of Mrs. Chater's death.

Assault and Robbery of a Native.

8. Brother Winslow was called up this morning at 4 o'clock, by several natives, who had brought for surgical aid a man wounded by robbers. On examining the man, he found that one ear, in which there had been rings, was very much torn, and his head beaten. It seems he was sleeping outside of his house, and that the robbers, three in number, attacked him while asleep. Having beat him on the head with a club, one of them attempted to pull his rings from his ears; but the ear not readily giving way, he tore it with his teeth. It was principally to have the ear joined together, that the man was brought. Every little surgical aid of this kind gives them very high ideas of our skill. As the neighborhood was soon alarmed, the robbers did not succeed in getting any thing more than the jewels from one ear, and the man's clothes. It is astonishing to what extent these robberies are practised. In New England, a robbery like this would stir up the whole country;—but here, it is thought nothing of. One of those, who came with the wounded man, a schoolmaster of ours, being asked, "Where do the robbers probably live?" he replied—"In Oodooville." "Are there many robbers in Oodooville?" "Yes, many robbers." "Why then do they not come and rob us?" "All the beasts," said he, "are afraid to go into the den of the lion."

Depravation of Morals.

The truth is, these robbers are extremely timid, and rarely venture to attack a white man. It is trying, however, to be surrounded by people, who have no higher principle than fear. The natives, almost without exception, will steal any thing they can lay their hands on. Scarcely one of them is to be trusted any farther than you see him. This is a state of society, whose evils are altogether unknown in America. The government holds a strong arm over the people, but the corruption is too general to be restrained. Though there is a regular watch, in different parts of every parish in the neighborhood of Jaffna, it effects very little. The vidan, perhaps, who has the charge of the watch, will himself be at the head of a gang of robbers. A case is now on trial before the magistrate of Mallagum, for an extensive robbery, committed by a number of men, with whom not only a vidan, but the chief man in the parish, was connected. One of the robberies was of the store-house of a native, from which a considerable amount of property was taken. The vidan was the leader. Early the next morning, *he* was called to make inquisition for the stolen property. He immediately searched all the houses in the neighborhood, alas, in vain; for the stolen property was in his own house! The manner in which these robbers make their depredations is very curious. On approaching a village or a house, they fire a gun, to give notice that they are at hand. One would suppose that the people of course are prepared for them—and they *are prepared* in a very singular manner; for, the moment they hear the gun, they are so much alarmed, as to be almost incapable of motion. They can neither fight nor run away; and the robbers enter their dwellings, and take just what they can find. They seldom commit murder; but a short time since, however, in an adjoining parish, they cut a man's throat, after robbing him of his jewels, so that he is since dead.

Ungovernable mourning of the Natives.

12. Last night, a young woman, sister of some lads who have been studying with us, died. When the friends found she would die, they began the most piteous cries imaginable. Indeed, at night, when they burned the body, we heard their howlings at our house, a distance of one mile and a half. Scarcely any thing can be more dismal than the cries of these mourners, heard amidst the deep stillness of midnight, which is the time of their loudest lamentations.

Hospitality of a rich Native.

Dec. 7. To-day, Mr. Spaulding went to Manepy, where Mr. David preached to a considerable audience. When brother S. was almost there, the people told him, that Padre David was in a house, a few steps distant, at breakfast. He turned in at a gate, and after winding through a narrow street, with a fine hedge on each side, came to a very low brick house, which was covered with tile. The owner was a Moode-

lian, (an officer under government,) and the richest and most respectable man in the place. Brother S. was very cordially received by a number of the first men in the village, most of them the relatives of the Moodelian. He was bid—"walk in—stoop—stoop, or you will hurt your head." He entered a door of about five feet high, and was pleased to see the style of hospitality, as it appears among the higher classes. Mr. David sat at a rough, though decent table, on which was rice and different kinds of curry,* at breakfast. At one end of the table stood the Moodelian, clothed very neatly in the common native dress, which consisted of a clean white cloth round his waist, hanging loosely about him, and another with a colored border thrown carelessly over his shoulder. He stood, leaning on the table, and, putting his hand into the different dishes of curry and rice, he helped Mr. D. who ate, not with a knife or spoon, but in the native style, with his hand. After breakfast, the Moodelian poured water into Mr. David's hands, and soon we all went to the school bungalow, where the people were assembled.

Bible Society composed of Natives.

8. To-day, Mr. Spaulding attended a meeting of the Bible Society at Jaffna. Nothing was more interesting than an account of a native assistant association lately formed. It is composed entirely of natives, and conducted principally by themselves. Forty Rix dollars† a month is already subscribed, and upwards of 60 of the most respectable natives were present at the first meeting, and took an active part in the concerns of the society. This is the first of the kind, which has been formed in the island, and the first, which has been composed so exclusively of natives, in India.

Cultivation of Tobacco.

After the meeting of the society Mr. Spaulding went into the fort and was invited as a matter of curiosity to go into the tobacco store-houses. He saw hundreds of tons of tobacco, which is the principal article cultivated in the district for exportation. This is of a very good quality, and every individual, from the child of four years old and upwards, is familiar with the *chooroot*, which is a pure Tamul word.

Labors among Catholics.

January 28, 1821. Brother Spaulding spent most of his time, at Panditeripo, among the Roman Catholics. Many of the people give very good evidence, that they have been considerably instructed in those parts of the Bible, which have a particular reference to the peculiar tenets of their church, and some are skilful in defending their notions. Their manners and knowledge plainly show them to be raised above the heathen in many respects; but it is a melancholy truth, that their moral principles are very little, if any better.

Manner of Harvesting and Threshing Rice.

Feb. 6. As brother Spaulding was returning from Batticotta to Oodooville today, he had a very good opportunity to observe the manner in which the people gather their harvest. The grain is generally bent down, which seems to be even a convenience, as this people never work standing, but always sit on their feet. Their sickles are about nine inches long, and almost entirely smooth, like a knife, indeed it is well if they have any edge at all. They cut all the grain at the ground, and one man will reap about one eighth of an acre in a day. After it is reaped they take it without binding, carry it to the threshing floor, which they make in any place by spreading down large mats. On these they lay the grain, and then thresh it by driving cattle tied close together, continually round and round upon it, removing the straw to the outside of the mats, until all is threshed. They then separate the grain from the chaff by large winnowing fans. The straw they carry to their gardens, not in carts, as in America, but on their heads. It is stacked and kept for the cattle in the dry season. You next see the gleaners, who are poor people, go into the fields, each with a little basket, and with a few tattered rags thrown round them, to gather, not the liberal handful, but the *kernels* of rice which have fallen on the ground. This they do much easier than they could in America, because the ground is very hard on the top, and there is no stubble. This method of gleaning continues for two or three months, and one person will gather a quart or two of rice in the course of a day.

Visiting of Roman Catholics.

11. Brother Winslow spent the day at Panditeripo, principally in visiting from house to house among the Roman Catholics, of whom there is a pretty large population there. At first, in going out, he found two men hedging. On asking them

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* Curry is a compound, usually containing boiled fowls, boiled rice, with various condiments. *Editor.*

† That is, from ten to twelve Spanish dollars, as the rate of exchange may be. *Editor.*

of what religion they were, they replied, "Romans," i. e. Roman Catholics—"And your religion teaches you to labor on the Sabbath?" "No, but this is a work of necessity." In further conversation with them, he found that they knew something of the plan of salvation, but in heart and practice, like most of this religion, were mere heathens.

Their information on the subject of religion was not indeed very great, as the principal thing they knew about Christ was, that he went to hell to preach unto the spirits there, and brought them out. While talking with these men, a noise of some 20 or 30 men quarrelling, arrested brother Winslow's attention. On going to them and inquiring the cause of the quarrel, he learned, that the friends of a young bride, refusing to give her promised dowry, were beating one another. He parted them, and asked what religion they were of. They replied, "the Roman." "What will your priest say to you?" "He will beat us." This is the custom. The priest, on confession of such sins of quarrelling, breaking the Sabbath, &c. takes summary justice, by punishing the offenders himself. Brother Winslow next visited the largest Roman Catholic church in the village. It is a large open court, that is, a roof supported by wooden pillars, (say 50 or 60 feet long,) with a close apartment at one end, where the priests reside when in the parish, that is, one third of the year. In front of this apartment is something like a stage, (which you ascend by a flight of steps on each side,) shut up by a wide folding door. This when opened discovers the images, which are inferior wooden representations of the Virgin Mary, our Savior, St. Antony, St. Sebastian, St. Nicolas, and others. On finding rather a good looking young man, brother Winslow made some inquiries about the religion. "What Gods are worshipped here?" He mentioned Jesus Christ, and then some of the saints. "There are images of them here?" "Yes." "Have these images life?" "Yes!" "Who made them?" "The priest." One, who stood by, said the carpenter made them, which, however, the other strenuously denied; but at length owned, that perhaps, the carpenter made the wood, but the priest gave them life.

(*To be continued.*)

MISSION AMONG THE CHEROKEES.

EXTRACTS FROM THE JOURNAL KEPT AT BRAINERD.

(*Continued from p.* 106.)

January 2, 1822. A day of fasting and prayer by the mission family. We found it good to seek after our God in this way. We all seemed to feel the infinite importance of enjoying the presence of God, and our utter inability to do any thing for his cause without the aids of his Spirit.

3. Mr. Butrick left us to spend some time in visiting the people in different parts of the nation. He will go first to Creek path, for the purpose of obtaining brother John Arch to accompany him as interpreter. May the Lord go with him, and enable him to impart the knowledge of salvation to many perishing souls.

One of our Cherokee boys, reviewing Murray's Grammar, recited the whole of Orthography, Etymology, and Syntax, at one lesson, without missing more than three or four words.

4. The Rev. Mr. Marshall of the Methodist connexion, and Mr. Jack, called on us. This evening the family were collected, and brother Marshall gave us a discourse on the goodness of God in sending his Son into the world to save sinners. We desire to bless God for sending this dear brother to visit us. We think we have been edified by his preaching.

23. Brother Parker set out with his family to reside at Taloney. May the God of Jacob go with them, and make them useful in that part of his vineyard.

31. A half bred Cherokee, one of the head men of Willstown, called on us. He says the people of that place had a meeting, and sent by him to know, whether we would send them a teacher, according to their former request.

Feb. 4. Brother S. J. Mills came, bringing his younger children to receive baptism. His wife, his neighbor Fields, and six others, came with him, as he says, to receive further instruction in the good things contained in the word of God. They purpose to stay until after the Sabbath. Having no pious interpreter at hand, we sent for sister Lydia. Brother Mills and his company gave very serious and solemn attention to the word. The first part of the Savior's sermon on the mount, was read and interpreted, with expositions and remarks. The exercises closed with prayer, the substance of which was interpreted. Brother Mills says, one of the men and two of the women, are from a remote part of the nation, 100 miles from his house;—that they heard nothing of the Savior, until he told them;—that they have concluded to remove and live near him in order to receive further instruction, and unite with him in the worship and service of God.

Zeal of a Cherokee Convert.

8. Mr. Reece, being sent for to interpret, came, and expects to stay till after the Sabbath. Had our Cherokee friends to

gether. Mr. Hoyt spent the most of the afternoon in reading and explaining to them select parts of the sermon on the mount. In the evening, they were again collected. The children of the school were present. We sung a number of Cherokee hymns, and, to our astonishment, all our visiting friends joined with us, and sung very correctly. A part of the Savior's last words to his disciples was read, after which brother Mills made a long and animated address. How thankful we ought to be, that our God is thus raising up instruments *here*, to communicate his word to this people, and such, too, as are able to declare the love of God from their own experience.

9. This afternoon was spent in instructing our visiting friends. Brother Reece went home to see his family, with a promise of returning in the morning.

10. *Sabbath.* Brother Reece did not return —we fear some of his friends are sick. After our usual exercises, the nature of baptism was explained, and the two youngest children of brother Mills were baptized. Sister Lydia Hoyt interpreted. In the evening, had a meeting with our visitors, and conversed with each one separately. They all said they maintained secret prayer, and felt anxious to spend the remainder of their days in the service of God, except one woman, who was not of brother Mills's company. She came here to see her son, who is in school. When asked if she prayed, she laughed, and said she could not pray at her house;—her husband was a wicked, drinking man, and there was nothing good there. After telling her the danger she was in, and showing her the importance of making her peace with God immediately, she appeared more serious, and said she thought religion was a good thing, and felt anxious to know more about it. She promised to make it her business to seek the Savior.

Death of Mr. John Brown.

Heard the melancholy news of the death of our dear brother, John Brown, jun. of Creek-path. He died last week, of the consumption. Two years ago he was in heathenish darkness. About that time, his brother and sister told him of the Bible, and some of the important truths it contained; and he soon felt an unconquerable desire to read it. He could then talk and understand familiar English. Soon after, a school was opened in his neighborhood; he applied himself, with the most unwearied diligence, to study. In the course of six months, he learned to read intelligibly,—read the New Testament through once, and about half through again, —wrote a number of legible letters to his friends;—became a hopeful convert to the Christian religion, and a member of the church of Christ, which he continued to adorn by an exemplary life, till his departure from these dark and afflictive scenes, to join, as we trust, the Church of the first-born in heaven.

11. Brother Mills and his company left us to return home. We fondly hope their visit will not be altogether in vain.

14. Received two boxes by way of Knoxville, viz. one from Vernon, Con. containing cloth and clothing; and one from Dr. Kain, Rogersville, Ten. containing medicine.

19. Through the goodness and mercy of God, father Hoyt was able to attend with us in the dining room, and lead in our family devotions.

28. Mr. Butrick and John Arch arrived, having been absent about two months. They have visited the most important places in this part of the nation. They were every where kindly received, and heard with attention, especially by the chiefs. And though we rejoice in the goodness of God to them, yet we also mourn for the many precious immortals they have seen inquiring after God, and have been obliged to leave in darkness, without any one to guide their wandering steps.

Celebration of the Lord's Supper.

March 3. *Sabbath.* Had the unspeakable privilege of sitting down at the Table of our Lord. Twenty-six communicants were present. Five sisters of the mission family were prevented from participating with us in this feast of love, by ill health. —When we think of the expense necessary to keep this mission in operation, the difficulty of obtaining adequate funds, and, above all, our own unworthiness to be entrusted with the alms of the Christian public, and the instruction of this people; we are ready to faint. But, when we sit down to commemorate the love of our dying Savior, and see, uniting with us there, precious souls, plucked as brands from the burning; the expense, the difficulties, and our own unworthiness, vanish to nothing. We feel that the work is the Lord's, the means and the instruments are all in his hands, and he can employ them as he pleases.

Safe Arrival of Donations.

14. Nineteen more packages arrived by way of Augusta, which (except one that was left in that place,) complete the numbers shipped by the Treasurer on the 23d of December. The articles came safe. On opening the precious treasures, collected by the benevolent exertions of our dear Christian friends, and accompanied by their

prayers, our thoughts are naturally directed to the Supreme Disposer of all hearts, and Giver of all gifts. And we would devoutly implore the divine presence and direction, that these articles may be disposed of with as much Christian zeal and prudence, as was diplayed in their collection. We do not mention the particular places from which the articles came, as the Treasurer has an account of them.*

18. A Cherokee man, living about ten miles from us, being far gone in a consumption, sent for one of the missionaries to visit him. Mr. Chamberlain went and found him apparently near his end. He was very anxious for the salvation of his soul.

19. Mr. Butrick went to see the sick man, and found he died last night. He staid and attended the funeral.

Request for a School.

29. A request was sent us, from a settlement about thirty miles from this place, to supply the people with preaching a part of the time. Most of the people in that settlement understand some English. They say they have never had more than one sermon preached in the place. Since the people heard that discourse, they have frequently tried to get some one to preach to them. We regret that there has hitherto been a necessity of keeping a minister of the Gospel in the school at this station, instead of giving him his whole time for the work of the ministry; especially as there is so great a field spread for preaching among this people. We hope this necessity will soon cease; and most ardently pray that the Lord of the harvest will send forth laborers, till every Macedonian cry around us can be answered.

[The journal for April and the former part of May contains little more than the ordinary incidents of the mission. On the 12th of May, it is mentioned, that all the members of the mission family were able to be present at the communion, which had not been the case before for several months.]

Monday, May 20. Mr. Kingsbury left us to return to the Choctaw nation. The visit of this dear brother, after an absence of four years, has been very gratifying and refreshing, and, as we trust, profitable to our own souls, and to the souls of many of our precious charge. May the Lord reward him a hundred fold, for his labors of love, make him a rich blessing to the poor heathen for whose good he is daily laboring, and give him many souls as seals of his ministry, and the crown of his rejoicing, in the day of the Lord Jesus. Mr. Butrick accompanies Mr. Kingsbury to Creek-path.

21. Mr. Evarts and Mr. Goodell took leave of us this morning; the former to return to his family and arduous labors in Boston; the latter to act as an agent of the Board in East Tennessee and other places, until God shall prepare the way for him to join the Palestine Mission, to which he is appointed. They took with them a Cherokee lad, who is expected to receive the name of William Kirkpatrick, and to finish his education under the patronage of a benevolent gentleman of that name in Lancaster, Penn. We have cause of much gratitude to God for this visit of the Corresponding Secretary; for his improved health; for the Christian communion we have had together; for his seasonable instructions, and exhortations; and for the pleasing prospect of having more schools soon established among this needy people.

23. Mr. Chamberlain, being released from the charge of the school, is expected now to devote his time to ministerial duties, and to visit different parts of the nation; particularly those parts where they have most desired instruction, and wish for local schools. This day he went into the neighborhood of brother Reece, and returned at evening. Mr. Hoyt also rode a short distance, and visited one family for the first time since his severe illness last December.

Pastoral Visits.

24. Mr. Hoyt went out again to visit among the people. Admitted two scholars to the girls' school, making three girls and two boys admitted since vacation. Some have not yet returned who are expected soon. We have now with us only 37 boys and 22 girls. The children do not all return as soon as we could wish; but considering the distance many have to come, and how much their parents need their assistance, at this season of the year, in planting their corn, the schools are filling up, perhaps, as fast as we could expect.

25. Col. Arthur B. Campbell, of Blount county, Tenn., called this evening to spend the Sabbath with us.

27. *Monday.* Col. Campbell tarried with us and visited the girls' school in the forenoon, and the boys' in the afternoon. He appears to possess a true missionary spirit, offers his agency, at any time, and in any way the mission may need it, and thinks something may be done in his neighborhood and its vicinity towards furnishing supplies of corn, meat, iron, &c. for the use of this station.

* These packages contained all the articles, (not previously sent,) which had been contributed for the Cherokee mission, and conveyed to Boston; beside many articles given for Indian missions, without the designation of any place to which they should be appropriated.

28. Mr. Hoyt went out again on pastoral visits. He had a very interesting interview with one family—the parents both members of the church. They expressed great joy and thankfulness that their pastor was once more enabled to visit them. All business was immediately suspended, and the family collected. Two black people, belonging to another family, being near, came in. Religious instruction, prayer, praise, and conversation were listened to with such attention, that two hours quickly passed in these exercises; after which about an hour was spent in conversation with individuals. There are several young people, belonging to this family, under serious impressions; but none of them entertain a hope.

In this family are sheltered and fed, a poor desolate woman and her young son, of about ten years. A little before the birth of this son, all her near relations were slain for the supposed crime of witchcraft, and she was spared only on account of her situation. She appears a poor, feeble, harmless creature, and our sister is laboring assiduously to teach her the Christian religion.

30. Mr. Hoyt again visited families. He found a striking and affecting contrast between two families visited to-day. One, a Cherokee, (mixed blood,) children instructed in letters and religion;—acquainted with family prayer;—decent and orderly in all family duties;—christianized and civilized:—the other, a white family, raised on the borders of the nation, and now living in it;—children totally ignorant of letters, and of religion;—not one of them could tell who made them, who made the world, or who is the Savior;—unchristianized, and sinking into the savage state, if not already there. Such a difference does the blessed Gospel make, even in the course of a very few years.

Mr. Butrick returned this evening from Creek-path. He found the mission family there all in health, and the church thriving. The brethren hold weekly conferences at different places in the neighborhood, which are well attended, and several persons, not members of the church, are under serious impressions.

Need of Interpreters.

June 1. After preparatory lecture, had some conversation with brother Reece, on his going out as interpreter with Mr. Butrick to the Valley Towns, and to make a general tour through the eastern part of the nation. He is much engaged to do all he can for the instruction of his people, but thinks there is a fine prospect here, if we have a stated interpreter on the Sabbath, and can visit and preach in the different families and neighborhoods. He thinks much good might also be done by occasionally going out with a preacher to those places which lie in a circle around us from 10 to 20 miles, always returning here to spend the Sabbath. He has been conversing with our aged sister McDonald, on the subject. She would be very sorry to have the interpreting here suspended; says she learns many things greatly to her edification, which she cannot understand in English.

3. Monthly concert for prayer. After which a church meeting was called, (as by previous appointment,) and brothers Ellsworth and Butler were chosen to the office of deacons.

4. Dr. Butler and wife went out to visit some of the neighbors, and he to transact some business. As the population here is thinly spread over an extensive country, (our nearest neighbors, excepting Milo Hoyt, being two miles from us) the distance to be travelled in visiting neighbors, is like going from one parish to another in New England.

(*To be continued.*)

MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

EXTRACTS FROM THE JOURNAL KEPT AT DWIGHT.

(Continued from p. 144.)

Opening of the School.

January 1, 1822. According to notice given on the 29th ult. the new year, to which our forfeited and unprofitable lives are protracted, has commenced with the opening of a small school.

Three Cherokee children were brought us to-day by parents, who had waited long and anxiously for an opportunity to commit them to our care and instruction.

Meeting for business.—*Resolved*, That brother Washburn take charge of the school, until some one be sent to have the charge of it permanently.

2. A little girl, about six years old, was brought to us to-day, with the request, that we would take her and keep her till she herself was satisfied that she had learned enough. When her grandmother, who came with her, was about to go away, the child clung fast to her, and cried to go also; but she embraced an opportunity to get away unobserved.

Public Worship.

6. *Sabbath.* An unusual number present at public worship. Mr. Finney preached from Rom. iii, part of the 11th verse. We

would feel that the commands of God, our covenant engagements with him, consistency of character as Christians and missionaries, the good of souls, and the glory of God, require us to be awake to righteousness, and alive to the cause of our divine Master. After the usual exercises of the Sabbath, a meeting was held with the blacks, for their special instruction. Much good, with divine blessings, may be done to these poor outcast captives among the heathen.

12. *Sabbath.* Our little congregation, which has consisted mostly of our own family and hired help, is beginning to increase. It was larger on the two last sabbaths, than it had been at any time previous. To-day the number was about 75; some of them from a distance of 25 miles. Mr. W. preached from 2 Thess. ii, 16, *good hope through grace.* Eight additional children were also brought us, which makes the whole number eighteen; more already, than we intended to receive during the winter. But we cannot consider it as our duty at present to send back to the forest, those who come and sue for admission into the family and school. The Lord grant us grace and wisdom to walk before them with uprightness, and to be faithful to the trust confided in us. We had almost exhausted the patience of our Cherokee friends, before we were able to take children, and some of them began to look upon us with a suspicious eye, doubting whether our real object was what we had pretended. But since we have opened our doors for the reception of their children, we see no face without a smile.

23. Brother W. left us for the Arkansaw Post, in order to transact various business for the mission. He expects to go and return by water, and be absent about six weeks.

War with the Osages.

6. Several chiefs and head men called, on their return from a visit to the Governor. They brought us a letter to read, that it might be interpreted to them. It appeared, that a company of Osage hunters had come down upon the Cherokee frontiers, and done considerable damage by the destruction of property; but no lives were lost.

23. The war between the Cherokees and Osages, which operates as an obstacle in the way of our brethren at Union receiving children, serves to increase the number of applicants for admission into the school at Dwight. The Osages fear for their children, if they are at school. The Cherokees fear for theirs, if they are at home; and are in a measure satisfied, if they are removed from their own families. Six were brought us to-day, from settlements above, that they might be out of danger from the Osages. One man, who brought two children, said that he expected to have to run soon, and in that case could run with his wife only, better than if he had his children with him.

March 4. Hearing that the boat in which Mr. Washburn took passage down the river, had returned, Mr. F. rode out to make some inquiry respecting him. Information was received, that he arrived safely at the Post, and, failing to accomplish his business at that place, had gone to New Orleans, in company with Col. Brearly, Agent of Indian affairs. We shall wait anxiously for his return. We feel the need, very much, of some of those precious fruits of female benevolence, which have been produced for our children of the forest. We have already bestowed upon them most of our own clothes, which were partly worn; and still a number almost naked.

Visit from Union Mission.

6. Mr. George Requa, from Union mission, called upon us, as he was going down the river upon business. He left the family in usual health and prosperity. When it is known, that the journey of this brother, two hundred miles through the wilderness, was to obtain some files, necessary in order to saw plank by hand, and a small number of axes; the friends of missions, living in civilized society, and in lands abounding with every thing convenient, may learn something of the *smaller* difficulties, with which missionaries have to contend, when far removed in the forest.

Death of Mr. Finney's youngest Child.

[The journal repeatedly mentions the illness of Mr. Finney's infant child, which was only a few weeks old.]

18. The little child, whose case has been mentioned, and who, we were beginning to hope might be preserved, fell asleep in death. We cannot but view it as a kind providence, that brought back to us, just as the family were collecting to perform the last office to the deceased child, our dear and long absent brother Washburn. He came to be present at this hour of trial, and administer a word of consolation to the afflicted.

As our brother had been absent almost eight weeks, and nothing had been heard from him, on which we could depend, we had begun to be anxious concerning him, and to fear that sickness, death, or some other adverse event had befallen him. But the Lord, who is ever kind and merciful, has preserved his life and health. He found

it necessary to continue his journey to New Orleans, and when there, that the safest, cheapest, and most expeditious method of getting to our station the various articles of supplies which had arrived there, would be to engage a steam boat to come up the Arkansaw. Captain Morris, of the steam boat Eagle, engaged to bring to our station, if the water would admit, all our freight, for what is frequently charged to the mouth of White river. An unexpected fall in the river, and a bar across, about 20 miles below us, prevented the steam boat from coming nearer to Dwight. A few days since, it might have come within a few yards of our doors. The goods were put out upon shore, and left in trust, till we can send a small boat and bring them.

19. Mr. Orr left us with seven men to run a keel boat down the river for our goods.

Arrival of supplies.

22. Mr. Orr returned with a part of the goods. In addition to various supplies from Boston, we received in addition, fourteen boxes of clothing, and three hogsheads. The boxes from Ashby, Brimfield, Deerfield, Granby, Monson, and South Hadley, Ms., Acworth, Plainfield, and Wilton, N. H., Winslow, Me., Plymouth, Randolph, and Marlborough, Ver., and one without letter, or any thing from which we could determine its origin. The hogsheads appeared to contain the contents of various valuable boxes, which had been repacked at Boston. No one of the boxes appeared to have been opened or injured by the way.

Visit of the Governor.

23. Governor Miller called upon us, and made a short visit. He is on a tour to the Cherokees and Osages, to make one more attempt to effect peace between them. When about to leave us, he added, to his former expressions of good will, a donation for the benefit of the school.

(*To be continued.*)

The mission appears to have been remarkably successful in obtaining the conveyance of supplies so expeditiously by the steam-boat; the first boat of the kind, if we are not mistaken, which has ascended the Arkansaw so far.

A letter of the missionaries, accompanying the journal, is dated May 6th. It states, that "since any mention of buildings in the journal, the missionaries have put up, aside from the blacksmith's shop, another lumber house, 18 by 20, two log dwelling-houses, 20 by 22, and commenced a carpenter's shop." The plantation is also considerably improved—roads opened—fences made—land cleared.—"A school of more than 50 children in successful operation—many of them making rapid progress—all promising, some peculiarly interesting All the members of the mission family enjoy such a measure of health, as to be able to labor more or less; several of the sisters, however, are rather feeble."

Mr. Finney had been again attacked by the ague and fever; but timely remedies, it was hoped, would afford relief.

CHOCTAW MISSION.

STATION OF MR. WILLIAMS.

Our readers are aware, that last autumn Mr. L. S. Williams commenced preparations for a school, at a place called the French Camps, on the road leading through the Choctaw Nation, from Tennessee to Natchez. The school was soon after put into operation; but was necessarily suspended toward the close of March, on account of the ill health of Mr. and Mrs. Williams. At this time Mr. Hooper made them a visit from Mayhew, and took charge of the school for a season; thus enabling them to visit Mayhew, and try the effect of travelling. The result was very favorable to health, and they resumed their labors with cheerfulness and alacrity.

After stating more at large the particulars, of which the above is a summary, Mr. Williams, in a letter dated June 18, 1822, proceeds as follows:

I hasten to tell you what the Lord has done for his Zion, in this wilderness. He has favored this little spot with the influence of his Holy Spirit, so that now it appears truly sacred and holy ground. Already may it be said, *this and that man were born here.* He has made glad the hearts of his people, by the rich communications of his love and mercy to perishing sinners.

The third Sabbath in May was a memorable day to this establishment, and to the Choctaw Mission. Previous to that, however, there was one instance of hopeful conversion in the case of a black man. Some time in the month of March, he was struck with an awful sense of his situation, while at work, and in the very act of cursing and swearing bitterly at something which vexed him. Mr. Kingsbury, who preach-

ed here two Sabbaths in that month, had considerable conversation with him, and there appeared evidence that a work of grace had begun in his heart. His conduct since bears testimony to the hope of his having experienced a saving change. But it was on the day abovementioned, that the presence of God was distinctly manifest. At an early hour, an unusual number of people, chiefly blacks, assembled. In the forenoon, beside other exercises, we read one of Russell's seven Sermons, entitled *Joshua's Resolution to serve the Lord;* and, in the afternoon, an account of the revival in Pittsfield, Ms. with some other extracts, accompanied by a portion of Scripture and an exhortation. It was near the close of the meeting that the voice of weeping was heard. An awful stillness prevailed, interrupted only by the sighs and groans of two or three distressed individuals. Others were affected to tears, and some were seen to tremble like condemned criminals. But I shall not attempt to describe the scene, or my own sensations. One young man, Mr. T., originally from N. England, who lives with me, and had been, during five or six months while living at Mayhew, distressed for his soul, found relief from the burden of sin, and gave praise to God. Mr. L., the father of the beloved child who died in the faith at Elliot, had been much pressed with a sense of his guilt, since receiving a solemn admonition from his son, in a letter, written a few weeks before his death. Though strictly moral and upright, he had never spoken of his serious impressions before his family and neighbors. He was at this time so affected that he could not refrain. He commenced family prayer the same night, and is now very active in every good work. An aged black woman, formerly a church member in Georgia, and probably the only praying person in this neighborhood for several years, had her spiritual strength greatly renewed. "Long time," she said, "have I prayed for this wicked people: I first used to pray that judgments or afflictions might bring them to repentance; but they soon forget such warnings. Then I pray the Lord to send teachers here; and I pray four or five years before they come."

Another hired man, Mr. R., went to bed that night in great mental distress. When he arose, he felt ready to sink, but obtained comfort when all earthly resources failed. This man had been seriously inclined, and at times very anxious, since last September; but had spent most of his time in travelling. At length, hearing of these mission establishments, he resolved, if possible, to get employ at some station where he might learn the way of life. He had passed our station 50 miles, when I met with him on my return from Mayhew.

We may number, as the happy fruits of this revival thus far, ten adults who give evidence of piety. Four of them are white men, five are blacks, (slaves,) and one a free mulatto. The greater part of these have been notoriously wicked. The change is acknowledged, by all who knew them, to be great. Ten or twelve more are anxiously inquiring what they shall do to be saved. All of these are grown persons, except two or three girls, about 14 years of age. The seriousness is now pretty much confined to the negroes: The children of the school are mostly unaffected, as also the natives, if we except two or three women who are beginning to inquire into these things, and to attend meetings more regularly than heretofore. There are not wanting opposers, and I should much fear what would be the effect of their machinations, if I were not assured that sinners under real conviction, like the blind man by the way-side, do *cry so much the more.* Some have found the prediction fulfilled "a man's foes shall be they of his own household." As yet, I am confident, the cause of Christ is gaining ground. We have two and sometimes three evening meetings in the week, and two public exercises on the Sabbath, beside a meeting afterwards, attended by those who are anxiously inquiring. In addition to these, the blacks assemble, nearly every evening, in different places, for prayer among themselves.

There have been some cases of very pungent conviction, so that the subjects had little or no rest, day nor night, for three weeks, before they found relief. The season of distress, in other cases, has been only four or five days. Some have been affected since the first Sabbath, and whose anxiety now increases. Other cases have occurred of very recent date. Those affected generally complain of the hardness of their hearts;—are grieved that they are *no more grieved* for their past wickedness;—acknowledge their desert of endless punishment, and express their wonder that God has not cut them off. They much fear self-deception; and are very urgent and frequent in their inquiries on this great concern: They seem to place no dependence on their prayers, and speak much of the importance of building their hopes on Christ Jesus the Rock of ages. I believe they are very careful to tell, when asked, the true state of their mind, as well as they can, fearing to deceive either themselves or others.

I think I feel grateful, and so do these people, for the occasional labors of God's ministers among us. Mr. Kingsbury preached two sermons here in March; Rev. G. Hallenbeck preached an evening lecture at the French Camps in Dec. Brother Wright and the Rev. Mr. White preach-

ed at our house the Sabbath previous to the third Sabbath in May. Brother Wright has labored with us two Sabbaths since. But O, my dear Sir, how much we need the constant labors, and watchings, and nursings of a pastor—a skilful guide—a shepherd. Conceive of my situation among this people. Great is the responsibility at any time, but how much greater now. Never did I feel so much the importance of the preached Gospel. These people look to me. I tremble in view of my situation. I tremble for them; lest, through their ignorance and the want of proper instruction, they should err. It is affecting to hear the new converts pray that the Lord would send them a minister, and speedily establish a church here. May the Lord hear their prayer and hasten it in his time.

I am, dear Sir, respectfully,
Yours in the Gospel,
L. S. Williams.

The preceding letter was accompanied by one from the Rev. Alfred Wright, giving an account of the same happy change, as follows:

Dear Sir,

I add, at the request of brother Williams, and in compliance with my own feelings, a paragraph to the preceding statement.

Having, by a kind Providence, been permitted, to visit this consecrated spot several times since the commencement of the present work of grace, I feel constrained, in view of what I have witnessed, to say, *what hath God wrought?* True is that prophecy of Isaiah, *in the wilderness shall waters break out—and streams in the desert.*

Brother and sister Williams, who have labored here for some months past, with unwearied diligence, and, a part of the time, in great feebleness of health, have been greatly refreshed, strengthened, and quickened. The precious promise, *my grace shall be sufficient for thee*, I trust has been verified in their case.

This work, I think, has very distinctive marks of genuineness. No one, who witnesses it, can doubt of its being the work of the Holy Spirit. The convictions of sin have been, in most cases, pungent, accompanied by a deep sense of guilt, and consequent ill desert, and with earnest cries for mercy. Of the hopeful converts it may be said, *old things have passed away, and all things become new.* A comfortable hope, joy, and peace in believing, have succeeded to deep sorrow and anguish of soul. Relief, in most cases, has been obtained in prayer, or shortly after pouring out strong cries for deliverance. The converts appear well, and grow in grace, and in the knowledge of their Lord and Savior, and in the practice of the graces of the Holy Spirit. Want of time prevents my adding more. Surely "praise waiteth for thee O Lord, in Zion."

In great haste, I am, respectfully,
Yours in the Gospel,
Alfred Wright.

PALESTINE MISSION.

LETTER FROM THE REV. PLINY FISK.

The following letter from Mr. Fisk was sent by a circuitous route, and did not come to hand till within a few days. Though it contains no late intelligence, it will yet be interesting. Several topics of very great importance to the missionary cause are introduced, and will command attention.

It should be observed, in regard to this letter and others occasionally published, that the embarrassment with respect to funds, which is alluded to, was experienced peculiarly in the early part of last year: but the *effects of it* were experienced by the different missions, at a later period.

We have not room to discuss the subject of *the best manner of raising funds* for the support of missions. It is a subject deserving great consideration; and will be felt as such by every friend of missions, who is able to take an enlarged view of it.

With respect to the proposal that missionaries should support themselves by their own labor, it should be remembered, that in most cases, and those of a very urgent kind, it is altogether impracticable. In other cases, as Mr. Fisk justly states, it is not. But is it desirable, that, in any case, a valuable missionary, should spend half, or three quarters of his time in laboring for his bread, provided he can find missionary work enough to perform? Would this be good economy? Can our community spare three good ministers, either at home or abroad, to do the proper work of one; two thirds of their time being consumed in mere secular pursuits? Would it be an honor to the Christian reputation of our country, that a few young men should be left to do all that is to be done, by our great and flourishing community, in the work of sending the Gospel to the heathen? and that, (for the argument would go this extent,) they should get their own education by hard labor, prepare themselves for missionary ser-

vice and procure an outfit and passage in the same manner, and then choose a field, where, by teaching children to read, or carrying on some mechanical employment, or pursuing agriculture, they could, after years of delay, embarrassment, and hardship, spend a small part of the mere remnant of their years and strength in the appropriate work of missionaries and evangelists? Some of them ought to do this, no doubt, if the Christian Church will not take part with them and enable them to do better; that is, to devote their whole time, in the vigor of their days, to this noblest of all designs.

Alexandria, Feb. 4, 1822.

Dear Sir,

It is the day of the monthly concert,—a day, the return of which always refreshes and encourages us. This morning we read 1 Chron. xxix, and Psalm lxxii, and then endeavored to raise our petitions to heaven, that God may dispose other kings to do like David, and other princes and nobles to do like David's princes and nobles, and other people to do like David's people; and that the prayer of David, (Ps. lxxii, 19,) which has been offered so often, and by so many, and which we have so much reason to think is pleasing to God, may now at length be accomplished, and the promises made to Christ and his church, be, in their greatest extent, fulfilled. We endeavored also to implore a blessing on all the churches, societies, families, and individuals, who join in this monthly concert. I do earnestly and confidently hope, that so many prayers, by so many of the children of God, will not be offered in vain.

In respect to Brother Parsons's health, I can say but little in addition to what you will find in the letters we forwarded to Smyrna about ten days ago. His symptoms are in many respects more favorable; but he continues extremely weak, and his constitution is evidently very much impaired, if not completely broken down. We have a skilful physician, who says, without hesitation, that he will, in some good degree at least, recover; at the same time, he gives the opinion, that he will not be likely ever to enjoy good health again, certainly not in this climate, referring to Egypt and Judea. There will always be a tendency to a disordered state of the bowels and of the liver. He says that, for the winter, the climate of this place is favorable; for the summer, no place would be so favorable as Mount Lebanon. Were we both in health, we should wish to spend the summer on that mountain. We shall probably remain in Egypt until spring, and then, if Providence permit, go to Mount Lebanon. We have entertained the hope, that one or both of us might be at Jerusalem at Easter, but we begin to fear that we shall not be able to accomplish this part of our plan. We regret this, though we regret it less than we should do, if the state of the country were such as to allow pilgrims to go, as usual, to the Holy City. We apprehend very few, if *any* pilgrims will go this year.

It has grieved us, and I am sure it has grieved you, and many others, to find the funds of the Board in such an embarrassed state. That they who profess to be the friends of Foreign Missions, could, with perfect ease, enable the Board to enlarge all their missions, and establish many new ones without delay, is a point which, I presume, no one will deny. But how far it may be the will of God that pecuniary contributions shall aid in the diffusion of the Gospel, is a question not so easily answered That it is the *duty* of the churches to send forth and support missionaries among the heathen will not, I trust, be questioned by true Christians. It is certain, however, that a missionary, who possesses the spirit of his work, will be the last man to complain for want of temporal comforts. If he reads the history of Christ, of the primitive disciples, and of the martyrs, he will think all his sacrifices and sufferings are nothing. If missionaries possess any other spirit than this, there will be, I fear, but little reason to hope that success will attend their labors. The Head of the Church knows how far pecuniary aid would render them more extensively useful; and so far, I trust, he will cause it to be afforded. For missionaries themselves to speak on the subject of contributions for their own support, is a delicate thing. I have, more than once, resolved never to mention the subject in my communications to you or others. If I know myself, I would never do it for my own support or comfort. I would sooner, in case the provision now made for my support should fail, devote one half my time to labor, and thus support myself. But when I read the journals of our brethren in other missions; and when I look at Smyrna, and Armenia, and then see how difficult, how next to impossible it is, for the Board to send additional laborers into any of these fields, though there are young men ready to go, who ask for nothing but their food and clothing, I cannot but wish, that I were able to say something, which would rouse Christians to greater liberality. When a Tabernacle was to be built, the people of Israel, of every condition, age, and sex, came forward, voluntarily, with their offerings, till the priests were

obliged to say, "*Stop.* There is enough and too much." When a temple was to be built, David offered, willingly, gold to the value of 18 or 20 millions sterling, beside a large amount of silver and other things, and his chief men then offered a much larger amount; and David's prayer shows that, instead of feeling any reluctance, he offered all this from choice, and felt unworthy of the privilege of doing it. Thanks be to God for the grace bestowed on his people, there are, in the present day, many bright examples of cheerful liberality. But alas! how often is the opposite true! What reluctance! What frivolous excuses! What absurd and ridiculous objections! I have been an agent for the missionary cause, and shall never cease to remember, with gratitude, the kind encouragement, the cordial approbation, and the cheerful contributions, of a few, in many places which I had occasion to visit. But the coldness, the shyness, the studied neglect, the suspicion, the prejudice, which the simple name of *missionary agent* produced in the minds of many, who profess to be Christians, to have their treasure in heaven, to prize the Gospel above all other things, and to pity the perishing heathen, cannot easily be forgotten. How far it may generally be the fault of the agent, or some defect in the method adopted for raising money, I pretend not to say; but, unhappily, it is too often the fact, that the visit of an agent is considered rather an object of hatred or contempt, than of approbation and desire. In England, two clergymen of years and of high standing, go out together as agents; and, in *one* instance at least, a rich layman accompanied them, and voluntarily defrayed all the expenses of the journey. Whether such a plan might not be attended with good effects in the United States, perhaps deserves consideration.

A missionary ought, unquestionably, to labor contentedly, and be grateful for whatever support the churches may afford him; and, I am sure, if the donors could know with what emotions missionaries sometimes read over the monthly lists of contributions, they would not think them altogether ungrateful. But is it a *duty*, is it *right*, while so many are living at home in ease and affluence, that missionaries should bring themselves to an early grave, by cares and labors, which might be relieved by a little pecuniary assistance? I know not how it may seem to others; but, knowing as I now do the various expenses to which a missionary is constantly subjected, it, seems to me hardly possible, that the sum you allow should appear too great. The sum which we receive, is a mere pittance, compared with what other travellers, who come into this part of the world, expend. It is, in fact, small when compared with what the episcopal missionaries in these parts receive. The late Mr. Williamson was appointed travelling agent for the British and Foreign Bible Society, and was to receive a salary of £250 sterling, beside his travelling expenses. Still the English Societies have, in general, more money than men. You merely defray the expenses of your missionaries, and those kept down by the most rigid economy; and yet there are generally several waiting, who cannot be sent abroad, for want of money. An individual in England sometimes sends forth a missionary, and provides liberally for his support. The lamented Burkhardt was thus employed. Mr. Wolf is now supported by one or two individuals. Among all the men of affluence in America, are there none who will go and do likewise?

There is, however, one incorrect opinion often expressed on this subject; it is, that missionaries cannot go to the heathen unless money is contributed for their support. This is not universally true. They *can* go, in some cases, and to some people, and labor for their own support. It is true that, in this way, they cannot maintain schools, perform journies, print books, and give their whole time and strength to missionary labor. But they may, in many places, support themselves, and still have *a part of their time* for their appropriate work. If the labor and anxiety, attending this course, are necessary to prepare us for success, I hope the Lord will give us grace to do his will with all cheerfulness and diligence. The Baptist missionaries in India supported themselves, for a time, by superintending an Indigo factory. The Moravians, in a great measure, support themselves by their own labors. In this part of the world, one or two single men might live by devoting three or four hours a day to teaching the children of Europeans who have settled here. In other parts of the world, they might probably find other means of support. If the means are not provided for outfit and passage, employment for a certain period in America, would procure what might suffice. There are missionaries who are willing to go, if the churches will support them. Let the question now be "*Are there missionaries who will go, and support themselves?*" Let the question be distinctly considered. Can a young man of true missionary spirit, hesitate on this question? Dear Sir, I beg you will put the question to those who talk of going to the heathen, and see whether there are any

who will go. Let them sit down first, and count the cost, and then if, with all their hearts, they can say "*yes*," let them thus shew that they really feel the command of Christ to be urgent, and the condition of the heathen deplorable.

O that God may bestow on us all more of his grace, and make us more diligent and faithful in his work.

Yours in Christian love,

PLINY FISK.

Jeremiah Evarts, Esq.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From July 18th, to Aug. 12th, 1822, inclusive.

Adams, Ms. Mr. Artemas Crittenden, $3 50
Albany, N. Y. Mon. con. in the chh. of the Rev. Dr. Chester, by the Rev. C. S. Stewart, 123 00
Amherst, Ms. Society in the Academy, for *Gerard H. Hallock*, by A. Turner, Treasurer, 12 00
Amherst, N. H. Avails of a gold ring, 84
Amity, N. Y. A coll. by Mr. A. Bishop, 5 00
Athens, Pa. Mrs. Wells, 5; Mr. Calkins, 2; Mrs. Backus, I. W. Mrs. C. Herrick, $1 each, by Rev. C. S. Stewart, 10 00
Mr. Lansing, 1 00
Other individuals, in sums less than one dollar, 4 41
Milltown, Read. So. for the Sand. Isl. miss. by J. Strong, Tr. 3 00
Ashford, Ct. For. Miss. So. by A. Simmons, Tr. 22 00
Ballston, N. Y. By Miss E. Raymond, Female Heathen School Society, for *David Brainerd* in Ceylon, $15, Brainerd Mission, $15, 30 00
Baltimore, Md. A coll. in the cong. of the Rev. Mr. Duncan, by the Rev. C. S. Stewart, 85 12
John T. Barr, Alex. McDonald, Wm. Gilmore, Messrs. Morris & Fridge, $10 each; Alex. Brown, J. Cox, J. McHenry, John Purviance, Gen. Stricker, $5 each; Mr. B., Geo. Dunbar, Wm. W. Taylor, $3 each; D. W. Boisseau, $2; Mr. Geo. Douglas, Mr. R. Douglas, Mr. R. Neilson. Mr. N. Pierce, $1 each, 80 00
I. Cushing, 5; a youth, $1, by Mr. W. Goodell, 6 00
Barre, Vt. A coll. at the circular prayer meeting, by Rev. H. Bardwell, 10 82
Belleville, U. C. William H. Wallbridge, Esq. 50
Belfast, Me. A few ladies for Indian missions, by the Rev. Mr. Frothingham, 3 69
Bethlehem, Orange co. N. Y. A coll. by Mr. A. Bishop, 32; Mr. D. Chandler, 2 50; mon. con. for *John Denniston*, in Ceylon, 15 50, 50 00
Bethel, Me. Fem. Cent So. in the West par. by Mr. Grover, Sec. 12 55
Berlin, Vt. A number of friends, by Rev. H. Bardwell, 5 00
Beverly, Ms. Mon. con. in the second congreg. chh. by the Rev. D. Oliphant, 20 75
Bloomfield, N. J. A coll. in the cong. of the Rev. Mr. Judd, by the Rev. C. S. Stewart, 30; two servants, 25 cents, 30 25
Blooming Grove, N. Y. A coll. by Mr. A. Bishop, 30 75
Boston, Ms. Av. of a char. box for the Sand. Isl. mission, 2 00
Do. of another kept by A. E. D. for do. 2 47
Female Cent Society, by Mrs. Cooper. 15 00
United monthly concert, for the Pal. mission, 70 00
Charity box kept by children of Mrs. D. 3; Mr. J. Dane, 1, 4 00
M. J. for the Sandwich Islands mission, 3 00
Foreign Miss. Society, do. and Vicinity, 500 30
Boscawen, N. H. W. par. A coll. by Rev. Isaac Bird, 11; E. par. do. 20 10, 31 10
Bridgeville, Del. Mr. Jas. Fisher, by Miss L. Battelle, 1 00
Bridgehampton, N. Y. Female Cent Society, by Miss Eliza Ross, Treasurer, 15 00
Bridgeport, Ct. Rev. G. Stephenson, by Mr. W. Goodell, 3; Miss R. Lockwood and Mrs. Noble, 2 each; other individuals, 5 50, 12 50
Bridgewater, N. Y. Mrs. Miller, for Pal. miss. 1 00
Bradford, Ms. Miss Cox, in the West parish, by Mr. J. Kimball, 1 50
Bradford, N. H. A coll. by Rev. Isaac Bird, 4 00
Buckland, Ms. Mon. con. by Dea. Nathl. Sherwin, 5 56
Burlington, Vt. A collection in the Calvinistic society, by Rev. H. Bardwell, 51 00
Camden, Del. Rev. Mr. Forbert, by Miss L. Battelle, 1 00
Canaan, N. H. A private collection, by Rev. H. Bardwell, 4 17
Canton, Ct. Part of a bequest of the late Doct. Solomon Everest, by Benj. Ely, Esq. Exect. 500 00
Canterbury, Ct. Ladies' Newell Miss. Society, by Mrs. A. Bacon, Treasurer, 20 00
Charleston, S. C. Juv. Hea. Sch. So. of Sab. Sch. No. 1, 3d ann. payt. for the Changane sch. 130 00
Dona. to the above So. for the same object, Miss Louisa and Margaret Carter, av. of their industry, 10; Miss E. Rain, coll. 5; Misses Kerrs, coll. 3; Miss B. Rain, avails of a necklace, 2, 20 00
Charlestown, Ms. A friend, by Rev. Mr. Fay, 3 00
Charlotte, Vt. A private collection, by Rev. H. Bardwell, 9 79
Chelsea, Vt. A few indiv. by Rev. H. Bardwell, 4 20
Chester, Orange Co. N. Y. A collection, by Mr. A. Bishop, 16 52
Champlain, N. Y. Contrib. of the children, for *Joseph Champlain*, by the Rev. Jos. Labaree, 12; contrib. of the cong. 20; mon. con. 15 50, 47 50
Churchtown, Pa. A lady, a thank-offering for blessings obtained in answer to prayer, 10; R. Jenkins, Esq. 3; other individuals, 9 37, by Mr. W. Goodell, 22 37
Collinsville, Del. Coll. by Miss M. Hall, 3 12; by Miss L. Battelle, 2 57, 5 63
Connecticut, State of, An aged clergyman, by Mr. W. Goodell, 10 00
Cumberland, Me. See North-Yarmouth.
Cutchogue, L. I. Rev. L. Thomson, 2d paymt. for *Lathrop Thomson*, 15 15; coll. at a circular prayer meeting, 12 85, 28 00
Dansville, N. Y. Ladies' Miss. Society, by E. Shepard, Secretary, 10 00
Dover, Del. Misses E. and H. Hillyard, by Miss L. Battelle, a second donation, 2 00
Dunbarton, N. H. A collec. by Rev. I. Bird, 23 20; Mr. J. Ireland, avails of a m. field, 4, 27 20
East-Bloomfield, N. Y. Mon. con. by Dea. Tim. Buel, 23 29, Mr. Jona. Lee, part avails of a missionary field, 1 50, 24 79
East-Windsor, Ct. Mr. Joshua Eaton, avails of an ox hide, 5 52; Men's Benev. So. 1; Fem. Benev. So. 23 04; Female friend, 2, 31 56
Elizabethtown, N. J. A collection in the first Presb. chh. by the Rev. C. S. Stewart, 56 25; do. in the second do. 20 75, 77 00
Elmira, N. Y. Female Missionary Society, by Miss Julia Cleves, Treasurer, 21 50
Farmington, Ct. Contrib. after sermon by Mr. C. Eddy, 47 20; Female Mite Soc. by Miss Alma Hunt, 20, 67 20
Florida, Orange co. N. Y. A district of the Presbyterian congregation, by Mr. A. Bishop, 5 17
Fly Creek. See Hartwick.
Georgia. A lady, avails of jewelry, 75
Georgetown, D. C. A widow's mite, by Mr. W. Goodell, 5; a few friends, 8 75, 13 75
Gilmanton, N. H. A coll. in the Rev. Mr. Spofford's church, by Rev. H. Bardwell, 19 56; a female friend, for Jewish schools, 5, 24 56
Gloucester, Ms. Mr. Joshua Dane, by Mr. John Dane, 1 00
Goshen, N. Y. A collection, by Mr. A. Bishop, 26 10
Griswold, Ct. Mr. Daniel Wright, a balance, 50
Halifax, Ms. Female Missionary Society, by Mrs. Hannah Fuller, Treasurer, 12 08
Hanover, N. H. A collection at Dartmouth Coll. Plain, by Rev. H. Bardwell, 57 35
Hartford, Ct. Young Ladies' Sewing Society, by A. P. Treasurer, 25 00
Nathan Johnson, Esq. 2; Oliver D. Cooke, Esq. for the For. Miss. School, 10; a Soc. of Young Misses, 2d ann. payt. for *Louisa Hawes*, by Miss Jane Ely, Treasurer, 12, 24 00
Harford, Pa. By the Rev. Mr. Kingsbury, 2 50
Hartwick and Fly Creek, N. Y. Benev. So. for *Thomas and Mary Lownis*, by Levi Bebee, Esq. 24 00

Hartwick, N. Y. The Rev. Henry Chapman's So. 7 50
Harpersfield, N. Y. Tract and Orphan Society, by Miss Polly Penfield, 20 00
Hebron, N. Y. Charity box in the East Presbyterian Society, by P. P. 3 76
P. P. 24
Hinesbury, Vt. Coll. in the 1st Society, by Rev. H. Bardwell, 13 00
Hopewell, Orange co. N. Y. A collection, by Mr. A. Bishop, 9 47
Jamaica, L. I. Dr. Thos. W. Blatchford, by the Rev. C. S. Stewart, Mrs. Davis Lambertson, Mrs. Othniel Smith, Mr. James Scott and Van Wyck Wickes, 5 each, 25 00
Mr. Eliphalet Wickes, 10; Mr. A. Brutus and Mrs. W. Davis, 3 each, 16 00
A lady, 2 50; Mrs. N. Smith, 2; two chil. 25 cts. 4 75
Jericho, Vt. Mr. Azariah Rouse, a balance, 50
Keene, N. H. A friend, by Mr. A. Kingsbury, 1; mon. con. for the Sand. Isl. miss. by the Rev. Z. S. Barstow, 10, 11 00
Kingsborough, N. Y. Monthly concert, by Dea. Samuel Giles, 7 52
L'Acadia, L. C. Dr. Henry Rogers, 1 00
Lancaster, Pa. Rev. W. A. Muhlenberg, by Mr. W. Goodell, Miss C. Yates, 5 each; Mrs. F. Evans, 2 33, 12 33
Wm. Kirkpatrick, Esq. 1st payt. towards the educ. of a Cherokee youth at the For. Miss. Sch. named *Wm. Kirkpatrick*, 150; for the general purposes of the Board, 20, 170 00
Leipsic, Del. Mrs. Anne Stout, by Miss L. Battelle, 3 50; coll. 3 97, 7 47
Longmeadow, Ms. William White, Esq. 5 00
Lunenburg, Vt. E. Clark, Esq. 10 00
Mansfield, Ct. Newell Society in the first Soc. by Mrs. Sarah Atwood, 25 00
Marlborough, N. H. Two individuals, 1 00
Massachusetts. A private donation, by Mr. David R. Griggs, 25 00
Mason, N. H. Avails of gold beads, by the Rev. I. Bird, 3 75
Mendham, N. J. By Rev. C. S. Stewart, a young lady who devotes the avails of a school taught by herself to the miss. cause, by the Rev. C. Hay, 5; a young lady, by Mr. W. Goodell, part of the avails of a school, 10, 15 00
Middlebury, Ct. A coll. by the Rev. I. Bird, 12 00
Ditto, Vt. Philadelphian So. by Rev. H. Bardwell, in the coll. for *S. M. Allen*, 10 06; miss. field, 12; Senior Class, 9 25; Junior, 8 25: Sophomore, 6; Freshmen, 3 31; a coll. 62 66; Fem. char. box, 1, 112 53
Middletown Orange co. N. Y. A coll. by Mr. A. Bishop, 15 32
Milton, Ms. Fem. Juv. So. for *Saml. Gile*, in Ceylon, by the Rev. Samuel Gile, 12 00
Ditto, Sussex co. Del. Coll. 2 68; coll. by Miss Mary Smith, 2 70; John D. Smith, Esq. 5, by Miss L. Battelle, 10 38
Montgomery, N. Y. A few individuals, by Mr. A. Bishop, 7 47
Montpelier, Vt. A coll. by Rev. H. Bardwell, 24 62
Montreal, L. C. Charity box kept by Mr. Elisha Lyman, 3 00
Morristown, N. J. A coll. in the cong. of the Rev. William McDowell, by the Rev. C. S. Stewart, 61 00
Nelson, N. H. Char. box, 1 33; a friend, 2, by the Rev. H. Bardwell, 3 33
Newark, N. J. Coll. for Dr. Scudder to purchase Tamul Bibles, by Mr. John P. Haven, 13 50; mon. con. in the first Presb. chh. by Mr. W. Goodell, since April, 37 18, 50 68
Newburgh, N. Y. Mr. L. Halsey, by Mr. A. Bishop, 20 00
Newburyport, Ms. The Rev. John Giles, 2d ann. payt. for *John Giles*, at Elliot, 30 00
Newport, N. H. Fem. Hea. Youth So. by Mrs. Wheelock, Tr. 8 50
New-Brunswick, N. J. A coll. in the Presb. cong. by the Rev. C. S. Stewart, 29 50; Mr. Saml. Seymour, part av. of his agency for the Herald, 9 25, 38 75
Newcastle, Del. A coll. in the cong. of the Rev. Mr. Latta, by the Rev. C. S. Stewart, 13 94
New-Hartford, N. Y. D. W. Randall, by Mr. W. Goodell, 5 00
New-Hartford, Ct. M. f. by Mr. Correll Cowles, 18 00
New-Haven, Ct. An individ. for the Sand. Isl. miss. by the Rev. Saml. Merwin, 5; Miss Rebecca Prescott, for the Sand. Isl. miss. 2; Fem. Benev. Asso. by Miss Antoinette Dunning, 20; Miss Mary Bradley, 5, 32 00

New-Lebanon, N. Y. Mr. Paul Roberts, 5 50; Mrs. E. Tryon, 1; Mr. H. Hull, 1 50; the Rev. S. Churchill, 2; collec. at a prayer meeting, 1; other individuals in sums less than a dollar, 4 50, by John S. Pulsifer, 15 50
Newton, Ms. Mon. con. in the E. par. a semi-ann. payt. for *Ann Homer*, at Elliot, by Mr. William Jackson, 15 00
New-York city. A coll. in the Cedar St. chh. by the Rev. C. S. Stewart, 65 61; ditto in the Murray St. chh. 60 96; a friend, 1 10, 127 67
Col. Henry Rutgers, 4th ann. payt. for *H. Rutgers*, by the Rev. Ward Stafford, 12 00
Mrs. Ann Bancker, 4th payt. for *William Bancker*, 12 00
Mrs. Elizabeth Lewis, for *Beal N. Lewis*, and *William Crossfield*, also for *Danl. G. Gautier*, a child supported by Mr. D. G. Gautier, now dead, 36 00
Mr. Richard Cunningham, for *R. Cunningham*, 12 00
Timo. Hedges, Esq. 4th payment for *Timo. Hedges*. 12 00
Contrib. in the Rev. Mr. Whelpley's church, by Mr. W. Goodell, 51 12
Coll. at a prayer meeting at the Rev. Mr. Patton's church. 21 50
A lady, for the Palestine mission, 1 00
Mr. Anson G. Phelps, to constitute himself an honorary member of the Board, 100 00
Mr. Moses Allen, for the same purpose, 100 00
Do. for a child at Mayhew to be named *Wm. Goodell*, 30 00
do. for the general purposes of the Board, 21 00
New-York state. A friend, by the Rev. Dr. Lyman, through the Hampshire Ch. Dep. 15 00
do. do. 50
Northampton, Ms. and *neigh. towns*. For. Miss. Society, by Mr. E. S. Phelps, Treasurer:
Fem. Cent So. of South-Hadley, 56 50
Young Ladies' Benev. So. of do. 25 33
Mon. con. in Northampton, 23 92
North-Killingworth, Ct. Youth's Macedonian So. by Mr. K. H. Hinckley, Tr. 20 00
North-Yarmouth and Cumberland, Me. Fem. Cent So. of the Chapel Rel. So. in full for two chil. to be supported in the Rev. Mr. Poor's fam. Ceylon, to be named *Gilman Brown Cresey* and *Curtis Woodbury*, 1st ann. paymt. by Mrs. S. Cresey, Tr. 16 00
Norwich, Vt. A coll. in the South So. by Rev. H. Bardwell, 61 53
Orange, N. J. A coll. in the cong. of the Rev. Dr. Hillyer, by the Rev. C. S. Stewart, 28 50
Otsego co. N. Y. Albert North, for *Levi Beebee*, 20 00
Levi Beebee, Esq. for *Albert North*, 20 00
Silas Wood and Robert Dewey, for *Silas Dewey*, 12 00
Dea. Thomas Loomis and Chs. Smith, for *Chs. Smith*, 12 00
Philadelphia, Pa. Mr. Joseph P. Engles, the third ann. payt. for *Robert McCartee*, 12 00
Part of a coll. in the third Presb. church, remitted by Robert Ralston, Esq. 25 50
Contrib. in the Rev. Dr. Ely's chh. by Mr. W. Goodell, 80 00
A friend, 5; two ladies, 1 ea. for the Pal. miss. 7 00
Contrib. in the Rev. J. Patterson's church, 33 75
Three children of the Rev. J. Patterson, 62
William and George, two chil. of do. 1st semi-ann. payt. for a child at Elliot, to be named *Wm. Geo. Patterson*, 15 00
An unknown friend, 10; C. Danforth, 5, 15 00
Piermont, N. H. A contrib. by the Rev. R. Blake, 17 72
Plainfield, Ms. M. f. by Dr. Porter and others, 6 10
Pomfret, Vt. Rev. John Dutton, half of a marriage fee, by Mr. Walter Chapin, 2 50
Portland and vicinity, Me. Fem. So. for the promotion of Christianity among the Jews, for Jewish chil. in Bombay, by Mrs. Mary B. Storer, Cor. Sec. 60 00
Princeton, N. J. So. for the Educ. of Heathen Youth, 5th semi-ann. payt. for *Archd. Alexander* and *Saml. Miller*, by Mr. Stephen Frontis, Tr. 12 00
P. Bogart, by Mr. W. Goodell, 5; a friend, 1; contrib. 27 25, 33 25
Hea. Youth So. in the vic. 2d payt. for *Luke Lyons*, 13 00
Remsen, N. Y. Fem. Benev. So. by H. Ferry, Esq. 15 00
Rochester, Ms. Fem. Mite So. of the 2d par. for Ind. miss. by Mrs. D. Barstow, Tr. 32 50

Rochester, Monroe co. N. Y. Mr. Ashley Sampson, by Mr. N. Willis, 5 00
A friend, by Mr. A. Sampson, 5 00
Rocky Hill, Ct. Fem. Char. So. by Miss U. Buckley, Tr. 15 00
Rowley, Ms. Gent. and Ladies' So. for the educ. of Ind. chil. by Mr. J. Platts, 11 48
Roxbury, Ms. An apprentice boy, 13 92
Rutland, Vt. W. par. Monthly Prayer Meeting So. by Mr. Isaac Chatterton, Tr. 16 00
An indiv. of the So. for the Sand. Isl. mission, 1 00
Mr. E. L. Chatterton, m. f. for the Arkansaw mission, 5 56
Salisbury, Ct. Avails of a gold necklace, 4 50
Ditto, N. H. A coll. by Rev. I. Bird, 12 50
St. Albans, Vt. Fem. depart. of the acad. under the care of Miss M. A. Little, for the Fem. Sch. in Ceylon, by H. Janes, Esq. 6 52
A friend, a small balance, 48
Scotchtown, N. Y. A coll. by Mr. A. Bishop, 8 00
Southbury, Ct. Fem. Cent Society, 50
Spencertown, N. Y. Fem. Char. So. by Mr. Wm. Niles, 25 00
Springfield, Ms. Coll. in the house of Capt. Moses Burt, by Mr. S. Warriner, 1 25
Stoughton, Ms. Mon. con. by Dea. Nathan Drake, 19 29
Strafford, Vt. A few individ. by Rev. H. Bardwell, 7 25
Sutton, Ms. Mon. con. by Mr. J. Morse, 28 78
Thetford, Vt. Chh. and So. a coll. by Rev. H. Bardwell, 44 87
Trenton, N. Y. Mr. J. Younglove, avails of his agency for the Herald, 3 50
Troy, N. Y. A coll. in the cong. of the Rev. Dr. Coe, by the Rev. C. S. Stewart, 53 68
Two little sons of D. Buel, Esq. for hea. chil. by the Rev. Dr. Coe, 1 00
Two little chil. of Mr. Wm. Rockwell, for the Sand. Isl. mission, 2 00
Vergennes, Vt. E. Smith, by Rev. H. Bardwell, for Ind. miss. 1; a private coll. 3 40, 4 40
Sab. sch. 4 08; mon. con. 1 32, 5 40
Fem. So. for *Alexander Lovell*, 2d an. payt. 27 46
Warner, N. H. A coll. by Rev. I. Bird, 7 75
Washington city. Coll. in the Rev. R. R. Post's chh. by Mr. W. Goodell, 25 62
Several denominations, in Rev. D. Baker's chh. 18 50
Fem. Miss. So. 1st an. payt. for *Josiah Meigs*, to be educated at Brainerd, 30 00
Waterbury, Vt. A private coll. by Rev. H. Bardwell, 6 87
Waterford, Pa. By the Rev. Mr. Kingsbury. 3 85
Westborough, Ms. Fem. So. for the Pal. miss. by Miss Julia Fisher, 30 00
Westmoreland, N. H. Coll. by the Rev. A. Pratt, for the Pal. miss. by Mr. A. Kingsbury, 4 28
Westown, N. Y. A few individuals, by Mr. A. Bishop, 4 00
Wilkesbarre, Pa. Mr. Wm. C. Gildersleve, Miss Riggs, Miss C. Hollenbeck, 5 each, by Rev. C. S. Stewart. 15 00
Mrs. Alexander, 75 cts. mon. con. 4 63, 5 38
Williston, Vt. A coll. in the cong. Soc. by Rev. H. Bardwell, 14 75
Wilmington, Del. A coll. in the cong. of the Rev. Mr. Gilbert, by the Rev. C. S. Stewart, 18 56
Winchester, Va. Young Men's Miss. So. 1st semi ann. payt. for a Cher. youth to be educ. at Brainerd, and named *Christian Streit*, by Mr. H. M. Brent, Prest. 15 00
Ditto, Ct. Winsted So. A So. of young men, m. f. by Mr. Timo. Rockwell, 24 00
Ditto, N. H. A coll. by the Rev. Isaac Bird, 5 60
Wolcott, N. Y. Thomas Taylor, Esq. 3 50
Zanesville, O. An unknown individual by the Rev. James Culbertson, 6 00

Amount of donations published in the preceding list, $5,269 59.

We are requested to state, that
The child named *Edward Henry Cobb*, supported by a friend in Boston, as published in the Herald for June, is to be educated in the family of the Rev. Mr. Spaulding, in Ceylon.
In the donations from Staunton, Va. acknowledged in the May Herald, p. 158, *Wm. C. Lake* was erroneously printed for *Wm. Clarke*.

DONATIONS IN CLOTHING.

Amherst, Ms. a box from ladies of the 2nd par. by the Rev. N. Perkins Jr. $65 12
Belchertown, Ms. A box. from ladies,
Boston, Ms. Various articles, comprising hardware, books, bedding, &c. for a new station among the Cherokees, by Mr. Isaac Proctor, 155 39
Newburyport, Ms. From the gent. of the Sec. Presb. Chh. for Elliot by the Rev. J. Giles, viz.
A bbl. of pulv. ginger.
A box of Peruvian bark, &c.
A quarter cask of wine.
Ogicthorpe Co. Ga. A box, from the Mite So. of the Centre Meeting-house, designed for the Arkansaw mission, but sent to Brainerd, 37 75
Pelham, N. H. A package for Mayhew from the Fem. Char. So. 6 40
Pennsylvania & Delaware, A box of books, by Mr. James Douglas, 30 00
Reading, Ms. A box from the Fem. Retrench. So. for Brainerd, by Mrs. S. M. Parker, 35 60
Rochester, Ms. A box, from the Fem. Miss. Rea. So. sent to the For. Miss. Sch.
South Berwick, Me. A box for Mayhew, 110 00

For the Sandwich Island Mission.

Bath, Me. A package from a few individuals, 20 00
Jamaica, L. I. A package from Dr. Thomas Blatchford.
Kensington, Ct. A box from friends, by Mr. Joseph Goodrich, 39 97
Mendham, N. J. A box for Messrs. Whitney and Ruggles, by the Rev. P. C. Hayes,
Wrentham, Ms. A box from the ladies of the First parish, by Deacon Holbrook, 21 72
A donation of clothing has been sent to Henry Hudson, Esq. Hartford, Ct. viz.
Hadlyme, Ct. A package, from the Fem. Benev. So. by the Rev. J. Vaill, 24 00

The following donations have been committed to the care of Mr. John P. Haven, New York city.

Groton, Tompkins Co. N. Y. A box from the Rev. Joshua Dean's Cong. for Dwight,
Lanesborough, Ms. A box, &c.
Plainfield, N. Y. A box from females of the Cong. Soc.
Unknown, a box.

The following donation has been sent to Dea. A. Thomas, Utica, N. Y.

Onondaga, N. Y. A box from a Society, by Mrs. Abby Bacon, 14 50

The following donations have been received at Creek-path, a missionary station among the Cherokees.

Creek Path, Cher. Na. A bbl. flour, from Mr. J. S. Ross, 6 50
Huntsville, Alaba. A bundle of clothes from ladies,
Several articles from Mr. J. W. Tilford for a child named *John Washington Tilford*, 5 37
Domestic cloth from chil. in the fam. of J. W. Taylor, Esq.

FOREIGN INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

In our last number we made extracts from speeches delivered at the 22nd anniversary of the Church Missionary Society. We now conclude these selections. The attention of our readers is solicited to two topics, in the speech of Mr. Buxton. 1. The small exertions which are made, by the Christian community generally, for evangelizing the nations, compared with the value of the object, and

the wants of perishing millions. 2. The small sacrifices made by professed friends of missions, if these sacrifices are compared with the nature of the professions, by which they are accompanied. We have long been persuaded, that the zeal, with which men of the world pursue objects of the most perishing nature, merely because these objects are dear to their hearts, puts to shame the inactivity of many Christians, in regard to objects of everlasting importance, which are professedly, and should be really, dear to their hearts, and closely interwoven with every pious desire.

The speech of Mr. Langley declares that to be a fact in Great Britain, which has been proved to be a fact in many parts of our own country: viz. exertions for promoting and sustaining missions to the heathen, have been productive of great and manifest good at home; so that, in several instances, the labors of agents for collecting funds in aid of missions abroad, have, so far as the human eye can discern, resulted in bringing down greater blessings upon the people visited, than could have been expected, had these labors been confined to the preaching of the Gospel as domestic missionaries.

Thomas Fowell Buxton, Esq. M. P.

Much has been said of what has been done for the conversion of the Heathen; and, while I call you away for a time from those brilliant scenes, which have been brought before our eyes, as by the wand of the enchanter, I shall not be suspected, I am sure, of not rejoicing in the great work that has been done, or of looking with sublime indifference on the progress that has been made: and still less shall I be suspected, of undervaluing the services of those good, and great, and brave men, who have engaged in this labor; and who have gone forth, leaving every thing dear to them behind, and seeing nothing before them but privation and toil. The man who goes forth under these feelings and on these principles, must possess as much of real and true heroism, unknown as he may be to fame, as the man who in the field draws down the applauses of mankind.

But, though much has, indeed, been done, I cannot help thinking that our minds should wander, as mine has been tempted to wander, to a much wider field—to what still remains to be done! I cannot but look, from countries visited and blessed by Christian Missionaries, to those extensive regions which have never been visited and blessed by such men. I look from that enlarged, but yet too narrow empire, which Christianity has already obtained, to that still larger empire, on which, as yet, no Christian traveller has set his foot.

A feeling of deep regret continually forces itself on my mind, when we are discoursing on these things, that eight hundred millions, perhaps, of our fellow creatures—a number too large to be embraced by the finite comprehension of man—that eight hundred millions of our fellow-creatures should be living, at this day, in ignorance, and darkness, and superstition, and crime! I cannot but ask, "How is this?"—and that thirty millions, probably, of these people, bone of our bone and flesh of our flesh, as susceptible of happiness or of misery as we are, all of them candidates for immortality, and for whom Christ made a full and sufficient atonement as well as for ourselves; and not a year elapses, but thirty millions of them descend to the grave, never having heard a word of that Revelation of mercy, which, if they had known, might have been the greatest of their blessings.

In India, millions of our fellow-creatures still bow the knee to stocks and stones; and have clothed their own imaginary gods with passions and attributes, which would disgrace the worst of criminals. I advert, too, to one fact, which is established on official authority: it does appear, that, under a government of our own in India, eight hundred females perished, last year, on the funeral pile! May I not pause, therefore, in the midst of our mutual congratulations, and ask "Why is this?"

Of Africa, I cannot say that there has been no Christian visit to that devoted country. That quarter of the globe has, indeed, been visited and plundered by men called Christians. In them, there was no want of zeal and vigilance: Christian capital has there been invested in human flesh and human blood; and could we but now rouse up for our noble objects as much spirit and enterprise and vigor as directed those disastrous and wicked proceedings, a ray of light and hope would beam upon our efforts. There have been, indeed, Christian triumphs gained in this very quarter; but still greater triumphs would be gained, were there not an obstacle more hostile to the success of our efforts, than any that we meet among the heathen—I mean the indifference which prevails among ourselves toward their conversion.

I will put the case to myself: "You are a professor of Christianity—you avow your belief of its truth, and admire its doctrines—you enumerate the blessings which He gives, who gives all things; and you count among them that greatest of all, His "inestimable love in the redemption of the world"—you know that Christian charity is the inseparable fruit of true faith—and you know that this charity seeks, above all things, the salvation of the souls of men. What do you do? You subscribe your two or three guineas a-year! The conversion of eight hundred millions of souls—there is the object to be accomplished!—and there is the sacrifice which you are prepared to make for it!" Were I to say, in the ordinary business of life, "Such an object is my grand concern: to that, I direct all my powers: on that my very soul is centered: and I give for this great object my two-and-forty shillings a year"—such professions would be counted but an idle mockery, when compared with such feebleness and inadequacy of exertion.

Every quarter of the globe is crying to us for assistance—or if any cry not, it is because

the people know not their own need: but they are crying to us in multitudes. The reproach of neglect has rested too long on all Churches, on our own as well as others. We have not felt as we should feel for the conversion of the heathen: and if we would, one and all—not those who are without, but those who are within the sound of my voice—if we would all give to this cause—the cause of man and of God, for it is the cause of God as well as of man—our best affections and our influence—the day is not far distant, when we should see a general revolution in the face of the moral world.

Rev. John Langley.

In order to the establishment of an Association in any particular place, an attempt must be made to excite religious principle in the neighborhood. Let a man have but true religious principle, and he is your friend for ever: for whoever is unfeignedly devoted to his Savior, and is deriving from Him the supply of grace which he needs, that man must be a missionary in spirit. When we know that we have *freely received*, we shall most *freely give*. The most certain stimulus to missionary feeling at home, is to know that we are ourselves called out of darkness into the marvellous light of the Gospel—that we have been renewed in the spirit of our minds.

And this spirit diffuses itself. The establishment of a Missionary Society for propagating the Gospel abroad, is one of the most efficacious means for propagating the Gospel at home. I have found it tend, in a most especial manner, to the union and edification of my flock, and to their cordial attachment to the church to which we belong. The people are roused, and learn the value of their own souls and of their own privileges, when we shew them the wants of the heathen.

The most certain way to accomplish great designs, is for each to do the little that may be allotted to him. This is the grand secret of all missionary exertions: and when men, in their little sphere, are cultivating that sphere with diligent hands and in the spirit of prayer, their efforts will be assuredly prospered.

Rev. John Brown.

The Report has stated that a very considerable sum has been contributed to the Society from Ireland, during the last year. It may be justly expected that some good reason should be given why our money is contributed, under the present afflicting circumstances of our country, to objects of this nature. We have heard to-day of the reflex influence of the Society; and I know, from experience, that much of the support which it receives is to be attributed to that reflex influence which it has on its Associations. It is on this principle that I would urge the Society to direct its attention even still more vigorously to Ireland. You take our money—but you give us something far better in exchange. You breathe into us a quickening spirit, which creates new energies, and which gives a right direction and a powerful impulse to our best affections.

For who, in point of fact, are the chief friends of our own poor, and the real enlighteners of our ignorant, but those very men who most cordially believe, that He who *was rich, for our sakes became poor, that we, through His poverty might be rich!*

NEW ZEALAND.

We hope many of our readers are well acquainted with the Rev. Samuel Marsden's character, the active, laborious, and enterprising founder of Christian society in New-Holland, and chief promoter of missions to New Zealand. He visited the barbarous inhabitants of this latter island, in 1815, and again in 1819, for the purpose of promoting the prosperity of the infant mission there. From the journal of the last visit, as published in the appendix to the 21st Report of the Church Missionary Society, we make the following extracts.

At the Cavalles.

Aug. 12.—Towards noon, the breeze freshened, and became pretty fair, so that we came opposite the Cavalle Islands before sunset, when several canoes visited us; in one of which was the Chief, Okeeda, whose son had lived with me twelve months at Paramatta, and was gone again in the Active. He requested to remain on board till we arrived at the Bay of Islands, which was complied with.

Okeeda informed us that they were assembling their men, to go to war with the people of Whangarooa; and that Shunghee was to leave the Bay of Islands on Friday morning, with his War-Canoes and Warriors, to join the people on the main, opposite to the Cavalles. Okeeda told us the cause of the difference between Shunghee and the people of Whangarooa was this:—a whale had been driven on the shore which belongs to Shunghee, and the people of Whangarooa had eaten it; which was considered a public theft, and Shunghee was going to punish them for it.

At Ranghee-hoo.

About twelve o'clock, at night, the "General Gates" anchored safely off Ranghee-hoo, in twelve fathoms; and the natives immediately fired several muskets, to welcome our arrival, though midnight. Several natives, with the pilot, came off immediately; but we could not admit them on board till morning; and therefore requested them to return on shore, and inform the settlers; which they complied with.

Aug. 13, 1819.—At day-break, the vessel was surrounded with natives. Some of the settlers came on board, and informed us that all was well. Our meeting afforded mutual satisfaction, to all interested in the mission. When we viewed the shores of New Zealand, and the natives flocking around us, our hearts were warmed within us; and we considered that we had now arrived at the Land of Promise.

Arrival of Shunghee on a War Expedition.

About eleven o'clock, Shunghee arrived, with his War-Canoes and Fighting-Men, on his way to Whangarooa, He received us very cordially, as did all the Chiefs who were with him. I told him that we had heard of his intention to go to war with the people of Whangarooa; and remonstrated with him on the folly of carrying on a continual warfare one with another. Several of the subordinate Chiefs urged me to speak to Shunghee to give over fighting, as they wished to live at peace; and some of them requested me to take Shunghee with me to Paramatta, for that would tend to promote the general quiet.

I used every argument with Shunghee, to dissuade him from fighting. He laughed at me, and said it was very hard to comply with my wishes; but that he would not fight while I remained at New Zealand, and would accompany me to Port Jackson, if I approved of his going: and that he would, at present, suspend his intentions against the people of Whangarooa: but he must, go in a few days, near that place, to remove the bones of his wife's father; but he would not fight, and I might go with him if I choose. I told him I would, if I could spare time.

Shunghee is a man of the mildest manners and disposition, and appears to possess a very superior mind.

Canoes continued to arrive, the greater part of the day, at Rangheehoo, till the beach was crowded with natives.

Arrival of Korrokorro, Brother of Too i.

In the evening, Korrokorro, Tooi's brother, arrived. He is Shunghee's opponent; and commands a large extent of the coast, on the south side of the Bay of Islands.

Competition of the Chiefs Shunghee and Korrokorro for the New Settlers.

The two Chiefs were soon acquainted with our intentions of forming a new settlement; and were both equally anxious to have us within their respective jurisdiction. Shunghee said he would give us our choice of all his lands, and any quantity that we might wish: Korrokorro was ready to do the same. However, it was agreed that we should proceed, the next morning, to Kiddeekiddee, a district about twelve miles from Ranghee-hoo, where Shunghee carries on his principal cultivation of sweet and common potatoes.

Visit to Kiddeekiddee, Shunghee's chief settlement.

Aug. 17, 1819.—Accordingly, after setting the natives to cut the timber for our punt, and giving the necessary directions to the carpenters, myself, the Rev. John Butler, and Messrs. F. and W. Hall, set off with Shunghee, in his war-canoe, for Kiddeekiddee; where we arrived in the afternoon, and proceeded immediately to examine the country.

Kiddeekiddee chosen as the Site of the New Settlement.

I had surveyed this part of the land, and about 14 miles to the west of it, when I was in New Zealand in 1815; and considered this district as the most promising, for a new settlement, of any that I had met with in the island; the soil being rich—the land pretty level, free from timber, and easy to work with the plough—bounded by a fine fresh-water river—the communication by water free, and open to any part of the bay of islands—and safe anchorage for ships of any burden, within about two leagues of the settlement. Shunghee told us that we were at full liberty to take what land we wanted, on either side the river; as it was all his own, to a very great distance. We determined, therefore on forming the principal settlement at this place; as we could not doubt but the rich soil would be grateful for any cultivation we should bestow upon it, and return a plentiful produce. We, accordingly, told Shunghee, that we should, with his approbation, settle there. He was much gratified, as well as his people, with our determination.

After walking over the land till toward dusk, we returned to Shunshee's village; where we were to sleep for the night. The ground was wet, in consequence of the heavy rain; and, from having had some rain on our passage from Ranghee-hoo, together with walking through the wet fern, our clothes were wet too; we, therefore, took them off on entering the hut where we were to remain for the night, and had them dried.

After taking necessary refreshment, and spending the evening in pleasant conversation with Shunghee and his people, who were in the hut with us and about the entrance, we read a chapter, sung a hymn, and, returning our grateful thanks to Almighty God for his kind protection of us, and for the safety and comfort that we enjoyed in the very midst of cannibals, we lay down in peace to rest till morning.

Aug. 18.—We rose about three this morning, sung a hymn, and offered up our morning sacrifice of prayer and praise; and, after breakfasting at four o'clock, crossed the river, in order to examine the land on the opposite banks.

Here we were much gratified with a fine clear country for cultivation, and of great extent; though the soil, in some parts, did not appear so rich as the land passed over the preceding evening. On the whole of the survey which we had taken, we were perfectly satisfied that a more suitable situation could not be found in any of the districts adjacent to the bay of islands. There is a fine fall of water, close to the place where we intend the new town to stand, for a corn-mill, saw-mill, or any other purpose, without the expense and risk of making a dam, which is a valuable consideration. At Kiddeekiddee, any quantity of grain, &c. may be grown, that the settlement may want for years to come, either for victualling the native children in the schools, or Europeans belonging to the mission.

Return to Ranghee-hoo.

Having now gratified all our wishes, as far as respected the object of our visit to Kiddeekiddee, in the evening we returned to Ranghee-hoo, in Shunghee's war-canoe; who, with much pleasure, accompanied us back again.

Dissatisfaction of Korrokorro.

Korrokorro remained at Ranghee-hoo, with Tooi, till we returned, in order that he might know what prospect there was of our forming a settlement within his jurisdiction. When we arrived, he was anxious to know if we approved of the land that we had seen, and had come to any determination relative to forming a settlement there. We told him that the land was good at Kiddeekiddee; and, on that account we must form a settlement there. He was much affected; and said that Shunghee would now cut him and his people off. We replied, that Shunghee had promised us that he would leave off fighting, if we would settle in his district; and would reside himself with the Europeans. Korrokorro replied, that Shunghee would make fair promises, but we could not see into his heart: and gave us to understand that he would not believe a word that he said, however fairly he might speak; and recited instances how Shunghee had taken advantage of himself and others in former times; and contended that what he had done formerly, he was capable of doing again.

We endeavored to pacify Korrokorro; but in vain. He said he should be perfectly satisfied, if the Europeans were fairly divided between him and Shunghee; but it was too great an affliction for him, for all the Europeans to reside with Shunghee. He made strong appeals to our feelings; and urged his request by every argument that he could advance. We all felt much anxiety to relieve his distress. I and Mr. Butler promised to accompany him and Tooi, the following day, to Parroa, where he resides, and examine his land; and that if we found a suitable place for a settlement, we would build him and Tooi a house; and one or more Europeans should reside with him at present, till more Europeans arrived from England, when his wishes should be complied with, as far as we could. This assurance relieved him a little, though not much.

Visit to Korrokorro, at Parroa.

Aug. 19, 1819.—I and Mr. Butler went with Korrokorro to Parroa, who was tolerably quiet on the passage. Tooi had not, as yet, seen his relatives and friends; and, therefore, he accompanied us, with his brother Teranghee.

His renewed entreaties for settlers.

After we arrived at Parroa, Korrokorro again brought on the subject of the settlement on the district where he lived. He told us that there was a fine tract of land, called Manowowra, which he would give us; and which we should see the next morning. We endeavored to convince him that it was not in our power, at present, to form any extensive settlement within the limits of his jurisdiction. He became extremely angry, and told us that he was treated with great ingratitude; that his brother Tooi had been long absent from him and his friends—had been to England—had brought out the white people with him—and, after all, he was not to have the advantage of any of them to reside with him!—that this was an act of great injustice, and such as we ought not to be guilty of. His brother Teranghee joined him in his remonstrances with us, and, at length, both of them grew warm.

Difficult situation of Tooi among his countrymen.

Tooi took our part; and endeavored to convince Korrokorro that we had not the means, at present, of supplying him with Europeans. He then got extremely angry with Tooi, and Teranghee joined him. Korrokorro told Tooi that he might go and live at Ranghee-hoo, or with Shunghee, or where he liked; for he cared nothing about him, as his request could not be complied with relative to the Europeans. Tooi wept, and was much distressed; and Mr. Butler and myself felt much pain on both their accounts. After a long conversation, and strong remonstrances from Korrokorro, we retired to rest.

Mr. Butler and myself were convinced that we could not avoid doing something for Korrokorro. We also pitied Tooi. He was anxious to live a civilized life, and not to conform to the native habits and dress any more; but he said that he could not stand his ground, if he had not one or more Europeans to support him. The ridicule of the natives, if alone, would compel him to conform to their dress, and to live in their manner, which he was greatly averse to do.

Tooi is a fine man, well informed, and well disposed; and will do all in his power to second the views of the Society. His family is of the first respectability; and his brothers' influence and authority extend along the coast almost to the river Thames, and that of his friends from the north to the east Capes. We feel much interested in the future welfare of Tooi, and must give him all the support possible.

Korrokorro becomes more pacified.

Aug. 20, 1819.—In the morning, Korrokorro was more calm, and appeared more reconciled than he had been before. He was very friendly, and expressed his sorrow for the warmth with which he had spoken to us the preceding evening. We assured him we would assist him all in our power.

Reception of Tooi by his friends.

The next morning the vessel was crowded with chiefs and their friends, who came to see Tooi. Some wept for joy, and all welcomed him home. The chiefs from the river Thames met us the next day at Ranghee-hoo.

A small settlement at Manowowra, under Korrokorro, resolved on.

After breakfast, we set off to Manowowra, to examine the ground for a settlement, accompanied by Korrokorro and many of his people. We found a level piece of good land, surrounded by hills, the soil of which was generally rich, at the head of a fine harbor.

As this was the best situation for timber, water, and good land, we determined on forming a small settlement here. The harbor abounds with the finest fish; and there is safe anchorage for shipping. The fresh water is good; and it is a very convenient place for a school. Korrokorro was much gratified with our choice. Here Tooi intends to reside. He gave directions for materials to be collected immediately, for a temporary building for the Europeans; and returned, in the evening, to Ranghee-hoo. The distance between Manowowra and Ranghee-hoo, is about nine miles.

Divine Service on the Beach.

Aug. 22.—We assembled on the beach for public worship, as there was no place for divine service sufficient to hold the people. We were surrounded with natives, and a number of chiefs from different districts, and some from the river Thames.

Encouragements in the duty of attempting to evangelize the natives.

It was very gratifying to our feelings, and afforded us a pleasing prospect, to be able to perform the worship of the true God in the open air, without any sensations of fear or danger, when surrounded by cannibals with their spears stuck in the ground, and their pattoo-pattoos and daggers concealed under their mats. We could not doubt that the time was at hand, for gathering to the fold of Christ this noble race of men, whose temporal and spiritual wants are inconceivably great, and call loudly on the Christian world for relief. Their misery is extreme. The prince of darkness, the God of this world, has full dominion over both their bodies and souls. Under the influence of darkness and superstition, many devote themselves to death; and the chiefs sacrifice their slaves as a satisfaction for the death of any of their friends—so great is the tyranny which Satan exercises over this people!—a tyranny, from which nothing but the Gospel can set them free; and we cannot hope for the Gospel having its full effect, according to the ordinary course of the Divine proceedings, without the united aid of the Christian world. Suitable means must be provided for the civilization and evangelization of the inhabitants of New Zealand; and if this be done, there can be little doubt but the important object will be attained.

Visit to Matoorooa.

Aug. 23.—I went with Tooi, accompanied by Mr. Samuel Butler, to an island called Motoorooa, belonging to Korrokorro, and where he principally resides. My object was to set the people to work, the next day, at Manowowra. We arrived about two o'clock, and found that Korrokorro was on board the General Gates, about two miles distant. The first object that struck my eye, near where we landed, was a man's head stuck on a pole, on the summit of a hill close to the shore, and near the hut where we were to sleep for the night. The face appeared beautifully tattooed. Tooi told me that it was the head of a Chief near the east Cape, who had been killed by Shunghee's people, and purchased by some of Korrokorro's people. This sight naturally excited sensations of horror in my breast; and caused me to value, more and more, the blessings of divine revelation, and the protection of civil government. These are blessings which can never be duly estimated by those who enjoy them, as they respect the life that now is, and that which is to come.

Affecting meeting of Tooi with his sister.

When we had reached the beach, Tooi said one of his sisters was coming, whom he had not seen since his return; and earnestly requested me to get into the canoe before she arrived, as he did not wish to have his first meeting with her there. I begged him to wait for her, as she was hastening down the hill, and not to regard me; but I could not prevail upon him: he leaped into the canoe, urging me to follow him. I delayed till she had reached the beach, when I stept in. Tooi ordered the canoe to be put off; but, at that moment, his sister sprung into the canoe, weeping aloud, and passed by me. She fell on her knees, and grasped Tooi's: he saluted her, when she gave vent to her feelings in tears and loud lamentations, which she continued for about an hour. When we landed on Motooroa, she still sat weeping for a long time. Tooi conducted himself with great propriety: he suppressed all the wild feelings of an uncultivated mind, and yet shewed all the soft and tender feelings of nature towards his sister. I could not but view his conduct with admiration; and told him to indulge his affection for his sister, without any respect to my being present. I saw that he was anxious, lest the warmth of his sister's affection, and the strong manner in which she manifested it, should overcome his manly fortitude, and cause him to imitate her example; as he had done on a former occasion, when I first visited New Zealand.

Return to Mootoorooa.

When we landed, we found Korrokorro and a number of his people, who received us with much kindness. I told him I was come to set the people to clear the land at Manowowra, and to set out the house which it was necessary to build for their accommodation. He received this news with much joy; and said he would accompany me in the morning, and give the necessary directions to his people to lend their assistance. When he saw the hoes, for breaking up the ground, he was much pleased. After conversing on various subjects, we had supper, sung a hymn, and committed ourselves to the protection of the angel of the everlasting covenant, and then lay down to rest.

SCOTTISH MISSIONARY SOCIETY.

Facts taken from the Report of 1821.

The plan, mentioned in the previous Report, of stated itinerances among the Tartars near Karass, had been carried into effect. In one of these tours, at a certain village, the

missionaries spent the greater part of a day in the Konak, or *house for travellers*, where they were visited by a considerable number of inhabitants, and listened to with every appearance of attention and interest.—At another, when the priest threatened to prevent the missionaries from revisiting the place, lest they should deceive the people there as they did in other places, the people, instead of taking the part of their spiritual guide, did not seem to be at all offended at the exposure he had made of his ignorance.—At a third, the people who had assembled, on being informed of the errand of the missionaries, sat down along with their Mirza, and heard, with patient earnestness, several chapters from the New Testament, and part of a tract, as well as the declaration of the Gospel. About mid-day, the Mirza took his leave of them in the politest manner; and, before he retired, told them that the Effendi of that village, had given a copy of the Koran in exchange for the New Testament. In two other villages during the tour, the truths of the Gospel had a visible effect on the people, some "acknowledging with a sigh" that these things must be true.

Many of the people around Karass, had become indifferent to Mohammedism, and even neglectful of it—some had given up attending on the stated prayers when called to them by their moollahs, and even some of the moollahs had ceased to call them to prayers.

A learned young Cabardian, in the vicinity of Karass, writes to the missionaries thus:

"To the believers in Jesus, Jack and Galloway.—By the determination of the Almighty God, I have read the New Testament, and it has been completely made plain to my understanding: and I tell you that every part of it is agreeable to me; and, for a considerable time past, my heart has greatly rejoiced, and has been greatly lightened; and after having known and understood it, I have with rejoicing embraced it. My words are shortly these, adopting figurative speech: The words of the New Testament are sweeter than honey, better than sugar, and more satisfying than wine. How this comes to be the case, those who have received an understanding to understand it know, others do not know. But, in my opinion, they are precious, and my heart rejoicing has been enlightened. I am become happy and the thoughts of my heart have been brought low. May this be evident to you that I have not written these words from hypocrisy, nor to please man, for they are evident to God. May there be mercy, intercession, and forgiveness of sins through Jesus. Amen. May there be honor to Jesus, the Great One, through whom interoession is made. May intercession be unto us and to you. Amen. And again, my mind is this, to make known the gospel to the Cabardians in this quarter, in the simplicity of my heart, and according as I have received it. This is necessary. May the peace of God rest on those who are on his side; and may the curse of God rest upon liars.

(Signed) "UZDEN SHORAH, BEK MIRZA."

Astrachan.—In their itinerations in the neighborhood of this station, the missionaries have been exceedingly gratified. "This scene of missionary exertion," says Mr. Carruthers, "is daily increasing in extent, and the greatest subject of regret is, the insufficiency of laborers to cultivate the field.—Eighteen villages have now been visited, and all of them with the exception of four, have been visited several times. A missionary settled in this place, whose exclusive employment should be itinerating among them, would have his hands full of work; and nothing but perseverance seems to be wanted to produce a sensation among them that will not soon subside."

Mr. Dickson, an elegant Turkish scholar, is proceeding with a version of the Old Testament into that language, with a revision of Ali Bey's translation of the New Testament. The publication of these works, with those already printed, will furnish versions of the whole sacred writings in languages, which, with some variations of dialect, are spoken over a greater extent of territory than was ever possessed, as the range of his sovereignity, by Ahasuerus with his hundred and twenty-seven provinces, by Alexander the Great, who is said to have wept because he had not another world to conquer, or by any of the Cesars in the very zenith of their glory."

Respecting *Orenburg*, the Committee speak in less encouraging terms, but add, that, through the cloud of darkness which has comparatively decended on this station, some cheering rays are still breaking forth.

Three of the missionaries had taken a journey 230 miles north, to visit and examine the town of Ufa, and to distribute there a few copies of tracts and of the New Testament. Of the latter they took about 150 copies, and about as many more of the former. When they arrived, they found that, instead of experiencing any difficulty in disposing of the books, they could not nearly supply the demand for them. "Multitudes pressed on them for copies. Some, who received them, had come thither on business from the distance of 800 miles. When the whole supply of copies was exhausted, many were greatly disappointed, and others expressed the utmost anxiety to be furnished with them, as soon as possible, from Orenburg."

In the Crimea, the Sultan, Katte Ghery, has proposed, to the Emperor Alexander, the establishment of a seminary in that Peninsula. It has received the Emperor's sanction, with the promise of all requisite pecuniary assistance, to carry it into effect. Three of the Society's missionaries, are to proceed immediately to the Crimea, and they cannot but hope that the projected seminary if it should go into operation, will be a powerful auxiliary to the work of proclaiming, in that region, the tidings of salvation.

A new missionary station has been selected among the *Ossatinians* and *Inguish*, to which Mr. Blythe is destined. Messrs. Glen and Galloway visited these people in March 1820. On reaching the settlements of the Ossatinians, they were agreeably disappointed at finding the people ready to give them a cordial reception. One of the natives, as he was explaining to his brethren what was communicated by the missionaries, gave vent to his

feelings, by exclaiming, when he heard of the value of the soul, and the importance of the gospel salvation, "this is a subject about which we have felt much anxiety, and on which, we wish for instruction. Another promised, publicly, and sent choice provisions for their refreshment, with an invitation to call on his family for whatever they wanted.—At another settlement, the chief and his people, on being particularly informed of the sort of instruction the missionaries wished to communicate, declared their approbation of the truths they had heard, and expressed their willingness to be taught them. Two other chiefs, having at that instant providentially arrived from the mountains, assured the missionaries, in presence of the whole audience, that if a teacher were sent among them, he should meet with a welcome reception.

On visiting the villages of the *Inguish* the missionaries found that they had renounced the Mussulmaun creed, to the profession of which their fathers had been forced by the Mohammedans. What the religion of their fathers was, they do not know. Most likely it was Christianity in some form or other, but scarcely a vestige of it now remains.

Messrs. Glen and Dickson had also taken an interesting tour on the western shore of the Caspian, as far south as Derbent. They were every where seconded in their object by the Russian authorities, and their tracts, and copies of the New Testament, were received with equal avidity by Mohammedans and Jews.

EXTRACT OF A LETTER FROM REV. DR. WARD, ON HIS RETURN TO INDIA.

"I FOUND the number of native converts had very considerably increased during my absence, and when I had them all, men and women, one by one, to talk to, and to talk to them about the state of their souls, I was surprised to observe the increase.—Since my return we have had two baptisms, and have now near 10 candidates, almost all natives.

In some (of the schools) the scriptures are read without hesitation, and the difficulties in this department are melting down rapidly.

Besides Serampore and Calcutta we have eight missionary stations supported by our own private funds, that is, by the proceeds of our own labors. In the country around us we are cheered by a spirit of inquiry, a disposition to read, to think, to doubt, and this, in may cases, has taken place among higher orders. Conversions are not rare.—Female education is commencing here and there on a small scale.

CHARACTERS OF THE YOUTHS IN THE CHRISTIAN INSTITUTION, IN SIERRA LEONE.

A. has borne a good character in the school, for some time. He is naturally proud and sulky; but has a good understanding. I desired him to write to the Assistant Secretary; when he wrote the following letter, without any assistance from me:—"My heart is very wicked in the sight of God; but I desire that God may pardon all my sins, for Jesus Christ's sake; and I hope God will teach me to understand His words, and to pray to Him; and I hope the Holy Spirit may work in my heart, and to make me one of His children, and make me to mind my book what I learning, and to mind what the Bible say, and make me able to read it. I remember what the Bible says—that Ethiopia shall soon stretch forth her hands unto God."—The sentiments of this letter quite surprised and gratified me. I have frequently questioned him; but could never discover such an acquaintance with his condition as a sinner, and the necessity of divine teaching, as he herein expresses. His conduct has latterly changed.

B. is, in his general behavior, every thing that could be wished. His knowledge is not equal to that of some of his school-fellows, but his sincerity is more apparent than that of others. I have confidence that he has felt the power of religion. He is about 14 years of age, and of moderate ability.

C.'s character is quite undecided. Sometimes, he is steady and attentive, and very pleasing; at others, perverse and vicious. He is backward considering his advantages.

D. is a pleasing lad, affectionate, and of a serious turn of mind: he keeps a good place in his class; but is, as yet, I fear, a stranger to the disease and the remedy of his soul.

E.'s capacity is not very bright, nor his natural disposition very amiable; but he can make himself very engaging.

F. is not very quick, but is quiet and pleasing, and seems to have received some good impressions.

G. has good abilities, and is tolerably well behaved.

H. is a singular lad; grave, modest, retired and orderly; but not very quick. He is frequently alone, reading the Testament; though I have not found, in my frequent conversations with him, that he has a right knowledge of his own heart.

I. does not appear, by his looks, to know much; but has sometimes proved himself not inferior to most of the boys. He seems to be an honest lad. His natural disposition is stubborn, and rather inactive. He wrote, as follows, on the same occasion as A. "The first time when my country-people sold me, I was cry too much—I was think that I going to die: but when I came to the Regent's town, and I hear the Gospel preach, I don't like to hear: but when I consider, I saw nobody else can able to save me only Jesus Christ, and I tried to go in the house of God; and I glad, because I was hear Jesus Christ came into the world to save sinners; and I glad in my heart, because I am a great sinner; and I sit down in one place—I consider the thing in my heart, and I said, 'Oh! I thank my God that He bring me from my own country:' and I was very sorrow for the manifold sins that I am done; and I was sorrow for my poor father and mother, and all my brethren and sister; and I said, 'O my God, bless all my poor Africa!' So I remember when they put glad in my heart sometimes, and some can ask me who put glad in my heart, and I will say unto him, 'the Holy Ghost put glad in my heart.' That all I have to say."

J. is a tall and good-looking youth, rather engaging in his appearance. He was the attendant of Mr. Cates, in his journey to

Bassa; at which time he was without any religious feeling. That invaluable man, on his dying bed, entrusted me with a message to this youth, which was delivered as exactly as possible, and without much additional advice. It pleased the Giver of all goodness to imprint that message on his heart; and there is encouragement to believe that he is a true Christian. Not the brightest in ability, but very teachable.

K. is one of the most humble creatures that I ever knew: one who sets the best example; and whose uniform conduct is a peculiar display of the power of divine grace. I have confidence in and affection for that youth, which I can feel toward none beside. He is not very quick, but eager to improve. A tall lad, about 14 years old.

L. seems very anxious to be useful to his countrymen, and is quick and capable; and, though I have perceived a great deal of self-conceit about him, yet I have good hope of his sincerity, and I dare say he will lose some of his dross in the furnace of trial. He is zealous, rash, and imprudent; and would be very unfit to labor at first by himself, but must be placed with some older head than his own. He is rather ostentatious in his general deportment, but I never had any difficulty in managing him. On the whole, I have pleasing hopes that he will hereafter act some useful part in the African mission. Oh! that the ruler of all hearts may dispose and prepare such young men as these for the work—such as are constitutionally adapted to labor in unhealthy Africa! A stout lad, about 17 years old.

A letter from this last-mentioned youth to the Secretaries, gives good hope of his becoming hereafter useful:—

"Rev. and dear Sirs—

"I have reason to be thankful, that it has pleased God to enable you to send forth missionaries into Africa, to teach us the way to heaven. I am now in the Seminary, to receive instruction; and I will say that we can read, and can cypher a little; and Mr. Johnson has given us the English Grammar to learn by heart, and repeat to him, after twelve o'clock, in his house; and he asks questions after repeating by heart, one by one; and if we are not able to answer, he will immediately repeat himself, and explain it to us all.

"I thank God and you, Sirs, for sending a faithful minister, Mr. Johnson. Oh, may the Lord bless him in his labor, that he may be able to preach the truth as it is in Jesus! And may the Lord open my heart, to see my sinful state, more and more; and teach me to become useful to my country-people, and tell them what Christ has done for me and them! and may the word of God spread throughout Africa, that they may entirely forsake their superstition, and follow the Lord Jesus Christ! Amen!"

REVIVALS OF RELIGION.

A season of refreshing from the divine presence, has been lately experienced in St. Georges, Del. Near the close of June last, forty individuals made a public profession of their faith in Christ.

In Wilmington, Del., more than one hundred persons, had, within a few months previous to July, been added to the 2nd Presbyterian Church.

A work of grace, we are told, has been begun, and gradually carried on, for some weeks, in Fairfield, Con.

In the two adjacent towns of Somers, Con. and South Wilbraham, Ms. more than one-hundred have lately given evidence of a saving conversion to God.

SANDWICH ISLAND MISSION.

Those benevolent persons, who wish to aid in fitting out the reinforcement to the mission now at the the Sandwich Islands, are reminded that their contributions should be in Boston on or before the first of October. Few donations for this purpose have as yet been received. Probably many persons would gladly give articles of their own manufacture, or articles procured in exchange for the produce of their land. The following articles will be particularly acceptable: viz. common implements of husbandry;—the smaller articles of kitchen furniture;—plain cotton garments for men, women, and children;—shoes and hats of different sizes, and in pretty large numbers; school books, small books for children, and books for the mission library; nails and window glass; window sashes.

ORDINATION OF MISSIONARIES.

Arrangements are made for the ordination of Messrs. Goodell, Richards and Bishop, at New Haven, on Thursday the 12th inst. the day after the public commencement in Yale College. Mr. Goodell is assigned to the Palestine mission; Messrs. Richards and Bishop to the Sandwich Islands. It is expected that the Rev. Dr. Miller, of Princeton, will preach on the occasion. The public exercises will commence at 10 o'clock.

LAST NOTICES.

Our limits did not permit the insertion of late letters and journals from the Cherokee nation; from which it appears that considerable religious inquiry existed among the boys of the school at Brainerd. Three of these boys were thought to give evidence, that they had truly accepted the offers of salvation. There were hopeful indications at Creekpath; and four individuals, in one family, at Taloney, after a state of religious concern and anxiety, of encouragement and hope, for six or eight weeks, were repeatedly examined as candidates for baptism. They appeared well.

A letter has been received from Messrs. Fisk and Temple, dated Malta, May 23d. They were in good health.

MISSIONARY HERALD.

New subscribers are informed, that the current volume of this work may be had complete. The extra copies commencing with July are all taken up; and all the copies of the whole volume will probably be wanted, so that subscriptions cannot be received for a part of the volume.

THE

MISSIONARY HERALD.

VOL. XVIII. OCTOBER, 1822. No. 10.

MISSION AMONG THE CHEROKEES.

EXTRACTS FROM THE JOURNAL KEPT AT BRAINERD.

(*Continued from p.* 287.)

June 6, 1822. Mr. Chamberlain returned. He found the people at Hightower still anxious for a blacksmith and a school, and made such arrangements as were thought necessary for the blacksmith to go as soon as possible. Inclining a little to the east as he went out, and to the west as he returned, he took Spring place, Yookalooga, and Turniptown in his route. He found our beloved fellow-laborers at the two former places, in good health, and the church prosperous. They expect to open a school at Yookalooga next autumn.

Labors of a Cherokee convert.

At Turniptown, he found brother Mills and his little company much engaged in the things of religion, and spent a Sabbath with them. As there was no interpreter, and a part of the congregation could understand English, Mr. C. first went through the usual exercises in English, and then brother Mills addressed the people, with his usual fluency and animation, for half an hour or three quarters, and concluded with prayer and singing a Cherokee hymn. The utmost propriety and decorum were observed by the whole congregation, during all the exercises, and a striking solemnity appeared in every countenance, while brother M. spoke and prayed.

There is a youth who has been some time in the school at Brainerd, and who left us under serious impressions. He still appears well. Mr. C. heard of him as having been at Hightower and other places, talking to the people on the subject of religion, and, as our informant expressed it, *preaching Cherokee hymns.*

Brother Mills and his little company of seekers, had agreed that they would all come together to Brainerd to receive instruction, as soon as they could leave their corn. They are very anxious for a school in this place; and, if we cannot furnish them a teacher, they will try to get one from some other quarter. It appears to be of great importance that we should have schools very soon at Wills-valley, at Turniptown, (near Chatooga) and at Hightower. These places, including Creekpath, and Yookalooga, lie nearly in a line, which, at the nearest place, is about 50 miles south of Brainerd. Their distance from each other is about a day's ride. Should mission schools be established in all these places, a preacher might go out from Brainerd to Springplace, Taloney, Hightower, Yookalooga, Turniptown, Wills-valley, and Creekpath, encircling most of the lower part of the nation, and lodge at a mission school every night.

Settlement of a boundary line.

The Cherokees and Creeks have amicably settled the boundary line between them, and have lately marked it. As, by agreement, it should be a straight line west from a given point on the Chatahoochy, to the mouth of Wills Creek, (a distance of about 140 miles,) they having no surveyor, a hunter, standing on the boundary at the Chatahoochy, pointed out the supposed course to the mouth of Wills Creek. On this course a straight line was run by ranging, and they came out, at the end of 140 miles, within 80 rods of the intended place.

Four children were returned to day, having been absent since vacation. The father says they were detained awhile in consequence of the sickness and death of an elder brother; and afterwards he was so much engaged in his corn, that he could not, until now, spare time to bring them.

7. The boy called Benjamin Tappan, returned to the school, having been absent since vacation. He has heretofore been punctual in his attendance, since he first entered. Nicholas Patterson, who returned in season after vacation, but has had leave of absence to visit a sick mother, also returned to day. His mother is dead.

Sabbath. 9. The two brethren, chosen for deacons last Monday, were this day ap-

pointed to that office by prayer and imposition of hands.

18. Brother Conger left us to journey for his health. He expects to go to New-Jersey. As his health is not sufficient to enable him to continue his charge here, and sister Conger's health has not been generally good since she came to this place, and as he has property sufficient for the support of his family; he thinks it may be his duty to take measures for removing his family from the mission. He travels on his private expense.

Removal of Mr. Thompson.

20. Mr. Thompson left us this morning with his family to remove to Hightower. He goes to establish a blacksmith's shop there at his own expense, according to arrangements made when Mr. Evarts was here, expecting we shall have a local school there in a few months. He considers himself and family devoted to the cause of missions; and was willing to go as an assistant missionary, under the direction of the Board, or at his own expense as should be thought most conducive to the general good. His steady habits, faithful, christian conduct, and devotedness to the cause, which have been daily manifested since he has been employed in the mission, are worthy of our imitation; and although he and his family, will now conduct their secular concerns independent of the mission, we consider them as, *in effect*, attached to it.*

Visit of S. J. Mills.

Sabbath, 23. Samuel J. Mills, and some of his little company, came in this morning. Brother Reece interpreted the afternoon discourse; then made a short address of his own; after which brother Mills, by request, spoke to the congregation, prayed and sung a hymn. He had no lack of words, appeared very devout in prayer, and sung with animation; but brother Reece could not recollect, after meeting, so as to give us the substance of his remarks, except that he was greatly rejoiced in meeting the dear brothers and sisters here once more in the house of God.

Two hopeful converts.

24. Brother Reece came and spent some time interpreting for us. It appears that two of brother Mills's company, think they have found the Savior. One, a woman between 40 and 50, the wife of a Cherokee man, called Fields; whom we therefore call Mrs. Fields. She has been here several times with her husband to be instructed, and has attended regularly at brother Mills's meeting on the Sabbath. She mentions a certain time when she was here with her husband; that the words of truth then sunk into her heart, and have been there ever since. She speaks of her old sins, as bad things flung away, which she shall never wish to take up again.—The other is the young man mentioned on the 6th inst. as having been at school and left us under serious impressions. His name is *John Wanuh*. He says, that after he went away he thought much more of what we had told him, than he ever did here;—that he continued always to pray, and thinks the Lord has had mercy on him, and given him a new heart. Always, since that, he feels as if he had found a great prize.

27. Brother Mills, the two hopeful converts, and one woman, are with us. Mr. Hoyt went with them to brother Reece's. They had a very interesting meeting there. At the close of it brother Mills said this had been the day of all days to him. He had received more knowledge, light and joy, than ever in any one day before. Mrs. Fields and John Wanuh appear well.

Admission to the Church.

Sabbath, 30. Samuel J. Mills was admitted to full communion. He might have been received sooner, but could not be here at a proper time. As some members of the Church and most of the congregation understand Cherokee, it was proposed that brother Mills should make profession of his faith and purpose to serve the Lord, in his own language, and according to his own mind and feelings. Opportunity was given him to speak before the vote was taken to admit him to the communion. He spoke about 15 minutes, and with much feeling, particularly toward the close. A number of Cherokee men were present who heard with solemn attention, and one of them covered his face to hide his tears. After communion and the close of public worship, the church was detained. and Mrs. Fields and John Wanuh were examined and admitted as candidates for baptism.

Exhortation by S. J. Mills.

Subsequently, a number of Cherokee men came into the house; and among them an old man, much respected by his people, who has been a constant attendant on the Sabbath for some time. Brother Mills talked to them a long time with much engagedness, and they listened with solemn attention; but there was no one to hear, who could tell us what was said. Many among this people appear to be prepared to

* Mr. Thompson had been employed several months as a blacksmith, at Brainerd. He is from Blount County, Tennessee.

receive instruction; and, in some instances, there is a shaking among the dry bones. Some of the oldest scholars have been anxiously inquiring, and apparently under deep impressions for a little time past, and some begin to express a hope; but whether there be life, or whether these dry bones can live, the Lord knoweth. We are loudly called to unremitted exertion, to fervent prayer, to a feeling sense of our entire dependence, and to humble submission to the divine will.

July 2. Showers of rain prevented our getting the last of our wheat and timothy hay. Wheat is very light this season, being much injured by the rust. The timothy turns out very well, but is thought to be not quite so large as it was last season.

Customs of the Natives.

3. Dr. Butler, after visiting sister Coodey went to brother Reece's neighborhood, and found that the woman, who had been raised almost to health by his instrumentality, had fallen a victim to her imprudence; or perhaps to the mistaken notions of her relatives. She died yesterday. It appears that she had been heated in a hot-house, and plunged, while in a high state of perspiration, into a river. This is one of the Indian methods of curing the sick; but, in a case like hers, nothing could have been more injudicious. Ignorance and superstition mutually foster each other, as it respects both soul and body. There are numbers in that neighborhood, lately from the upper towns, who still adhere to the old custom of a sacrifice and dance, before they eat green corn and beans. A number of them were at work for brother Reece in the field, and he brought them green beans before they had had their dance. Several immediately remonstrated, accusing him of great wickedness. He labored in vain to convince them of their error. As he and one of his old neighbors sat down to eat, the others all refused to partake, and left the field. We believe this ancient custom is nearly done away in all the lower part of the nation; but those in the mountains have had, comparatively, very little opportunity for instruction. It was there, that the family, mentioned in our journal of May 28th, was destroyed, about ten years ago, for the supposed crime of witchcraft. But brother Reece says there has been a very great and astonishing improvement in every part of the nation since that time, and particularly within the last five years.

Seriousness at Taloney.

Mr. Butrick returned this evening. He brings pleasing intelligence from Taloney. Numbers are awakened to a serious concern for their salvation, and three or four express a hope in Christ.

Visit of Baptist Missionaries.

The Rev. Thomas Roberts, and Mr. Evan Jones from the Baptist station in the Valley towns, called on us. They left the mission family in health, and their school has been well attended. They have at this time a vacation in the school. Number of scholars 65.

Absence of three boys.

Three of the boys were absent from school this afternoon. They were seen on a path leading to a place three or four miles off, where, it is said, there is a *ball play*. From the character of these plays, and the intemperance which generally accompanies them, they must have a demoralizing effect. We therefore do not allow the children under our direction to attend them. This was known to at least one of these boys, who has been with us several years. About two weeks since, he asked permission to attend one of these plays, and was told that no one of our scholars could be permitted to attend them.

Painful case of discipline.

6. At the opening of the school this morning, Mr. Hoyt and Dr. Butler attended with Mr. Ellsworth, and examined the truant boys. They had been at the play. It appears that the youth, who has been longest in the school, enticed the other two. One of the two has been in school but a few weeks, and does not understand English. He appears to be in a great degree ignorant of the evil of going from school without permission, and totally so of the evil of ball plays—was much grieved that he had done wrong, and ready to promise strict obedience for the future. We thought best to grant him a free pardon. The other, though the youngest of the three, has been longer in the school and understands English; he was therefore fined. But the leader, having been long in school, and taught to speak English from his childhood, able to read the word of God, thoroughly acquainted with the rules of the school, and warned, on this very subject, but a few days before, by his teacher, was thought to merit expulsion. The welfare of the school seemed to require it. We endeavored to make all the scholars understand the reasons of our proceeding, and required him to leave the school.

8. The husband of the woman, who died near brother Reece's last week came to re-

quest Mr. Hoyt to go to-morrow and preach at his house on account of her death.

9. Our brethren from the Baptist mission left us this morning. They would have gone yesterday but for the rain. We have reason to be thankful, for this very agreeable interview, which, we trust, has been for mutual edification. As we have felt our hearts united while together, so we believe the bonds, which by divine grace unite the two missions, will be strengthened by all the intercourse we may have with each other.

Mr. Butrick also left us this morning, in company with brother Mills and Mrs. Fields. He expects to go home with brother Mills, and stay a little time in that neighborhood to instruct the candidates for baptism, and assist in deepening the feeling, which seems to have been so happily excited. May the Holy Spirit work by him, confirming the truth by his gracious influences.

Mr. Hoyt went agreeably to the request of yesterday. From 70 to 80 persons (including a number of children) assembled at the place where the woman died, and gave serious attention to conversation, and to a sermon interpreted by brother Reece. The old man, who has attended so constantly at Brainerd on the Sabbath for some time, was present; and, at the close, feelingly expressed his approbation of all that had been said.

Pastoral Visits.

22. Mr. Hoyt went to brother Reece's neighborhood. He had so far recovered his health as to have ridden abroad; and, as there was no other competent interpreter, the day was spent in visiting such families as could speak English. At one place, however, a number came together, and a little plain talk was interpreted by a woman.

In this neighborhood they are enlarging their cornfields, and beginning to make a considerable show of industry. None of them, it is said, work on the Sabbath.

News from Hightower.

24. The people had put up a house for brother Thompson.—While they were raising the building, an old chief came; ordered them all to stop their work; sent for those, who were cutting logs; collected them all under a tree; and gave them a long talk. After this, some time was spent in conversation, and then all returned to their work with great animation. The young man, who was educated here, called Calvin Jones, and who is now there with brother Thompson, was present, and communicated the substance of the talk, and the conversation. He says the chief reminded the people of the great number of blacksmiths in the nation who were bad men; and told them, if they had not full evidence, that this was a good man, they must not strike another stroke for him. Witnesses then came forward, (Calvin was one of them) and testified to the character of Mr. Thompson. The old chief then said, "Go on—build him a good house, and let this house be between you and him, for a perpetual witness of your mutual friendship." The chief then turned to Mr. Thompson and said, "This must now be your home. You must live, and die, and be buried here."

Mr. Butrick has been to Turniptown, Hightower, and Beaverdam. This last place lies on the south side of Coosa river, opposite to Turniptown. Its situation is agreeable, land fertile, inhabitants apparently industrious, and the people anxious for a school as well as for religious instruction.

Further news from Hightower.

31. The natives, whether by design or mistake is not known, had appointed the Sabbath as the day for putting up the shop. Mr. Thompson being told, that they were coming after so many days to build the shop, observed, that *that* would be the Sabbath day; and therefore the work must not be done then. This being told to one of the chiefs, he said, one man must not think to come in and rule the nation at once. On hearing this Mr. T. returned answer, that they were in their own country, and must do as they pleased. But for himself, as he knew the command of God, forbidding work to be done on that day, he could not, if they came, assist them, or even go out to look at the work. Thus the matter rested until Sabbath morning, when only five or six men came. These said they did not know it was the Sabbath, and laying their axes away in the bushes, with pleasant countenances departed.

About the middle of the day, a number of men, women, and children collected, saying they thought the man, who came yesterday, was a missionary, and they had come to hear him preach. Their mistake was corrected. One of the Cherokee women present, being able to interpret, told Mr. Thompson, if there was no missionary there *he* must preach; as the people had come to hear preaching and were very unwilling to go away without it. He told them, as well as he could, the difference between himself, and a preacher of the Gospel—that they must never think he could preach; but that, if they desired it, he would read from the good Book for the

woman to interpret, and also sing and pray with them. Accordingly, as many as could, crowded into the house, and the remainder stood about the door and window. While the exercises were performing, they were very attentive, and then withdrew, apparently well satisfied.

Early on Monday morning, large companies of men, with their axes, were met going to put up the shop.—The woman, who interpreted on the Sabbath, was herself affected to tears. Among the ways, in which she has manifested her regard to Mr. and Mrs. Thompson, she has given them the use of four cows with young calves.

Sickness in the School.

All the boys of the school, except about ten, have had the measles at this time; and we expect that seven or eight of them have yet to pass through this disease. All except three, were able to take supper this evening, at the common table.

About half the girls are affected with the complaint; but all appear to be doing well. As this disease generally leaves the eyes weak, it will probably be some time before the schools can resume their former standing. Yet we hope to continue them in such operation as to prevent the children from scattering. Six, whose parents live near, have, by permission, been taken home, to be nursed until they shall be able to attend school.

(*To be continued.*)

STATION OF CREEK PATH.

The following extracts from a letter written by the Rev. William Potter, missionary at Creekpath, present much encouragement to pursue the work of civilizing and christianizing the natives of the forest.

We think the scholars are making good proficiency in their studies. Some of them have commenced English grammar, and three begin to parse a little. They will want some geographies in the winter. I should like also to have a suitable Atlas to give them a more perfect knowledge of the situation of places.

The state of the people is very encouraging. Since I last wrote, three persons have been received into the church.

I very much regret the absence of John Arch, having now no interpreter. He is indeed needed here, but will undoubtedly be more useful in going through the Nation with an evangelist. This station I consider, however, as very important; the more so, from its being on the confines of the nation; and it would doubtless be expedient to have a missionary here, even if there were no school at all. It would not answer to leave these lambs of Christ without a shepherd.

The people are making rapid improvement in civilization. Many of them are beginning to be farmers; and the females are becoming very neat, both in their own clothing, and that of their families, as well as in the care of their houses. This is more particularly noticed of those, who constantly attend the worship of God, and regard the day which he has sanctified. It is also my opinion, that intoxication is not as prevalent, as it was when I first came here; but I would not be understood to mean, that all the people have become nominal Christians. Many of them still adhere to the "old way." The truth has its opposers here, as well as in Christian countries, and there are also those who appear to be waiting for a more convenient season. Yet, on the whole, I trust the truth is making gradual progress, and there is no doubt of its overcoming error here, and throughout the whole earth. This encourages us, in all our trials, and if we are the instruments of promoting the advancement of light and knowledge, we shall be abundantly repaid, for all our little privations here in the wilderness. Indeed, we are already repaid, by seeing the good effects the Gospel has produced in this dark region. It is the Lord's doing, and marvellous in our eyes.

TALONEY.

Our readers will recollect, that a school is taught in this place by Mr. Hall, who avails himself of suitable occasions to impress religious truth not only upon the minds of his pupils, but upon other natives who meet for this purpose. At such times he reads the Bible, and various other books of piety, prays with the people, and exhorts them. In the course of the summer, Mr. Butrick and Mr. Chamberlain have visited the place, and repeatedly preached the Gospel, and conversed with inquirers.

The smiles of heaven seem evidently to have attended these labors. In one family there have been three or four hopeful converts, and another individual recently affords occasion to hope concerning him. The anxious inquirers appear humble, devout, desirous of religious instruction; in short, they appear to be *new creatures.*

Several others are much altered in regard to their views of religion, and their fondness for instruction. One man in particular, who had been much opposed to the school, has ex-

pressed his sorrow for his opposition, and now sends four of his children to it.

MISSION IN CEYLON.

OODOOVILLE.

(Continued from p. 284.)

View of the Station.

To conclude these extracts, and enable the committee, as far as possible, to see the station as it is, we shall endeavor to give a view of it in its present state.

Oodooville is about five miles north from Jaffnapatam, on the main road to Tillipally, from which, as well as Pandeteripo, and Batticotta, both on the west, it is nearly equally distant with Jaffnapatam. Manepy is nearer than the other stations, being about two miles to the south-west. The buildings, as they now stand, are the *walls* only of a low brick church of the 17th century, 150 feet long and 30 wide, in a state of tolerable preservation. On a line with the east end of the church, at a distance of 10 or 12 feet, is the front of the house now in a state of good repair, except that the roof is covered only with olas. It has a pleasant veranda, and is convenient for one family. Directly back of the house, and of the same length with it, on a line with the west end of the church, is a low stone building for a kitchen and storerooms, and still back of this, is a very good mud walled bungalow for our interpreter and family, and an open one for our boarding school. We are likewise now erecting a large bungalow as a place for preaching, of which we are in great want. As for garden, we have none, not having been able as yet to make any inclosure on the premises.

View of the surrounding country.

In front of the house is an extended plain, (divided into square fields by intersecting hedges,) which appears, during the dry season, almost like a barren waste, but during the rains is cultivated and affords a handsome prospect. On either side, are extensive groves of palmyra, cocoanut, and various fruit trees. Amidst these are the populous villages of mud-walled huts of the natives; and back, at a little distance, are extensive paddy (or rice) fields, which in the rainy season are covered with water, but look green and flourishing, as the grain stretches its stalk and leaves above the surface. Of the country around we need only say, that while it has the richness of flourishing gardens, cultivated fields, and groves in perpetual verdure, common to Indian scenery, it has all the sameness of a district in which there is neither mountain nor valley, hill or dale, river or rivulet, but a thin and level floor of earth on a continued bed of coral stone, drenched, for three or four months, by frequent rains, and parched, during the greater part of the year, by a vertical sun, except when the patient laborer waters the soil from the numerous tanks and wells. What principally offends the sight is, the idol temples in almost every green grove, which are often mere hovels, as wretched in their appearance as the gods are powerless, and the worshippers vicious in their characters. No one can take the shortest walk here without exclaiming, "what has sin done!"

Boarding school for heathen children.

The number of boys now in the school is 12. Their names are, Richard Baxter, Asahel Hooker, Thomas Adams, Sereno E. Dwight, Joshua Huntington, Chauncey A. Goodrich, Solomon M. Allen, John B. Frazier, and Claudius Buchanan. The remainder are not yet named.

Richard Baxter is a lad whom brother Winslow took from Batticotta, who had been in the school there almost from its commencement. He is a boy of uncommon promise, and is now able to interpret any plain and easy sentences readily, and renders us some assistance in this way. Of the other boys, C. A. Goodrich has been with us the longest time. He is a very pleasant lad, and considering his age, being young, and his forwardness already in English, is one of our most promising scholars. He is very affectionate, and seems much attached to us. Thomas Adams is perhaps the most forward in his studies, and has been at times the most serious. He is from Jaffnapatam, and his father, who is now dead, was a Roman Catholic. Asahel Hooker is a manly lad of about 16, and forward in his studies. He has at times been somewhat serious. His Tamul name is Aroomoogum, or *Six-faces*, the name of one of the gods. These boys are of the first class, are able to read English with a good degree of facility, to speak it a little and to understand it to some extent when spoken. Of the second class—the most promising are John B. Frazier and Joshua Huntington, both of whom are pleasant and seriously disposed lads. The other boys are more backward—most of them because they have been a less time in the school. Of late the boys have generally been more inclined to seriousness than they have before been, but we are sorry to add that none seem to have any abiding impression on their minds. They practice social and secret prayer more or less, as we sometimes hear them acciden-

ally at their devotions. As they are no doubt the subject of many prayers, offered by those whose liberality supports them, and by others, we are greatly encouraged to labor with them in faith.

Order of the boarding school.

An account of a day with them will show in what manner they are instructed.

At six in the morning, the bell rings for prayers, when all the boys, as well as the domestics of the family, are required to assemble in the bungalow, which answers for a chapel. One of us then, (or in our absence our interpreter,) reads a portion of scripture in Tamul, makes such explanations and remarks as seem proper, and prays with them while they all kneel. Soon after prayers, the bell is again rung, and all go to another small bungalow, which answers for a cooking and eating room. Here, seated around on mats with plates or plantain leaves before them, they take congey, (rice and water boiled,) after one of the number, has first asked a blessing. At eight o'clock they go into school under the care of a native master, and study until the bell rings for recitation at eleven o'clock, when one of the sisters hears all their English lesson, and exercises them in translating short phrases, as they are able, from Tamul into English and English into Tamul. One of us then attends to their writing, and their lessons in grammar and arithmetic. Only one, however, is now in the latter studies. At one o'clock they take their rice and curry, and spend the afternoon in the study of Tamul. On the Sabbath, beside attending to the sermon so as to recite the principal thoughts, they are required to learn the text, and to read so as to recite one or two chapters of the Old Testament history. They are assembled at evening to recite their lessons for the Sabbath, and some parts of the catechism learnt during the week, when such remarks are made by us as we judge calculated to produce serious impressions. Other occasional meetings, to inquire into the state of their minds, are likewise held, and they have a religious meeting among themselves Sabbath afternoon. Such are these opportunities for gaining religious instruction, that we soon see a surprising proficiency, and the most marked difference beteen them and any of the youth in the common schools. Already has the blessing of the Lord upon the boarding schools, in connexion with the mission, shown the wisdom of this system, and taught us to expect great effects from little causes.

Native free Schools.

We have now under our care five schools, in which the number of boys is 250, and the average attendance 200. These schools are taught in open bungalows. Were you to enter one of them in a forming state, you would see 40 or 50 boys seated around the sides of the bungalow, upon their mats, or upon the bare earth, and with several leaves of the ola on which their lessons are written, for a book, and studying so loud that each one might be thought striving to drown the voice of all around, and with as little understanding of what he is studying as though it were Greek or Latin. They learn every thing by rote, and hence it is exceedingly difficult to teach them to pay any regard to the sense. While most are thus employed, a few beginners are writing their alphabets in the sand, or trying to make the letters upon the ola with a stile. By vigilant superintendence these schools are made a very important auxiliary to the labors of a missionary. The native books are gradually supplanted, by those which the boys can understand, and instead of the absurd fables of their gods, they are taught to commit to memory different longer and shorter catechisms; particularly those of Watts, and various Scripture extracts, such as the miracles, parables, and discourses of our Savior, all together, containing the most important truths of the Gospel.

Some advantages of the Schools.

These being stored up in the minds of the boys, not only become a rich treasure to them, but are a medium of communicating truth to their parents and others. Beside committing to memory these first principles, they make some progress in what we consider as more important in its final consequences, the *reading* of printed books. Humanly speaking, this people can never be generally enlightened, until they are inspired with a taste for reading. But to do this is a task extremely difficult. The indolence of the native character, the poverty of the people, and the wretched system of education among them, all combined, are obstacles which can be overcome only by long and constant efforts with the young. Though some of the people can read even printed books, probably not one in a hundred ever reads a page of any such book in his life; and not one in a thousand ever reads so much as there is in the Bible from any books or olas. This is a state of things, whose evils cannot be understood in a country like ours; evils, which make it almost impossible to disseminate truth in such a manner, as to produce any general impression upon the people.

While the boys are taught to read, much pains are taken to correct their parrot-like manner of reading, and to make them reflect, by putting questions to them as to

the meaning of what is read. This leads towards another important object, teaching them to think, which is a thing that almost no native ever does. It is scarcely less true than strange, that the great mass of this people never think. Hence the great difficulty with which a missionary has to contend, is absolute listlessness, indifference to truth and error.

Visitation of the Schools.

As the schools are taught by heathen masters, we endeavor to secure a strict observance of the rules laid down for the improvement of the boys, by visiting the schools ourselves, or by our interpreter, once a week; by hearing all the scholars recite their catechisms and read some portion of Scripture, every Sabbath morning before preaching, and by having a weekly conference with all the schoolmasters, at which, reports of the progress and attendance of the different schools are compared with the account of the visitor, and the masters are commended, exhorted, or rebuked, as occasion requires. At this meeting the masters read a chapter in the New Testament, and recite the leading thoughts which they have previously studied, and are questioned seriously concerning the state of their own souls. These meetings are often interesting, and the general effects of the school system are such as to promise the most beneficial results.

EXTRACTS FROM MR. POOR'S JOURNAL AT TILLIPALLY.

(Continued from p. 178.)

The removal of Mr. and Mrs. Richards to Tillipally was mentioned under date of May 29th, though it did not actually take place till June 25th. With reference to this change in the concerns of the station, Mr. Poor says in a note:

"As the occurrences noticed in these extracts mainly relate to my own labors in the mission, it is proper to remark, that on brother and sister Richards's removal to this station, they took charge of the concerns of the family, of the boarding schools for native boys and girls, and of the temporal affairs of the station generally. They, myself, and children, live together in one family. By this arrangement, I am favorably situated for devoting myself almost exclusively to the business of giving instruction to the people, by superintending our schools, by preaching and conversation. Although brother Richards continues to be in a feeble state of health, he is able, in many ways to render important service to the mission. Besides attending to the objects above mentioned, he has been able to hear daily the first class in the school at the station (about fifteen in number) read in English, and recite a lesson, and parse in English Grammar. He has frequent opportunities of administering medicines to the sick."

Journal.

June 26th, 1821. This evening held a meeting for free conversation with those who are disposed to attend to the one thing needful. Beside those who are connected with the family, two boys were present who attend the day school at the station."

Interview with an Oodiah.

27. This afternoon had a long conversation with an Oodiah, a head man of the parish. He was willing to hear what I had to say, but finally observed: "Jesus is afraid of the devils. He cannot deliver the people from their power." These and other remarks of a similar nature, excited peculiar feelings in my mind, knowing that "for this cause, the Son of God was manifested that he might destroy the works of the devil."

28. Sent to Dr. Worcester by way of Calcutta, an account of Mrs. Poor's last sickness and death:—sent also several letters to friends in America.

Interview with a Brahmin.

Have of late felt the importance of conversing with the Brahmins around us, and of warning them of their danger; that if they continue to deceive the people and perish in heathenism, their blood may not be required at my hands. The head Brahmin of the principal temple in this parish, has ever manifested great unwillingness to converse with me;—I but seldom see him, and when I do see him, he will scarcely give me an answer on any subject. But as he is a man of very good report among the people, and is greatly respected by them, I have much wished to have access to him. This morning I took my English Bible, Tamul Testament and some tracts, and went to a shed, in a remote corner of the yard of the temple. A number of the people soon came to me, but as I said nothing to them, they went away. Many came and went away while I was there. I spent most of the time in reading the prophecies relative to the destruction of idolatry, and the universal establishment of the Redeemer's kingdom. At 12 o'clock, the bell was rung to summon the people to the temple. While they were attending to their ceremonies, I

kneeled down, and prayed in an audible voice in English. Several persons came and urged me to go home, saying it was time for me to eat. In the afternoon the Brahmin's son, with some other persons, came to inquire why I was there. I told him I must see his father. He asked many other questions, but I continued my reading. About three o'clock, the aged Brahmin, with several others, came and cried out, "Why are you here?" I rose up, and said to him in a low tone of voice, that I wished to speak with him. He then beckoned to the people present to go away; but I told him I could not speak with him there, and proposed that we should go to his house. He then took me into an apartment of the temple. On finding that we were alone, I kneeled down and prayed in Tamul, that if the Lord had excited me to come and speak with the Brahmin, he would enable me, rightly to deliver my message, and incline him to receive it. I then stated to him, in short, my object in coming to this country, and the truths I wished to communicate to every individual. I told him that if what I said was true, as I fully believed it was, he was in a very responsible and dangerous situation, in consequence of the nature and extent of the influence, which he exerts over the minds of the people. He heard me patiently, till some persons crowded in from the back part of the temple. He appeared then, to be quite uneasy at their hearing the remarks which I made. He told them to disperse, and signified to me his wish that I would leave. I then offered him the testament and tracts which I carried with me, and told him, that if he would read them, he could better understand the importance of the subject which I wished him to consider. He declined receiving them, and appeared anxious that I should depart. When we came out into the verandah, he asked me if I would have a cocoa-nut. I thanked him, and accepted his offer. I continued to speak with him and his people present, but he made no reply to what I said. As soon as I had taken the cocoa-nut water, he left me, saying; "it is quite time for you to go and eat;" he also told the people to leave me. After making a few remarks to those who remained, I came home.

Towards evening, Chelley's father, who lives at Panditeripo, came. I conversed with him freely on the subject of the Christian religion;—told him I hoped his daughter had received Christ as her Savior, and asked him if he was willing that she should be baptized. He said he was willing if she wished it. He appeared to think, that as he had committed his daughter to us to be instructed, it could not be much worse for her to be baptised, and that probably she would gain something by being connected with us. Met the schoolmaster, as usual, on Thursday evening, for the purpose of giving religious instruction.

Received the affecting intelligence of brother Newell's death. Surely the time is short, and it becomes us to work while the day lasts.

Zeal of native youths.

July 1st. Sabbath. In the forenoon, I preached at Mallagum, and in the afternoon at the rest house. Nicholas conducted the service in the church, and spent the afternoon in speaking the word from house to house. The meeting held in the afternoon in the school room, for the benefit of the children and others at the station, is both instructive and interesting to those who attend. At this meeting, Porter, Jordan Lodge, Niles, and Dwight, take the lead. The exercises are singing, praying, and reading. Porter and Dwight usually prepare translations of simple narratives of the life and death of pious children, for the occasion. The boys and girls in the Boarding school, visit their friends once a month. Those who live near, go and return the same day, others are absent longer; the time of their absence being regulated by the distance at which their friends live, and the frequency of their going home. When the girls came in this evening to take leave, preparatory to going home tomorrow morning, Chelly and Marial appeared to have their tongues fully loosened to speak on religious subjects. They repeated, of their own accord, the substance of several chapters of St. John's Gospel, which has been for a short time past, their reading book in the school. They gave me a particular account of their conversation with their friends when they visited them last month. They requested permission to go together to visit each other's friends, and to take St. John's Gospel to read to them. They also requested, that on Saturday afternoon, they might go into the village here, and converse with the girls and women of their acquaintance.

School at Arlavertty.

4. Visited the school at Arlavertty, a village in Mallagum. Four small girls attend with the boys in that place. The schoolmaster's wife read to me a part of a chapter of Luke. As she was the first native woman that I have heard read in the country, I made her a small present, and offered a reward to the two girls who should be able to read first in the Testament.

Visit of Chelly and Marial.

This evening Chelly and Marial gave me some account of their visit to their friends;

They read and conversed with a number of persons in different places, were much reproached and ridiculed, but were not disheartened. A company of women, who knew in what manner they had been conversing with others, called upon them, ironically, to preach to them, or they would inform me of their neglect. It is the opinion of the people that the girls and boys talk in this manner, in obedience to my orders. They had a pleasing interview with Nicholas's sister, who lives in a village which they visited.

13. Preached at Panditeripo a lecture, preparatory to the celebration of the Lord's Supper at that station.

14. Addressed a fifth letter to the inhabitants of Tillipally, in which I attempted to shew that godliness is profitable to the life that now is, as well as that which is to come. When conversing with the native girls, Chelly spoke of the opposition of her friends;—they told her it was a great disgrace for her to live here, and that they wished her to leave. She said, she often had two thoughts in her mind at once, the one inclining her to that which is good, and the other to that which is bad.

Evil reports.

The people say, as I learn from Nicholas, that he and others, that converse with them on religious subjects, are crazy, and that thus it happens to all who live with Padres. (Missionaries.) It is reported in the parish, that the god Kunden, whose temple I visited a short time ago, appeared to me in a vision, and informed me that he was the cause of Mrs. Poor's death, and that consequently I went to the temple and had an interview with the Brahmin. This story would doubtless be believed, if many persons had not heard and told, in what manner I talked with the Brahmin.—My soul of late has been drawn forth in acts of thanksgiving and praise, in view of the ample provision made in the Gospel, for the salvation even of *this* heathen people.

The truth felt.

Sabbath 15. The people who attended at the rest house this afternoon, were unusually excited by the subject of my discourse. One of the headmen observed, that if what I said was true, it should be made known throughout the country. Others said; "Who among the people, has received this religion? You have been preaching five years, but no one joins you!!" They think that those who have been baptized, and others who are inclined to the Christian religion, have some selfish object in view. The Oodiah, of whom I have often spoken, observed: "God has not thought best to turn my heart, what then can I do?" On asking him, whether it was his practice to pray to God for this blessing, he replied: "You have been praying for me a long time, if God does not hear *your* prayers, how can I think he would hear mine?" Such questions furnish me with favorable opportunities for giving instruction, as they will patiently hear answers to their own questions.

Efforts at Marroottapooram.

19. Have spent three days this week, in the village of Marroottapooram, where I have a school. Had a favorable opportunity of conversing with many who came to the school bungalow, and of visiting from house to house. The people were not much pleased that I went to reside among them. They were urgent that I should not tarry over night. I told them I must deliver my message to all in the village. I slept comfortably in my palanquin. The people of that village appear to be more hostile to the truth than others are. As I was conversing with a company of persons in the street, several men who were passing, inquired what it meant. A man who had several times heard me converse, told them sarcastically, in a low tone of voice; "He thinks by such austerities, to get salvation." Others say, that my conduct is the effect of derangement. When I urged the people to send their girls to the schools, and told them, that some girls in this village were learning; they replied, that "none but poor girls, or those of low cast will do that." They appear to consider it the privilege of females of high cast, to live in ignorance.

20. Wrote two small tracts for distribution among the people.

Visit at Elarle.

Sabbath 22. In the forenoon, preached at the village of Elarle. Thirty-two men, twenty-two women, and about fifty boys, were present. In the afternoon met with some opposition in the village of Marroottapooram. My mind has been much animated and encouraged by the reflection, that I am not the ambassador of a prince, who resides at a distance in some foreign country; but of one who is ever present, and knows all the unsuccessful attempts I make to interest the people in his service. I behold with the eye of faith the triumphs of the cross even at Tillipally.

Concern of an aged native.

25. Returned from the village of Elarle, at which place I have spent several days. I lodged at the house of a headman in the village. While I was examining the school

in that place, a man was present, named Moothelhooty, who for some time past, had listened with attention to the truths of the Gospel. He is a man, quite advanced in life, and a little deaf. When the boys, about forty-five in number, repeated the catechism, he went from one boy to the other several times around the circle, and attentively listened to every question and answer. He several times requested an explanation of some things which he did not understand. In the evening he came to the house where I lodged. After a long conversation with him, he took up some dirt and rubbed it in his hand, saying: "this represents the state of my mind. I am in doubt which religion points the right way. I see this is good, but how can I leave that which I have received for 60 years?" His state of mind appeared to be very different from that of most other persons. During my absence, I had opportunity of addressing many persons in several places and of distributing a few tracts. This evening have met the candidates for baptism.

(To be continued.)

PALESTINE MISSION.

LETTERS OF THE REV. MR. FISK.

Some late arrivals from foreign places have brought letters written several months ago by Mr. Fisk. In December last, the English chaplain having returned home, Mr. Fisk was again invited to preach in the chapel. He pursued his usual course of studies, and of attempts to benefit his fellow men. The following extract from one of his letters, dated Smyrna, Jan. 2, 1822, will be interesting to many readers.

Religious discussions with a Catholic.

"During the month past, I have had several opportunities of discussing religious subjects with individuals. The following is the substance of several conversations with a Catholic, a gentleman of intelligence and learning, to whom we gave a Bible more than a year ago, and with whom we have often conversed on religious topics. I inquired, "What do the Catholics understand by the infallibility of the Pope?" He replied, "They mean, that his decisions, both as to matters of fact and religious doctrines, are infallibly correct and true. But this opinion is erroneous."

I then adduced the arguments of Pascal, who, to prove that the decisions of the Pope, as to matters of fact, may be erroneous, brings examples, in which one Pope had contradicted and set aside the opinions of his predecessor; and others, in which it was pronounced heresy to believe, that the earth moves, or that there were antipodes. "All the morality of the Romish church," said he, "changes according to convenience, and what is right at one time is wrong at another."

We then conversed on transubstantiation. I explained our Savior's words, as implying that the bread and wine became, in a spiritual sense only, the body and blood of Christ. He replied, "the Catholics say, in a physical sense." "But," said I, "the bread and wine still retain the form, appearance, taste, and all the qualities of bread and wine; but have none of the peculiar properties of flesh and blood. And St. Paul himself, speaking of the bread and wine after consecration, calls them still bread and wine, See 1 Cor. xi, 26—28. He then said, "what idea the Catholics attach to the language they use on this subject, I cannot conceive. I am persuaded, they do not believe their own assertions. I think it impossible for the human mind to believe them. They contradict the plainest evidence of our senses."

I next adverted to the doctrine of the Catholic church, that every time mass is said at church, Christ is crucified afresh; and read the verse in Hebrews, which speaks of Christ's suffering but once. He then said, that the Romish doctrine on this point, was in direct opposition to that of St. Paul.

In one of our interviews, we read, in Italian, part of a sermon on purgatory, by Padre Tornielli, and then conversed some time on the subject. The Romish doctrine, as he explains it, is, that all who are not members of that church, are inevitably lost; that the faithful members of the church will be admitted immediately to heaven; but that others will be condemned to purgatory for a certain period, the length of which will depend on the heinousness of their crimes, and the prayers, which are offered, and the monies paid for their deliverance. After I had shewed him Matt. xxv, 46; and referred to the parable of the rich man and Lazarus, he exclaimed, "O, the doctrine is directly opposite to scripture, and is maintained by the church only for the sake of the money paid for the delivery of souls from purgatory.

On one occasion I introduced the subject of praying to the Virgin Mary, to other saints, and to angels. He answered me, that in Italy, (where he has resided for years,) they pray more to the virgin Mary than to God himself. I ventured to assert, that Scripture furnishes neither precept nor example for praying to any created being. "True," said he, "but they learn this from the priests, and, as they receive pay for every mass they say, it is for their interest to say mass as often as possible." We also conversed on confession to the priests,

the observance of fasts and feasts, and some other points. But I could not find a single thing on which Catholics and Protestants differ, concerning which he favored the Catholic side, though he is a member of that church. He has, I trust, unlearned the principal errors, which he had been taught to believe. God grant that he may soon understand and love the truth as it is in Jesus."

The following letter from the same hand, and of later date, gives an interesting account of Mr. F.'s missionary labors in Egypt.

Alexandria, Feb. 28, 1822.

Dear Sir,

In consequence of the peculiar circumstances, in which it has pleased Providence to place me of late, I have not had opportunity to perform much missionary labor in this place. I will now attempt, however, to give you an account of what little I have been able to do. Instead of doing this in the form of a journal, I shall state all that relates to any one subject, or class of people, by itself.

Preaching.

Soon after we arrived here, Mr. Lee, the English consul, invited me to preach, on the Sabbath, at his house, so long as I should remain in the place. The congregation has consisted of from ten to fifteen persons, comprising the English who reside here, and the masters of vessels now in port. One Roman Catholic has attended twice. In some instances, English travellers, who were in town, have attended.

Testimony in favor of missions.

Maj. Gen. Sir John Malcolm, who was going from India to England, was with us two Sabbaths. With him I had some interesting conversation respecting India and Persia, in which countries he has spent about 30 years of his life. He says the progress of knowledge and civilization in India is astonishing. Though he has some fears that young missionaries who go to India, will be too zealous, and endeavor to "go too fast" at first, yet he entertains no doubt of their ultimate success. He speaks in the highest terms of the learning, piety, and prudence, of the missionaries at Serampore, says they are "men of primitive piety, and real Christian simplicity." Dr. Marshman is one of his correspondents. "Dr. Carey," he says, "is the greatest Sanscrit scholar in India, and a most wonderful man."

Reformation among seamen.

I have also become acquainted with the masters of several English merchant vessels, one of whom, I learn, has prayers daily with his men, and reads a sermon to them, regularly, on the Sabbath. Another has given me an interesting account of the "Floating Ark," for the support of which he is a subscriber, and in which he attends worship when at London. This vessel, he says, was originally a 64 gun ship, was purchased by a company of merchants in London, and application was then made to them by the "Port of London Society," to obtain it as a place of worship for seamen. The merchants replied, "if you want it for *that* purpose, we make a donation of it, if for any *other* object we charge you £3,000." Some hundreds of sailors now assemble in it, from Sabbath to Sabbath, to hear the Gospel. The captain who gave me this account, says there is a great change, since his recollection, among English sailors. Many of them now wish to spend the Sabbath in no other way, than in attending public worship, or in reading their Bibles.—I have given, to the captains of three vessels, a small supply of tracts for their men.

Catholics in Alexandria.

I have become acquainted with a few *Catholics*. To one I lent an Italian Bible, with which, after reading a little, he was so much pleased that he purchased it. To three I have given Italian Testaments, and to three others a number of tracts. Some of the Copts of Egypt, are, by religion, Catholics. In an interview with one of these, he took great pains to convince me that he was not a *bigotted* Catholic, and that he viewed in the same light, all good men, of whatever denomination they might be. I have had several opportunities for conversation with Mr. G., a Maltese merchant and friend of Dr. Naudi. He said, one day, "the only thing I am dissatisfied with, in our religion, (i. e. the Catholic,) is, the great number of our priests. They are quite too numerous.

Their peculiar opinions.

I spoke to him, at some length, on the points of difference between Catholics and Protestants,—the use of images, praying to saints, purgatory confession to priests, transubstantiation, &c. He defended confession, by saying that it has a great effect on the populace in keeping them from crimes. He quoted the well known words of our Savior in proof of transubstantiation. I then read to him 1 Cor. xi, 26—29, where, after the consecration of the bread, the apostle still calls it *bread*, whereas the popish doctrine is, that it is no longer bread, but *merely* the body of Christ. He finally admitted that it must be *physically* bread

still, and the body of Christ only in some spiritual sense.

Their ignorance of the Bible.

He shewed me a Catholic prayer-book, in English, and also what he called the Bible, in Italian. It was the History of the Bible, written in other words, with omissions, abbreviations, and comments. I have seen a similar work in French, called "the Bible Royaumont." The general plan of these works, is much like that of Jamieson's Sacred History. The Fathers are continually quoted, as authorities, in support of the expositions given. The grand fault respecting these books is, that the priests give them to the people under the name of the *Bible*, and the latter often do not know that there is any other Bible, or that these books differ, in any respect, from the real scriptures.

Catholic Baptism.

One Sunday afternoon, two children were baptized in the house where we had lodgings. I had never before had opportunity to witness a Catholic baptism. The priest was a Capuchin friar, with a white robe over his usual coarse, brown dress, and an ornamented belt over his shoulders. The prayers and creed were read in Latin. The priest took spittle from his mouth, and applied it to the ears and noses of the children; he then applied oil to the foreside and backside of their necks, and salt to their teeth, with some other ceremonies. After this he baptised them by pouring water on the head, and then made the sign of the cross, on the top of the head, with consecrated ointment.

Coptic Christians.

The *Copts* in Alexandria, are not numerous. They have, however, a convent, with a church in it, which I have visited. Only two priests reside in the convent, with a few domestics and attendants. One of them, with whom I conversed, shewed me their garden, church, baptistery, and books, among which were their liturgy, and certain parts of the scriptures in Coptic and Arabic, together with an Arabic Bible given them by Mr. Jowett. To these, I added a Psalter and some tracts in Arabic. The prayers are performed in the church, first in Coptic, and then in Arabic. The Coptic is not understood even by the priests. They merely know how to pronounce the words. They baptise by trine immersion, and were at great pains to explain to me the ceremonies they employ on the occasion. One of the apartments belonging to the church, is a tomb, in which they told me that seventy-two Coptic patriarchs had been buried. The church is dedicated to St. Mark, and according to the Coptic tradition, was founded in his time, or soon after, though it has been more than once destroyed and rebuilt. The priest told me that there are not less than six or seven hundred Coptic churches in Egypt, the greater part of them in Upper Egypt, where their class of Christians are numerous. I observed, in most of the Coptic books, that the letters very nearly resemble the Greek.—I told the priests that I was a minister of the Gospel from America, that I had come to see the country where our Savior and the apostles lived, to visit the churches here, and to distribute the Holy Scriptures. I was then obliged to explain to them *what* and *where* America is. I then gave them an account of the origin, design, and labors of Bible Societies. As I cannot yet converse in Arabic, and they are acquainted with no other language, this conversation was carried on by an interpreter.

Greek Christians.

Of *Greeks*, I believe there are not above fifty or sixty families in the city. Under the government of the present Pasha, they have been defended from such outrages as have been committed against them in other parts of Turkey, since the commencement of the present revolution. I have become acquainted with one of them, who is a merchant from Rhodes.

Their ignorance and irreligion.

I told him, I had some Greek books to sell, and showed him some Testaments. He said "if you wish to sell books to the Greeks here, you must bring Histories. They care nothing about books that treat of religion. He then spoke, in very strong terms, against the ignorance and bigotry of their priests. "If a young man," said he, "wishes to become a priest, he has only to go to the bishop, and give him about 100 piastres, more or less, according to circumstances, and all is finished. I then stated to him the course of study, and the qualifications, requisite in order to become a priest in America; all which seemed very new, very wonderful, and very good. I endeavored also to shew him, that there is an important difference between bigotry and superstition, which are sometimes called Christianity, and Christianity itself.

Greek Convent.

The Greek convent I have visited very often, particularly since interring there the remains of my beloved brother. It is situated,

like the Coptic and Catholic convents, without the city, on the site of the ancient Alexandria. There are in it, four priests, two deacons, one young lad, and three servants. In conversation with the priests, I have uniformly found them more interested in the progress and issue of the present war between their countrymen and the Turks, than in any thing which concerns the Redeemer's kingdom. We have, however, often conversed on religious subjects, and I have supplied them with some books. Since the funeral of my brother, I have often seated myself by the grave, and read some appropriate chapter from the Greek Testament; as, 1 Cor. xv. Rev. xxi, and xxii. John xi, and xiv. On these occasions, the President of the monastery, and some of the monks, have always joined me, and listened to the chapter and some accompanying remarks, and some account of the religious views and feelings, the character and preaching, of the deceased. In conversation with one of the deacons, he spoke freely of the superstition of some of their priests, whose charitable opinions never extend beyond the limits of their own church. For his part, he thinks all who believe in Christ are Christians. There is no Greek school in the place.

(To be continued.)

EXTRACTS FROM THE REV. MR. PARSONS'S JOURNAL.

The following extracts were taken from the original and sent us by Mr. Fisk. He commences his extracts with the date, "Samos, June 16, 1821," when he and his feeble companion, were on their way from Smyrna to Egypt. Our limits will, at present, permit us to insert only from the time of their arrival at Alexandria.

Alexandria, Jan. 15. Two men took me in my chair from the boat, and carried me safely to my room. So tender is my heavenly Father to provide for me.

Saturday, 19. My health greatly enfeebled. It seems that this shattered frame will not long endure so great weakness. With brother F. I talk freely of finishing my work, and of meeting my final Judge, the Lord of Missions. Heaven looks desirable, to obtain the *perfect* image of God—to know more of the existence of God as Father, Son, and Holy Ghost—to see, without a glass, the exceeding love displayed on the cross—to observe the stations, orders, and employments of angels—to know how saints are employed in relation to this and other worlds—to see how God overrules sin—and why it is *through great tribulation* that he brings his children to glory—in a word, to see God in all his attributes, and his angels and saints in all their glory.

21 Find my strength exceedingly reduced. Desire to be in readiness to meet my summons from the world. Have but little expectation of *recovering strength before I go hence to be here no more.* My great desire is, to honor God and religion, even to the moment of closing my eyes. As this earthly tabernacle is dissolving, I pray God to build me up into a new, vigorous, spiritual man; then can I sing, with a dying voice, "O death where is thy sting?" I *did* desire to slumber, till the resurrection, on the holy hill, Bethlehem, the birth place of our Savior. But I rejoice that the Lord has brought me to Egypt; and as to the future, may I say, "the will of the Lord be done."

22. In view of my great weakness, and in consideration that all the means we could use, have not had their desired effect, we thought it our duty to set apart this day for prayer. We enjoyed a season for several prayers, and for much conversation respecting God as Physician and Parent. We read Ps. cvi, Isa. xxxviii, Sam. iii, and many precious hymns. We said, this day brings heaven near. May it hasten us towards our home.

23. Rain most of the day—the cold very uncomfortable. I am subject to constant chills—keep my bed most of the day—find the nights refreshing, the days long. Brother F. reads to me much of the time. Our morning and evening devotions are always deeply affecting. Thus, while I descend to the banks of Jordan, I can gather a flower—I can see a ray of light, from beyond the swelling flood. My flesh is literally consumed like the smoke, but nothing is impossible with God. He can make these dry bones praise him in this world, or he can lay them aside, to raise from them a spiritual and glorious tabernacle, for his kingdom.

25. In the morning, read the account of the character and doom of unfaithful ministers, Ezek. xxxiii. Afterwards, we endeavored to confess our past unfaithfulness, and to supplicate, with many cries to God, for the entire class of the clergy in Asia, of every denomination. To be ever alive to this subject, it is necessary to contemplate, often, the wretchedness of blind leaders of the blind, and of their deluded followers, beyond the grave, in the fire that is never to be quenched.

Sabbath 27. Early in the morning, read from the Epistle to the Hebrews, and prayed together for our American missionary brethren, and then for all faithful missionaries of every denomination, and for every missionary station, beginning at China, including India, Cape of Good Hope, Sierra Leone, Malta, Astrachan, &c. &c.

At 10 o'clock, brother F. went to the house of Mr. Lee, the English consul, to preach to a few Protestants, who seem to be grateful for his services. The distant prospect of the entire conversion of this city to God, is a rich compensation for many years of toil, and suffering.

28. Weather a little more moderate—Rest well during the nights. The Sabbath past was highly interesting—no interruptions—a little emblem of heaven. We read Isa. liii, and the chapters relating to the love, suffering, and death of Christ. Gained new encouragement to perseverance in our work. This morning, read from Corinthians concerning the superiority of *charity*, and our united prayers were, for a great increase of charity, in our *own* breasts, and throughout this world of sin.

30. Walked on the terrace of the house, and viewed the city. Brother F. took me in his arms, and, with ease, carried me up the stairs; so wasted is this dying body. I assured him it was my opinion, that he would take care of this dissolving body but a few days longer. Let me be waiting, and at last say, "Come Lord Jesus, come quickly." I am often very weary and sorrowful, but tears are not in heaven. O may I find the rest that remaineth for the people of God.

31. Weather very unfavorable—rain almost every day.—The Dr. informed brother F. that, in his opinion, I shall never again enjoy perfect health in this warm climate, and I am now too weak to change my situation. Why should I wish to be in any other hands, than in his who is able to save to the uttermost.

February 1. Awoke with great faintness, which continued for an hour. I tried to cast my burdens on the Lord, and after a few hours he enabled me to do it. "Come unto me," said the blessed Savior, "all ye that labor and are heavy laden, and I will give you rest."—God is very kind to me in my sickness. My appetite and sleep are usually excellent, my mind calm in view of death, although I see heavenly things, as through a glass, darkly, my hope is, that as my outward man decays, my inward man will be renewed day by day.

Sabbath 3. Awoke with greater weakness than ever I was sensible of before. I fear I shall complain as my body decays. How much Christians that are in health, should pray for their brethren on a dying bed. I need many prayers to day. I cry out in my distress—I do sink under the rod—shall I ever see Jesus as he is? *Will* Jesus make my dying bed? Let me not doubt. I cry, with every breath, to him who is my only hope.

Read, prayed, and conversed with Antonio. I told him I expected to die, and my desire was, to meet him in heaven. He promised to read the Bible, and to pray every day. How dreadfully solemn to remain fixed between two worlds—between time and eternity—between a mortal and an immortal tabernacle! How dreadful, and at the same time, how pleasing, to rest with all the saints.

4. Monthly concert. Read, in the morning, Ps. lxxii, and 1 Chron. xxix, conversed respecting the last devotional attainments of David, and made one request to God, that we may attain to a measure of the same faith, before we pass to the clear light of eternal day. We remembered to pray for the three churches in Boston, which give their monthly contribution for the support of this mission, and for all our missionary brethren; and last evening, we thought of our duty to all the colleges in America. On this evening, we could only raise our cries to God for kings, princes, presidents, governors, all in civil and all in ecclesiastical authority, that they may *all* praise our God. Let *every* thing praise God.

5. Weather more favorable. Walked in the public street a few moments—appetite good, but feet swollen to an extraordinary size—strength not sensibly improved. Wrote to brother and sister M. Conversed, in the morning, with our Jewish doctor, respecting the Hebrew plural name of God. He replied, "merely an idiom of the language."

6. Thermometer at 60°—rainy—cannot therefore walk abroad. Read, for our devotions, morning and evening, a chapter in Exodus, respecting the plagues sent on Pharaoh.

7. Rainy. Walked in my room—wrote to my uncle L. of G. Mr. Glidden visited me.

8. Weather as yesterday. Remain very weak. Last night we conversed on the high Christian attainment of submission and quietness. God says, when we make an improper inquiry: "*Be still, children, be still.*"

Subjoined to the preceding journal, we find a letter from the Rev. Mr. Fisk, to the Corresponding Secretary from which the following are extracts:

Dear Sir,—The above remarks, I believe, were the last that our lamented friend and brother ever wrote. So cheerfully did he obey the divine command, "*Be still*"—so contented and pleasant was he—so serene his countenance—so heavenly his soul, that, to hear him converse, and pray, and give thanks, and praise God, seemed like the beginning of communion with perfect spirits.

Apprehensive, especially after our arrival at Alexandria, that his sickness *might*

terminate in our separation, I had begun to note down, on a separate piece of paper, some of his remarks.

Of these remarks, we can only insert the following:

Monday, Jan. 21. I desire to record it as one of the greatest mercies of my life, that I am permitted to enjoy the heavenly society, conversation, and prayers of brother Parsons. While at Smyrna, from Dec. 4, to Jan. 9, we enjoyed seasons of social prayer, morning and evening, and were allowed some most precious seasons on the Sabbath. I do not recollect that a single season of devotion passed, without some remarks from brother P., expressive of submission to the divine will, concern for the souls of men, love to our mission, gratitude for divine mercies, confidence in God, and love to the Savior. I scarcely read a verse of Scripture but it drew from him some heavenly remark. While on our mission, we have read the 51st Ps. oftener than any other part of Scripture, and he has often remarked, "we cannot read that too often." One day he said, "I have often thought of being on missionary ground, and too feeble to labor, as one of the greatest trials that could be laid upon me, and this is now the very thing with which God sees fit to try me." * * * * * *

You and I have now lost each his most intimate fellow-laborer. May it lead us to a more entire reliance on Christ, that friend who is always with his servants, who *never* leaves, who *never* forsakes them.

Your brother in the Gospel,

Pliny Fisk.

Alexandria, Feb. 15, 1822.

SANDWICH ISLAND MISSION.

LETTER FROM THE REV. HIRAM BINGHAM TO THE CORRESPONDING SECRETARY.

Woahoo, Dec. 25, 1821.

Very dear Sir,

Your most interesting letter of July 9th, 1821, and other letters, papers, and periodical publications of recent dates, were duly received by the brig Owhyhee, Capt. Henry. They announce to us the safe arrival of our communications, sent to America by Capts. Carey, Gyzelaar, Hale, and Bennett.—Our hearts are refreshed by the intelligence of the signal mercies bestowed on the churches of our dear native land, on the extending missions of the Board, and various other benevolent enterprises in the cause of human salvation. We have been cheered and animated too, by the many kind expressions of interest, gratitude, joy, and hope, felt with respect to our mission. By these, have we been transported back to the very threshold of that sanctuary,* highly favored of God, the nursery of our infancy, the cradle of the American Education Society, the nursing mother of the Palestine mission, and which stands as one of the palaces of Zion. We seemed to be again set down in that sanctuary, where we pledged our mutual vows, and whence we came forth; and to be allowed to hear the elevated praise, and thanksgiving to Almighty God, who has been our hope and our shield, and to witness the joyful sacrifices ascending to heaven, from many a swelling bosom, in adoration of that sovereign goodness, which had chosen us, and had begun, through our feeble instrumentality, to scatter the blessings of the gospel on the distant shores of these isles of the gentiles. But the benignant, joyful smile of *one* loved countenance, we saw not there. We could rejoice, however, that you enjoyed the presence of one greater than he, and able to sustain, comfort, guide, and bless you. Nor, when we opened our packages with high expectation, and ascertained the distressing fact that "*the hand of our beloved and revered* Dr. Worcester, *writes no more, in this vale of tears*," were we, who had looked up to him as a father, denied the consolation to think that he is now enjoying the consummation of his desires—that, having accomplished the great purpose of life with respect to himself, having labored successfully for the edification of the church, having devised, and undertaken, and achieved much for the dying heathen, and being now released from his earthly toils and cares, he is admitted into the *holiest of holies*, where, in a more exalted sphere, his enlarged mind is, with ineffable delight, employed in higher praises and nobler pursuits, in the presence of that Redeemer, whose devoted and indefatigable servant he was. On the Sabbath previous to the arrival of your letter,† we were led to contemplate the truth that God, in the accomplishment of his designs, will select means which human reason would not dictate. Little did we then think that we should, so soon, be reminded of this truth, by an illustration so affecting. Little did we think that the revolving week would bring to our knowledge the trying, and, to our limited views, *undesirable* fact, that the hand which had contributed, and seemed likely *still* to contribute, so much to the success of our missions, now "*lies, cold and powerless, in the mission burying ground at Brainerd.*" But although that hand has fallen, it has

* In Parkstreet, Boston; where, just before their setting off, their little mission church, in whose name Mr. B. seems to speak, was organized.—*Editor.*

† See Journal, Dec. 9.—*Editor.*

given an impulse, which will not cease to be felt, till all the heathen nations are brought under the sceptre of Jesus. Nay, He to whom there is "no restraint to save by many or by few," can, and we have the consoling confidence to believe that he *will*, overrule this event to the promotion of his glory among men. He can and *will* make it a means of exciting a more lively, humble, sympathetic, operative interest, in that cause, which engrossed the affections, and gave scope to the wisdom and energy, and all the excellent qualities, of our lamented patron, and benefactor. He will, dear Sir, I am persuaded, for the comfort of yourself and your bereaved associates, for the joy of Zion and of the heathen, make his righteousness and judgment shine, with awful majesty, through the clouds and darkness which envelope his throne. He again calls on us, "cease ye from men." Let us then, with adoring reverence, be still and know that he is God. Let us bow to his sovereign pleasure, "always good—infinitely good."

In grateful remembrance of our departed friend, and in honor of that divine love which takes our Elijahs to the bosom of his mercy, I intend to preach a funeral sermon at this station, from the words, "Precious in the sight of the Lord, is the death of his saints." We pray that the falling mantle may rest on some chosen Elisha, and that many may imbibe and breathe forth the spirit of that departed man, whose loss we lament. To you and your associates, to his people and his family, to us, and other missionaries under the patronage of the Board, he was the best of earthly friends. Dear man—We loved you—Farewell.

Mrs. B. joins me in cordial salutations.—With many thanks for all your kind attentions to us,

I am, &c. H. Bingham.

LETTER FROM MESSRS. WHITNEY AND RUGGLES, TO THE CORRESPONDING SECRETARY.

In the midst of the opposition which the cause of Christ meets, from nominal Christians in heathen lands, it is encouraging to see also, friends raised up there, from time to time, to promote it. On this account, the following short letter will not be uninteresting.

Atooi, Dec. 28, 1821.

Very dear Sir,

Permit us to introduce to your acquaintance Capt. Charles Preble,—a gentleman who has for several months past, resided at this Island, and who will be able to give you much information respecting your missionaries. We are happy to acknowledge him as our friend, and one who deserves our unfeigned thanks for the many favors he has shewn us.—Capt. P. is expecting to return here soon, and kindly offers to bring us letters, and such things as the Board may consider needful for our comfort and usefulness.

Another ship will sail in about three weeks, when we shall send you a joint letter. We are still prospered, contented, and happy. The late news from America, has much refreshed us, though we are distressed for the loss of our beloved, and revered Dr. Worcester.

Believing that the Lord will take care of us, and of the cause in which we are engaged, we remain, as ever,

Your obedient servants,

Samuel Whitney,
Samuel Ruggles.

JOURNAL KEPT AT WOAHOO.

By a late arrival, we are happily enabled to furnish our readers with a continuation of this journal, commencing our extracts at the date where they ended in our last number.

Nov. 16. Last evening at the public lecture, while the preacher was insisting on the excellency of the Christian's hope; and showing that *hope* without *faith*, is as an anchor, cast into the ocean without a cable,—a sea-faring man cried out;—"May the honest sailor meet in heaven, the man of good intent;—I believe your intentions are good;—I say that publicly." After lecture, Capts. Gardner, Arthur and Bunker, and Mr. H. made a pleasant call upon the family.

We opened a register for successive masters of vessels to insert their names, and other particulars, principally for their own mutual satisfaction and information. This was recommended by gentlemen in the whale-fishery; and as the number in that employment, who are expected to call, may be considerable, this register may become somewhat interesting.

Application to ladies of Nantucket:

This morning, brothers B. and T. breakfasted with Capt. Arthur, on board ship Russel, which shortly after, weighed anchor and sailed, soon to proceed, if successful, on her way to Nantucket. The former suggestion of Capt. Allen, being seconded by Capt. Arthur, and approved by others, the sisters were encouraged to send a letter, and a small list of articles needed, addressed to Mrs. Arthur, and other ladies of Nantucket, to afford them the opportunity of contributing with satisfaction, for the

comfort of the family and the aid of the school at this place. We regard this as the commencement of an interesting correspondence with the inhabitants of Nantucket, and feel ourselves almost in their immediate neighborhood, and happy to receive calls from our valued friends, as they pass to and fro, by our doors.

Acceptable present.

Received while preparing the letter to the ladies of Nantucket, a very acceptable present, valued at $25 accompanied with the following note:

"Hannah Holmes's respectful compliments to the ladies of the mission family,—asks their acceptance of one piece of seersucker, and requests her kind and affectionate instructor, Mrs. Bingham, to accept one small chest of pearl, gun-powder tea. She would also add, she can never forget the kind exertions that have been made by you all, for her improvement." The sentiments of this note, we regard, rather as a pleasant index to the feelings, than as a fair specimen of the attainments of one of our pupils.*

Visit of Tamoree and wife.

17. Brother and sister B. called on H. H. who rejoiced to meet them after four months absence. They visited also Kaahoomanoo, and Tamoree, who appeared as usual, friendly. Invited them to call on us. This afternoon they very civilly returned the visit, as they were passing towards Witeetee, in their covered waggon, drawn by native servants. Happy to receive so friendly a call, we endeavored to interest their feelings by laboring to direct their attention to the advances we are making in writing their language.

Visit of Tapoole and others.

22. Tapoole, the ex-queen of Atooi, with her paramour Kaere-ohoo-nooe, and Telalah, another rejected wife of Tamoree, with a few attendants, visited the family. They have ever manifested a disposition favorable to the mission, and it seems not to be altered by any late events. Kaere-ohoo-nooe was attracted by the terrestrial globe, and examined it with attention. As brother B. was attempting to explain the figure and motion of the earth, one of the attendants, a native called Winship, said; "If the earth rolled round we should all be dizzy-headed."

A dwarf.

Another well formed man in the train, apparently about thirty-five years of age, brother B. had the curiosity to measure. His height is four feet three inches, a fine contrast to the corpulency of the people of the first rank in the nation, of whom, not a few will measure more than six feet, and weigh perhaps from 250 to 300 lbs.

24. Furnished to day, by Capt. D., with a loin of fresh beef, as we had also been by Capts. G. and F. It was a part of a grass-fed bullock, lately killed from the herd that grazes on this plain, and of which the quarters weighed 1000 lbs.

25. Mr. B. preached from Lam. i, 12. "Is it nothing to you, all ye that pass by?" It deserves our grateful acknowledgments, that we find the droppings of the sanctuary, pleasant and refreshing.

Departure of the Globe.

26. Closed a large packet of communications to America, containing a copy of our journal, from May 4, to Nov. 15, and the separate journal of Mr. B.'s second tour to Atooi, and a joint letter to the Corresponding Secretary, with many letters to private friends. These we send by the ship Globe, Capt. Gardner, of Nantucket. The polite and generous attention of this gentlemen, like that of Capts. Starbuck, and Carey, and others, has been highly gratifying to us, and deserves our very cordial thanks.

Letters from Atooi.

Dec. 3. The Superb, a schooner lately built at Atooi, arrived with letters from the brethren there. Mr. Whitney writes to Mr. Thurston as follows: "Since brother Bingham left us, there has been no material change in our affairs. We can still speak of nothing but mercies. We are treated with much respect and kindness by governor Cox. Scarcely a day passes but he sends us some token of his friendship. He has not the influence, however, over the natives which Tamoree had, but is gaining popularity. Tamoree is much wanted."

Evils of Intemperance.

"A few days since, Tupea, one of the principal chiefs, murdered his wife. He was intoxicated at the time. This dreadful evil of intemperance, is quite fashionable here. We fear the consequences. Still, this place is probably a kind of paradise, compared with Hanaroorah."

Want of a minister.

"As it regards the prosperity of this station, one thing, a *sine qua non*, is wanting; viz. a minister of the Gospel. Our eyes are all fixed upon you, and we should hail your

* The note was probably dictated, if not written by some American. *Editor.*

arrival with the most heart-felt gratitude. Should it not meet your views however, and the approbation of the brethren, we must submit to your better judgment."

We intend to afford such help to the important station at Atooi, as can consistently be spared, either by occasional visits or a more permanent residence there of some of our number, till additional laborers may arrive, or till brother W. shall receive license to preach.

4. With gratitude to our ever present Helper, we record his special mercies to day, as we truly rejoice with sister Loomis, who is made the happy mother of a fine daughter.

Return of a Russian ship of discovery.

6. Favored with a polite call of Capt. Seischmareff and three of his officers, who arrived in port yesterday, from the north, in one of the Russian ships of discovery. They have all been favored with health and prosperity, and still exhibit a very pleasing and cheerful aspect.

8. Sent by the Superb, letters and supplies to the station at Atooi.

9. Sabbath. Brother Bingham preached from the inspiriting address of the pious son of Saul, to his armor-bearer, as he proposed by the help of his single arm, and the aid of Israel's God, to assail the strong garrison of the uncircumcised Philistines: "There is no restraint to the Lord, to save by many or by few." His agency in the deliverance of his people, is not to be limited by their numbers. In glorifying himself, he will stain the pride of human glory. In the accomplishment of his grand designs, he will select means, which unsanctified reason would not dictate. Thus he gave abundant encouragement to prompt, vigorous, persevering individual exertion, in the cause of human salvation. At the close of the service, brother Bingham administered the ordinance of baptism, and the infant daughter of brother and sister Thurston, named *Persis Goodell*, was solemnly dedicated to Christ. It is a precious comfort in this land of pollution and danger; in the midst of prowling wolves, while multitudes around, are led by vile seducers *in the way to hell*, it is a precious comfort to our parental hearts, to have the dear little defenceless lambs of this fold, included in the gracious bonds of God's everlasting covenant,—and to hope that he who from the infant, exposed in the flags of the Nile, raised up a prophet, and deliverer for Israel, will deign to bless our infant offspring, and train them up, for extensive usefulness to the rising and the unborn generations.

10. Doctor Kavaleff, and lieutenant Boyle, called on the family, with the compliments of commodore Vassicleff, who has also arrived from the north, and offered medical assistance if needed. This was truly kind and acceptable. A letter brought by the commodore, from the governor of Kamtschatka, assures us of his continued kind regards. Commodore Vassicleff, with Lieutenant Boyle, favored us with his company, appeared very pleasantly interested in the welfare of the family, and the progress of the mission; a little surprised to find our new house, which was not raised when he left us before, now advanced to such a state of forwardness, without the aid of carpenters; gratified also with the improvement of our pupils, and pleased with the new church. He gave the family a very polite invitation to dine with him tomorrow.

Interesting arrival.

12. The brig Owhyhee, Capt. Henry, from Boston, arrived with letters, newspapers, and pamphlets for us, announcing the arrival and gladsome reception, at Boston, of our communications by the Levant, the Clarion, the Ann, and the Volunteer, refreshing us with intelligence of the signal mercies bestowed on the churches of our land, on the several missions under the direction of the Board, and the various other laudable enterprises in the promotion of human happiness; warming our hearts by kind expressions of the liveliest interest, joy, and hope, with respect to the arrival, establishment, and prospects of this mission. We would unite with our friends, in devout thansgiving to the great Head of the church, and unceasingly ascribe to him all the glory. Let us be humble, and watch unto prayer, remembering the days of adversity; they too may be many. Even now, the Board, and its missionaries, and its friends, in the midst of their rejoicing, are called to mourn the loss of one of their dearest supporters and counsellors. A letter from the Treasurer, announces the afflictive death of our beloved and revered Dr. WORCESTER. How unsearchable are the counsels of Divine wisdom. Trying as this providence is, "we bow to his sovereign pleasure—always good—infinitely good."

13. Spent the day principally in feasting on the intelligence received. Lecture this evening. The Treasurer's letter was read, and some other interesting passages from our communications. Some remarks were made on the death of Dr. Worcester, particularly as it was a striking comment on one part of the last Sabbath's discourse.

School examination.

14. Second quarterly examination for the second year. Present—Lieutenant

Boyle, two physicians and a midshipman of the Russian ships of discovery, Messrs. Davis, Hunnewell, Conant, Dana, and Harwood. Several of these gentlemen, expressed their satisfaction in seeing the specimens of improvement exhibited in spelling, reading the scriptures, writing, &c. *Isaac*, a native of the N. W. coast, of a tribe not far from Nootka Sound, exhibited a drawing of our little establishment, and several flowers prettily painted, bearing marks of original genius. *Samoa*, a native of Otaheite, who is attached to the family by the express direction of governor Cox and Kaahoomanoo, beside spelling a lesson in English, read with facility a page or two from an Otaheitan Catechism. *William Beals*, was examined in spelling and reading, in the vernacular tongue; *Nathaniel Chambertain*, in Geography and penmanship; *James Kahoohoo*, the king's young friend, read, with tolerable facility, a paragraph of scripture, and exhibited a copy book which does credit to his genius and industry. The pupils answered a number of questions in scripture history, and in Watts's Catechism.—At the close of the pleasant interview, the school, and its patrons, and the nation, were commended to God in prayer.

In the morning, two of the brethren called on Krimakoo, Kaahoomanoo, and Tamoree, and invited them to attend the examination, but they had previous engagements on board one of the ships in port.

William Tennooe.

While the brethren were present, a youth sat down in the door completely in the native habit, but seemed to take no notice of them, and it was with difficulty that they, at last, were able to recognize him to be William Tennooe, the subject of so many prayers, favors, instructions, and distinguished privileges. He has, for a considerable time, lived at Wiani. He shuns our society, and we are pained to say, gives no evidence of a disposition to return to give glory to God, and to pay to the Lord his vows. —Several letters from American friends to William, have been carried him, by Hopoo and Honooree, who seem deeply to lament his fall.

As the brethren met with Commodore Vassicleff this morning, he remarked, with reference to the late numbers of the Missionary Herald, and Boston Recorder, which he had received from them, that he found little but accounts of Missionary and Bible Societies—nothing of wars and battles in Europe. Happy indeed, if this might be the grand characteristic of newspapers henceforth, till all nations should rejoice together in the permanent and universal peace of Christ's kingdom.

15 Last evening, Capt. C. and Hopoo called on Krimakoo, and proposed to buy a horse and two cows, with which we have not yet been furnished; and also to erect, for the benefit of the nation, a trip hammer, and a blacksmith's shop. To the latter, he replied, "Go and look out the place where you wish to build, and come tomorrow and tell me."

Search for mill seats.

To day brothers Bingham, Thurston, and Chamberlain, accompanied by Mr. Harwood, an ingenious, inventive, and experienced artisan now in our employ, examined several places in the vicinity of Hanaroorah, where water works might be erected and applied to various kinds of machinery and manufactures. Though the quantity of water allowed to run in the natural currents, is generally small, as it is used, to so great an extent, in watering the various plantations in the valley, yet there are several places, within three miles of the village, where a trip hammer, a turning lathe, a grist mill, or a cotton factory, might be tolerably well furnished with water.

(*To be continued.*)

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From August 13th, to August 31st, inclusive.

Andover, Ms. Rev. Dr. Woods,	$20 00
Antrim, N. H. Coll. for the Pal. Miss. by Rev. J. M. Whiton,	10 16
Ashburnham, Ms. Mon. con. by the Rev. J. Cushing,	2 40
Ashford, Ct. Eastford par. Mon. con. by Rev. R. Torrey,	7 00
Austinbury, O. Dr. O. K. Hawley, av. of services in the way of his profession, rendered on the Sab.	5 00
Barnet, Vt. Fem. Cent So. for Ind. Miss. by Mr. Z. Hosmer,	6 00
Bellair, Md. Fem. Union Miss. So. for the ed. of hea. chil. by Mrs. S. P. Jones, Cor. Sec.	50 00
Bennington, Vt. A coll. and Mon. con.	43 19
Blanford, Ms. Fem. Char. So. by Miss L. Knox, Tr.	12 50
Ann. dona. of a child named *Harriet Newell*,	2 00
Bloomfield, N. J. Fem. Mite So. for Ind. chil. by Miss P. Dodd, Tr.	25 00
Boston, Ms. A few fem. of the Old South chh. 2nd. semi ann. payt. for *William Jenks* at Mayhew, by Mrs. E. Clap,	15 00
Rev. A. Bingham,	5 00
Av. of the *Osage Captive*, from an agent of the Board,	5 00
Mr. Norman Mc Leod,	100 00
Bridgeton, Me. Dea. Josiah Heald,	1 00
Bridgewater, N. Y. Young ladies So. by Miss G. C. Brown, Tr.	4 00
Mr. Thomas Converse,	2 00
Mon. con. during the last 7 months,	14 00

Brookline, N. H. A friend, for the Pal. Miss. by Rev. Mr. Smith, 5 00

Caldwell, N. Y. Coll. in Sab. sch. of Mr. C. S. Crane, by Mr. N. Willis for the purchase of Bibles for Ind. chil. 5 00

Cambridge, N. Y. The following by Rev. H. Bardwell:
W. Stevenson, Esq. $20, G. Wendell, J. Ashton, Rev. A. Bullons, Rev. N. S. Prime, J. Richardson, $10 each; a friend, $6,00, W. Vankirk, B. Crocker, W. McGeoch, Mrs. Stevenson, McNeil, and McNaughton, A. Vantuyl, J. Shaw, R. Norton, Rev. J. Dunlap, S. Wells, A friend, $5 each. W. McAuley, E. Carter, $4 each; P. Small, G. Small, T. K. McLean, Rev. D. McLaren, A. Pratt, K. Warner, J. L. Wendell, C. Smith, J. Steward, Junr. $3 each; A. Thompson, $3,33; J. Palmer, Dr. Morris, G. Jermain, Dr. Stevenson, Mrs. Gosman, J. Small, S. Hay, T. McLean, W. C. McLean, L. Smith, J. Vantuyl, J. Gilbert, C. Rice, Jr., S. Pratt, G. Steadman, J. McClelland, J. Hill, P. Herriman, E. Day, T. Johnson, C. W. Smith, H. Smith, R. Wendell, J. Alden, a donation, $2 each; three indiv. $1,50 each; forty-one, $1 each; thirty-seven, in sums less than a dollar, $13,55, for which we have not room to insert names, 278 38

Catskill, See Saybrook,

Castleton, Vt. A coll. 19, Mon. con. 4, E. Merrill, 1, Char. box 40 cts., B. Merrill 10 cts., 24 50

Charleston, S. C. Fem. Do. Miss. and Cent So. by Mrs. Whitesides, Tr. 21 00

Charlestown, Ms. Hannah and Hephzibah Frothingham, by laying aside one cent a week, from setting cards, by Rev. Mr. Fay, 1 00

Charlotte Co. Va. Miss M. L. Hanmer, 2nd payt. for *Moses Hoge*, by Mr. J. Sanford, 12 00

Cherry Valley, N. Y. A coll. 16,25. Miss. box of Miss Grace Phillips, 4,68, 20 93
Miss. box of Miss Sarah Morse, 1,53, birth day gift by Mr. Morse, 5, 6 53
Fem. Cent. So. by Mrs. Morse, former Tr. 10 00
do. by Mrs. W. Johnson, present Tr. 11 00

Clinton, N. Y. "Q," a fem. friend, a birth day offering, 1, a fem. friend, a thank-offering on recovering from sickness, 20, by Dea. A. Thomas, 21 00
A coll. by Rev. C. S. Stewart, at a small meeting 9,37, Prof. Monteith, Ham. Coll. 10, 19 37
Collected by Miss N. Royce 1, av. of 6 copies of Foster's Miss. Ser. presented by Mr. J. Breckenridge, by Miss L. Battelle, 3, 4 00

Concord, N. H. A mother's thank-offering for hea. chil. 5, colld. at a fem. prayer meeting, for Sand. Isl. Miss. by Mrs. E. McFarland, 10, 15 00

Cooperstown, N. Y. Mrs. R. Campbell, by Rev. C. S. Stewart, av. of a char. box, 2 00

Cornwall, Vt. A coll. by Rev. H. Bardwell, 13 00
Mrs. J. Bingham, Junr. av. of wool, through the Add. Co. Ch. Dep. 1 00

Cornwall, Ct. David Brown, for the Pal. Miss. 2, E. Boudinot, for ditto 25 cents, by Mr. William Goodell, 2 25

Creek Path, Cher. Na. A friend, for *Nancy Petitt* 1, Wm. Leach, Esq. 8,60, by Rev. W. Potter, 60

Dawfuskie Isl. S. C. Av. of jewelry, and a lace shawl, by Mr. C. Eddy, 14 17

East Greenwich, R. I. Fem. at a con. of prayer by Lillis E. Turner, 2 00

Enosburgh, Vt. Mrs. R. Nichols, for Sand. Isl. Miss. by Rev. T. A. Merrill, 3 00

Fair Haven, Vt. A. coll. by Rev. H. Bardwell, 11 30

Falmouth, Ms. Bible and For. Miss. So. by Mr. N. Shiverick, Jr. Tr. 43 47

Flat Bush, L. I. Mrs. R. Bolton, for a copy of "Barley Wood," 1, Miss M. Edes, av. of 3 copies of "Jay's Remarks," sold by her, by Miss L. Battelle, 4 62

Genoa, N. Y. Fem. Asso. by Mrs. E. Aspinwall, 18, Mon. con. 7, by Dea. Wm. Bradley, 25 00

Granville Co. N. C. Miss A. Smith, a thank-offering, by Rev. S. L. Graham, for Cornwall sch. 5, for Ind. Miss. 5, 10 00

Halifax, Vt. A friend, by Rev. Thos. H. Wood, saved by refraining from the use of ardent spirits, in journeying to market, one half for Ind. Miss. 6 00

Hallowell, Me. Mr. Boutelle's sch. 54

Hanover, N. H. A coll. by Mr. S. Moseley, 7 83

Harrisonburg, Va. Mr. H. Bushnell, by Mr. Wm. Potter, 3 00

Hartwick, N. Y. A coll. by Rev. C. S. Stewart, in the Lutheran Cong. 10 00

Hartwick & Fly Creek, N. Y. Benev. So. by Mr. A. North, with a small sum added by him, by Rev. C. S. Stewart, 22 00

Hebron, Vt. Mrs. R. Darrow, by Rev. H. Bardwell, 2 00

Hooper's Cross-roads, Bedford Co. Ten. Mrs. E. W. Hall, a thank offering for the return of a child, 4 00

Huntington, Ct. The Rev. Thos. Punderson, 50 00
Ripton Miss. Ed. and Tract So. by Rev. H. Rudd, 42 50, Thos. Smith, saved by abstaining from the use of sugar, 12,50, 55 00

Huntsville, Alab. Mrs. A. C. Hazard, by Mr. Wm. Potter, 5, Mr. E. Rawlins, Mr. W. G. Hill, C. Hunt, 5 each, Mr. Martin Miller, Messrs. A. D. and Wm. Veitch, 3 each, A friend 1, Mr. J. W. Tilford 10, 37 00

Ithaca, N. Y. An indiv., part of his tithes the pres. year, 8 00

Johnstown, N. Y. The following by Rev. E. Gale, av. of m. f. cultivated in Kingsboro' by Dea. S. Giles and others, 44 53
J. Steele 5,13, C. H. West 6,90, J. Giles, 2, A. Ward 2, Mon. con. by Dea. Giles 11,19, J. Manrow, 1, 28 22

Kingsborough, N. Y. Mon. con. by Dea. S. Giles, 13 73

Knoxville, Ten. A bequest of the late Saml. Fryar, for the Cher. Miss. from Mr. D. Campbell, one of the executors, by Rev. D. A. Sherman, 30 00

Litchfield, Ct. A friend, by Mr. W. Goodell, 3 00
do. Co. For. Miss. So. by the Hon. B. Tallmadge, Tr. including 12, from Mrs. Hillhouse, of Bethlehem, 3rd. payt. for *Samuel Davis*, in Ceylon, and 24, from Mr. A Peck, and Mrs. Peck, for *James Wells*, and *John Langdon*, 2nd payt. 73 50

Little Rest, R. I. So. of youths, by Rev. O. Brown, 2 33

Longmeadow, Ms. Mon. con. by Rev. Mr. Storrs, 10 45

Lyme, N. H. A coll. by Mr. S. Moseley, 12 39

Madison, N. Y. Mr. John Hawes, by Dea. A. Thomas, for Pal. Miss. 5 00
Fem. Cent So. by S. Woodworth, Tr. 30 00
Two fem. friends, for Pal. Miss. by Hon. H. McNeil, 9 00

Medway, Ms. Fem. Juv. Char. So., W. par. 2nd ann. payt. for *J. Ide*, at Mayhew, by Mrs. M. E. Ide, 30 00

Middlebury, Vt. Chil. of Mrs. E. Seymour 1,07, students in the Academy for the Sand. Isl. Miss. 2,81, a friend 1, thro' the Ad. Co. Chr. Dep. 4 88

Middletown, L. I. Mr. E. King, av. of m. f. 22 00

Newburyport, Ms. Fem. Mayhew So. for *Chs. William Milton*, 2nd payt. by Miss Sarah W. Knapp, Tr. 30 09

Newburgh, N. Y. Mr. L. Halsey, by Rev. C. S. Stewart, 20 00

New Hartford, N. Y. Two female friends, 5 00

New Ipswich, N. H. Mrs. H. from a young gentleman, by Mr. N. Willis, 50

New Lebanan, N. Y. A coll. by Mr. C. Eddy 8,08, Mrs. E. Tryon 2, Two individ. 1 each, others, 45cts. Mon. con. 1,03, 13 56

New York, A fem. Sub. to the Recorder, for a fem. sch. in Ceylon, by Mr. N. Willis, 18 00
Master J. G. K. Truair, by Rev. J. Truair, 2 00

Norfolk, Va. Ass. of Fem., for a child at Brainerd named *John D. Paxton*, by Wm. Maxwell, Esq. 30 00

Northampton, Ms. and neigh. towns, For. Miss. So., by Dea. E. S. Phelps, from Fem. Cent So. of the 2nd par. in Amherst, by Mrs. Mary Thayer, Tr. to constitute their pastor, the Rev. Nathan Perkins, an Hon. Mem. of the Am. Board, 50 00

North Granville, N. Y. Miss. Agric. So. av. of produce, thro' the Ad. Co. Chr. Dep. 13 59

Northport, Me. Mrs. Allison, 1 00

Norwich, Ct. Miss Margaret Cleveland, for the Sand. Isl. Miss. by Mr. C. Cleveland, 7 00

Ditto & Vic. For. Miss. So., by H. Perkins, Esq. Tr. for translations $42, for For. Miss. 11, genl. obj. of the Board 15, 68 00

Onondaga, N. Y. A So. by Mrs. A. Bacon, 15 50
Two lads av. of broom-corn, for Cornwall School, 3 00

Orwell, Vt. A coll. by Rev. H. Bardwell, 16 50
Miss Stebbins, 5 00

Palatine, N. Y. Mon. con. by Mr. C. Johnson, 2 27
Paris, N. Y. Cent So. by Miss S. Blanchard, Tr. by Dea. A. Thomas, 30 00
Petersham, Ms. Alanson Lincoln, by Mr. N. Willis, 40
Philadelphia, Pa. Mr. J. P. Little, by Mr. Wm. Potter, 2 00
Pittsfield, Vt. Rev. Justin Parsons 20, Mrs. E. Parsons, 10, 30 00
Plymouth, Ms. Asso. of ladies, for Choctaw schs. by Mrs. A. Boutelle, Tr. 20 00
Port Penn, Del. A lady, av. of jewelry, by Miss L. Battelle, 3 37
Pottstown, Pa. A widow's mite, by R. Ralston, Esq. 3 00
Poultney, Vt. A coll. by the Rev. H. Bardwell, 13 86
Princeton, Ms. Mon. con. by the Rev. A Phillips, 26 00
Mr. John Keyes, earned while detained at different times, from the mon. con. 4 00
Rossbury, Md. Mrs. C. Hunt, by Mr. William Potter, 10 00
Royalton, Ms. Av. of a coll. at the mon. con. by Dea. R. Dewey, 4 00
Rupert, Vt. Avails of corn committed to Mr. C. Graves, by Rev. H. Bardwell, 7 50
St. Albans, Vt. Fem. Cent So. by J. Hoyt, Tr. 9 07
Avails of a charity box of Dea. J. Hoyt, by H. Janes, Esq. 1 23
Salem, Ms. Mon. con. in the Tabernacle church, by Mr. Kimball, 14 57
Salem, N. Y. Presb. Soc. A coll. by Rev. H. Bardwell, 72 84
Salisbury, Ms. Dr. Samuel Nye and others, W. parish, for the ed. of Ind. children, 5 00
Saratoga Springs, N. Y. A collection, by Rev. H. Bardwell, 54 09
Miss D. Abell, 75
Savannah, Geo. A gentleman, for Miss. papers, by Miss L. Battelle, 5 00
Saybrook, Ct. A lady who aimed at collecting 1000, and has already remitted 1364,72. Donation from a fem. friend at New Haven, Ct. 5 00
From Mrs. E. N. Bruen, Brookline, N. Y. collected at Richmond, Va., 2 00
Scarborough, Me. Fem. Cent So. by Miss M. F. Tilton, Tr. 11 16
Sharon, Vt. Mrs. M. Bascomb, by Mr. Samuel Moseley, 2 00
Shoreham, Vt. A collection 25, Cent So. 19,82, by Rev. H. Bardwell, 44 82
Stephentown, N. Y. A collection, by Mr. C. Eddy, 22 00
Stonington, Ct. A collection by Mr. C. Eddy, 11,50, monthly concert, 14, 25 40
Sullivan, Me. From Miss Turner, 1, A charity box, by do. 9 00
Sussex, Co. Del. Collected by Miss M. Smith, 8 00
Union Village, N. Y. A collection by Rev. H. Bardwell, 25 70
Utica, N. Y. A friend, by Dea. A. Thomas, a thank offering, 10 00
Avails of a char. box, kept in Miss Worcester's school, 4 00
Mon. con. in the first Presb. Soc. 7 00
Collected in the Rev. Mr. Aikin's cong., by Dea. A. Thomas, 61 38
Coll. in Sab. sch. for hea. chil., by do. 23 66
Walpole, Ms. A. S. Adams, avails of m. f. by Rev. E. Burgess, 2 00
Walpole, N. H. Fem. Cent So. by Mrs. Mary Bellows, Tr. 21 06
Westford, Ms. Fem. Char. So. for Ark. Miss. by Mrs. B. Parker, Tr. 22 64
Whitesborough, N. Y. Coll. in Rev. Mr. Frost's society, by Rev. C. S. Stewart, 22 70
Williamstown, Ms. Coll. in society nd College, by Rev. H. Bardwell, 58 34
Fam. Char. box, of T. and J. Whitman, by do. 10 00
Wilmington, Del. Indiv. on seeing an hea. idol, 5,72, 5 copies of the Conv. of the Wd. 1,25, Indus. So. avails of a purse, 1,25, by Miss L. Battelle, 8 22
Avails of the sale of "Barley Wood," by do. 8 25
A friend, 2 00
Windham, N. H. Mon. con. by the Rev. Mr. Harris, 16 68
Wrentham, Ms. First Read. So. by Miss O. Hawes, 30 00
A friend, place unknown, 5 00

Amount of donations, from August 13th, to 31st, inclusive, $2,535,38.

DONATIONS

received from Sept. 1st, to 12th, inclusive.

Acworth, N. H. A lady, saved in one year by economy in dress, $4 00
Amherst, Ms. Miss P. Gibbs, by Mr. Bartley, 50
Ashburnham, Ms. Fem. Cent So. by Miss M. Coolidge, Tr. 19 71
Aurora, Cayuga co. N. Y. Mon. con. by. G. A. 14 00
Barre, Ms. Fem. Cent So. for the Osage Miss. by Miss Jenkins, 13 46
Belchertown, Ms. Mon. con. by Mr. Doolittle, 3 00
Boston, Ms. Mon. con. for the Pal. Miss. 48 09
For Ind. Miss. 3 00
Chil. in a small school in Hancock Street, 1 00
Braceville, O. Fem. Char. So. for For. Miss. by Jos. W. Curtis, 5 50
Brentwood, N. H. Fem. Cent So. by Rev. C. Colton, 17 60
Catskill, See Saybrook,
Canterbury, N. H. Male Asso. by Rev. Wm. Patrick, 3 25
Fem. do. by Mr. Foster, 3 75
Unknown, av. of land, 2 00
Box at Mon. Con. 6 33
A friend, 67
Carlton, Me. Fem. Cent So. by M. M. Eddy, Tr. 10 00
Cazenovia, N. Y. A char. box, by Rev. J. Brown, 3 00
Chenango point, N. Y. Mon. con. by Mr. S. Warriner, 18 00
Porter Rood, by do. 1 75
Miss Hecox, by do. 25
Chester & Sandown, N. H. From Fem. to ed. hea. chil. by N. Jones, 4 50
Clinton, N. Y. Mon. con. by Dea. Butler, 7 00
Cummington, Ms. A lady, av. of straw work, 6 00
Danville, Pa. Av. of a miss. card, colld. by young ladies, for *Caroline Smelt*, at Brainerd, by Rev. N. Patterson, 34 50
Dorchester, Ms. Brethren of the Union Lodge, for the Cher. Miss. by Dea. E. Withington, 20 00
Goshen, Ms. Francis Lyman, av. of a sheep, thro' the Hamp. Chris. Dep. 1 00
Hadley, Ms. Widow Hannah Dickinson, for Osage Miss. thro' do. 5 00
Hopkins Miss. So. to ed. *Edward Hopkins*, by S. W. Leonard, 5 00
Halifax, Vt. Aux. Miss. So. part of one year's payt. by S. Miner, 21 00
Mr. Asa Smith, av. of corn, 2 00
Hardwick, Ms. Rev. Thomas Holt, by Mr. Cutler, 2 00
Hartford, Ct. Mr. Langdon, 1 00
Haverhill, Ms. Dorcas So. for hea. chil, at Elliot, by Miss L. T. Souther, Tr. 7 00
Henniker, N. H. Dea. George Conner, by Dea. J. C. Proctor, 1 50
Hudson, O. A. Kilborn, by Wm. Hanford to ed. *George Hooker*, at Ceylon, 6 00
Kennebunk port, Me. Mon. con. since March, by Rev. J. P. Fessenden, 37 00
Kittery, Me. Fem. Cent So. for For. Miss. 10, Mon. con. 2, by Rev. S. Merrill, 12 00
Leyden, N. Y. A stranger, by Mrs. Dewey, thro' Hamp. Ch. Dep. 44
Madison, N. Y. Mr. Thos. Simmons, by Dea. A Thomas, 3,37, Mr. E. Simmons, 1,88, Mr. D. Peebles, 3, 8 25
Av. of gold ornaments of Mrs. G. Stebbins, by Dea. A. Thomas, 5 91
Malta, N. Y. Coll. by Mr. C. Eddy, 10 75
Marblehead, Ms. Mon. con. by Rev. S. Dana, 8 00
Monson, Ms. Coll. on four commun. Sab. by Dea. A. Haskell, 43 54
Capt. Joel Tucker, 1 00
Mon. con. by Rev. A. Ely, 6 85
New Haven, N. Y. Mon. con. by Dea. A. Thomas, 4 55
Northampton, Ms. Fem. for Cornw. sch. thro' Hamp. Ch. Dep. 10 39
Northumberland, Pa. Av. of a Miss. card, coll. by Josephine C. Young, for *Kelso M. Boyd*, by Rev. N. Patterson, 20 50
Orford, N. H. Mon. con. in W. So. by Rev. S. Dana, 9 14
Owego, N. Y. Contrib. in Presb. Cong. by S. Warriner, 8 62
Mon. con. by do. 8,84, Mr. Walter, by do. 25cts, 9 09

Paris, N. Y. The following by Dea. A. Thomas: A coll. 26 00
E. Judd, 10, D. Bishop, P. Campbell, H. McNeil, A. Simmons, 3 each, 22 00
Rev. W. R. Weeks, J. Stacy, Ad. Simmons, 2 each, 6 00
C. Scofield, J. J. Buck, C. Burditt, V. Pierce, 1 each, 4 00
Chil. in Dr. Judd's fam. reward of industry, 1 50
Child of A. Lawrence 38, do. of Simmons 24cts, 62—60 12
Portsmouth, N. H. School kept by S. Kimball, to ed. hea. chil. 2 48
Rowley, Ms. Coll. in the 2nd par. by Rev. I. Braman, 23 60
Royalston, Ms. Miss. So. to ed. hea. youths, in Rev. A. Thurston's fam. Sand. Isl. by Wm. K. Talbert, Tr. 5 75
Salem, Ms. Mon. con. at S. chh. for Sand. Isl. miss. by Mr. Kimball, 14 80
Sangerfield, N. Y. Mon. con. by Dea. A. Thomas, 25 00
Sab. Sch. reward to three chil. in one fam. by do. 25
Do. by their parents, 25
Mr. Wm. Parker, and M. Field, 3 00—28 50
Saybrook, Ct. A lady, who aimed at collecting $1000, and has already remitted 1,371,72, Coll. by Miss C. C. M. Kissick, Harrisburg, Pa. from Mr. P. Haldeman 3; Rev. Mr. DeWitt, Messrs. Richardson, Whitehill, Rhoads, J. Hills, and Kelton, Mrs. Snyder, Miss Condict, 1 each; Rev. Mr. Grier, Messrs. George, Copp, Carson, Musgrave. Heister, Harris, Brady, S. Hills, a friend to missions, Mrs. Potts, Miss Duncan, Mrs. Wallace, Mrs. Benard, 50 cts. each; others, in sums less than a dollar, 2,50, 21 00
A charity box at Saybrook, Ct. 1 00
South Hadley, Ms. Young men's Relig. So. by Mr. T. Clark, 10 00
Springfield, Vt. Mon. con. by Rev. R. Smiley, 5 00
Fem. Char. So. by Miss E. Smiley, Tr. 9 81
Char. box of Miss E. S. 1 00
Stillwater, N. Y. Coll. by Mr. Chauncey Eddy, 15 31
Utica, N. Y. Mon. con. first Presb. So. by Dea. A. Thomas, 4 14
Saving by a little girl, by do. 75
do. by two little girls, 25 cts. each by do. 50
Earnings of Wm. Wells, in Sab. sch. to ed. hea. chil. by do. 38
Wareham, Ms. Mon. con. by Rev. H. Hemmenway, 7 12
Warren, O. Fem. Char. So. for For. Miss. by I. W. Curtis, 6 00
Westfield, N. J. Mr. Saml. Downer, to aid Dr. Scudder, 10 00
2nd ann. payt. to ed. *Alex. G. Fraser*, in Dr. Scudder's family, by Rev. A. G. Fraser, 13 00
Do. Ms. Charles Smith, av. of m. f. 7 00
Wilmington, Ms. Mon. con. by Rev. F. Raynolds, for Pal. Miss. 6,79, A friend for Sand. Isl. Miss. 2,50, for sch. at Bombay, 2,50. 11 79
Wilton, N. H. Reading and Dorcas So. by Mr. J. Haskell, for Sand. Isl. Miss. 8 44

Amount of donations from Sept. 1st, to 12th, inclusive, $765,88.
Total from Aug. 13th, to Sept. 12th, $3,301,26.

DONATIONS IN CLOTHING, &c.

Jaffrey, N. H. Box of clothing, &c. from ladies by Miss Parker, 53 00
Newburyport, Ms. Two boxes of books, from Mr. Charles Whipple, 300 00
Rindge, N. H. Box of clothing from the Fem. Benev. So. by P. R. Cutler, and B. Stone, 46 18
Sullivan,——Box of glass, from Dr. A. Johnson.
Upton, Ms. Box of articles for Elliot, from Fem. Read. So. by Mr. D. Fisk, Jr.
Westminster, Ms. Bundle of cloth and tracts, from chil. of a small district sch.

For the Sandwich Island mission.

Cooperstown, N. Y. Box of articles for Mrs. Stewart, from several ladies. by Rev. C. S. Stewart, 300 00
Enfield, Ms. Box of clothing from several ladies.
Paris, N. Y. Small package from various individuals, for Mrs. Ruggles, by Rev. C. S. Stewart, 14 32
Do. 1 doz. Missy. Arithmetics, and 3 of the key to do. from Rev. W. R. Weeks, 5 50
Norwich, Ct. Box of clothing from a few ladies of Chelsea, 31 00

The following donations have been committed to the care of Mr. John P. Haven, New York city.

Hanover, N. Y. Box of clothing from Hanover So. for Ind. Miss. by Dea. A. Thomas, 80 00
Winfield, N. Y. Do. from Juv. Dorcas So. by do. 139 27

The following donation has been received at Creek-path, a missionary station among the Cherokees.

Bedford, Co. Ten. Box of clothing from indiv. in Rev. Mr. Hall's cong. by Wm. Potter.

The following is a list of donations in various articles for the Choctaw and Arkansaw missions, in addition to the list published in the August Number of the Herald, p. 263, received and transmitted by the Board of Agency at Marietta, Ohio.

Cincinnati, Ohio. Sundry articles, by John H. Groesbeck, valued at 37 50
Ripley, Sundry articles, by Nathl. Collins, valued at 130 28
Two boxes of clothing, and two bundles do. not estimated.
Straight Creek, Sundry articles, valued at 42 50

FOREIGN INTELLIGENCE.

PROGRESS OF CHRISTIANITY AT THE SOCIETY ISLANDS.

The following letter of Capt. Henry is taken from the Quarterly Chronicle, of the London Missionary Society.

"*Brig Governor Macquarie, Feb. 3*, 1821.

"On my way hither I had occasion to call at the island of *Raivaivai*, or *High Island*, to procure provisions; and the circumstances which then came under my immediate knowledge and observation, are of a nature so truly gratifying, and in which the great object of the Christian world is so closely interested, that I conceive a detail of them will afford you a similar gratification.

"It was Sunday when I made the land, and I went on shore early in the morning. The natives were all assembled to go to church. My presence detained them nearly an hour beyond the usual time of service. How affecting and delightful was the scene which presented itself! Each individual on entering the church kneeled down and uttered a prayer; when *Para*, the person whom King Pomare left there for the purpose of instructing the natives, performed the service of the day. There were 848 assembled at the church for the worship of the Universal God; 700 were within, and the rest were outside, unable to gain an entrance.

"The very quiet, devout, and orderly manner in which they conducted themselves, not only in church but during the Sabbath, awakened my highest admiration.

"The whole of their gods are mutilated, removed from their Morais, and some were converted into stools at the entrance of the church, which is very neatly built; the ground is nearly covered with grass, and provided

with a sufficient number of forms. Its length is 117 feet, and breadth 27.

"There are about 25, who have not yet adopted the religion of the Savior, but who have renounced idolatry. They say, 'We have no books, nor proper missionaries to instruct us; and we will wait till one comes, before we become Christians.' The rest appear very anxious that they should have a guide, like the happy islanders of this place.

"This surprising and happy change has taken place within the short space of only *four* months! It happened upon a great feast day, when all the natives and chiefs were assembled.

"*Tahuhu*, the chief of the island, together with *Para*, (the teacher) most earnestly solicited that they might have a Missionary sent to instruct them. I promised my utmost efforts to effect their wishes; and I doubt not, gentlemen, your wishes and your feelings will accord with mine in their common and desirable object—the enlightening of these people in the knowledge of our Savior, and the road to happiness and eternal life.

"I am, &c. Samuel P. Henry."

A letter from Capt. H. published in the London Courier, and dated May 31, 1821, furnishes the following additional particulars:

"This island is situated in latitude 23° 42′ S. and 148° 3′ W. and, what makes the great change from idolatry to Christianity the more wonderful, was never visited by any missionary. It was however visited by king Pomare, in the Arab, an American ship, about eighteen months back. They were then in their idolatrous and rude state. King Pomare used all his power to persuade them to remove their idolatry. They promised, on his leaving the island, they would agree with his wishes; which induced king Pomare, to leave Para, one of his own chiefs, before mentioned, as a teacher. To king Pomare, therefore, under God, is to be attributed the conversion to Christianity of the natives of that isle. The king of the island, together with Para, most earnestly solicited that they might have a teacher sent to instruct them; or, to use their own phrase, 'a light to guide them.'

"The island is about twenty-five miles in circumference, having a good harbor, and well provided with provisions; the produce is much the same as at Otaheite; the inhabitants about 1600.

"The religion at the Society Islands is now general. I know not one single soul among the Islanders, but what attends more or less to religious instruction; no manner of vice passes unnoticed; the laws are particularly strict. Industry is stirring much among them. King Pomare has a great desire for trading. I have now on board a cargo of 75 tons of pork; and 100 more ready on my return to the island of Otaheite alone. He has all the other islands at his command. I think he has in all, about 12,000 hogs; and likewise about 150 tons of cocoa nut oil, with a quantity of arrow-root, &c.

Samuel P. Henry."

Renunciation of Idolatry in the Island of Oheteróa, or Rurutu.

The following important intelligence reached London, May 29th. It was communicated by the missionaries, Threlkeld and Williams, in a letter bearing date, Raiatea, Oct. 18th. 1821.—After stating that the chief of the island Rurutu, and twenty or thirty of his people, were providentially thrown upon Raiatea, and that they had begun to instruct them, the missionaries proceed:

Auura,* their chief, paid particular attention as well as his wife; the greater part of the others appeared slothful. He appeared to appreciate the worth of knowledge, and the value of the good tidings of salvation; his attention was great, and his questions upon general subjects very judicious; but his attention to and questions upon our discourses were such as surprised not only the Raiateans but ourselves also. We think he possesses a very acute judgment so far as he knows. We do not wish in thus speaking, to be understood that we believe him to be what would be called in England a converted character, though we have now indubitable evidence that he is a true convert from idolatry to Christianity.—God hath called them out of darkness to the knowledge of his Son Jesus Christ. May they soon really know Him, whom to know aright is eternal life! Auura was continually expressing his anxious desire to return to his own land, and to carry to his poor countrymen the knowledge he had obtained of the true God, and his Son Jesus Christ, expressing his fears in an affectionate manner, that when he got back, he should find very few left, as the Evil Spirit was killing them so fast.

The brig Hope, Capt. Grimes, from London, touched at Raiatea on July the 3rd: we mentioned to the Captain our wish to get these poor people to their own island; he, with a readiness which does him the highest credit, offered immediately to touch at their island and take our boat in tow, that we might have an opportunity, should our boat return from this, to us, unknown land, to open a communication with the natives. We sent for Auura, the chief, and his wife, who were highly delighted with the prospect of returning, but he raised an objection to going to his land of darkness, unless he had some one with him to instruct him and his people. We were rather at a loss how to act; however, we immediately called the deacons, informed them of the circumstance, and desired them to inquire who would volunteer their services to go as teachers to these poor people. They assembled the church, when two came forward, we hope with the spirit and language of the Prophet of old, "Here are we, send us." They were the very men we should have chosen, had we thought it prudent to nominate; but we left it to Him who disposes the hearts and thoughts of men according to his own will. Mahamene, a deacon, having

* Capt. Grimes writes the name Ahuru. *Editor.*

a wife, but no children, was one; Puna, a steady, and we hope a truly pious man, having a wife, with two children, was the other; they were both men we could ill spare, on account of their steadiness and our confidence in them; but such characters are the only proper persons for such a work: therefore every other consideration was obliged to give way. To select a crew to bring back our boat was the next consideration; as this took up the greatest part of the night, they had but a short time to get ready for the ship, which was to sail early the next morning.

The brig got under weigh the 5th of July, and after most affectionately committing Mahamene and Puna, with their wives and little ones, to the care of our Lord and God in the presence of the congregation, we gave to each a letter in English and Tahitan, recognizing them as under the patronage of the London Missionary Society, with our sanction, and recommending them to any captains of vessels that might touch at Rurutu.

The vessel laying to, outside the reef for us, prevented our having a regular service; but though short, it was both affecting and interesting. At length we conducted our new fellow laborers to the brig. The captain paid every attention; took our boat in tow and departed, leaving us anxiously waiting to hear in due season of their reception and success—nor were we disappointed.

Part of the night previous to their departure was spent in supplying them as well as we could with those articles which they would find both necessary and useful. Every member of the church brought something as a testimonial of his affection—one brought a razor, another a knife, another a roll of cloth, another a few nails, some one little thing, and some another; we gave them all the elementary books we could spare, with a few of the Tahitan Gospels of Matthew. Thus we equipped them for this interesting little mission as well as our circumstances would allow.

On August 9th, after a little better than a month's absence, we had the pleasure of seeing the boat return laden with prisoners, the *gods of the heathen*, taken in this bloodless war, won by the blood of Him who is the Prince of Peace. They were six days at sea in the open boat. On reading their letters, we felt, perhaps, something of that holy joy that the angelic hosts will experience when they shall shout, "The kingdoms of this world are become the kingdom of our God and of his Christ." The letters were from Auura, the chief of Rurutu, Mahamene and Puna. Although Auura was only with us so short a time, he made such progress that he had completely learned the spelling-book, part of the catechism, and could read in the Gospel of Matthew before he left; he could write and spell correctly. The following is a translation of the letter from Mahamene and Puna, the two native teachers, to Messrs. Williams and Threlkeld, dated Rurutu, Friday, July 13, 1821.

"May you two have peace through God in your residence at Raiatea. We think God has heard your prayers, because we received no ill treatment on board the ship, and because we are both now alive at Rurutu. Behold! they have given to us this land, not because we asked it, but because of their own hatred to the evil spirit. Pray earnestly to God that we may have a permanent residence at Rurutu, whilst we are teaching them their letters, and to know the name of the Son of God, and showing them the evil of their ways. On the 8th July the meeting of the chiefs and king was held, when Auura spake thus to the chiefs and king: 'Friends, this is my desire, and therefore am I come to this land, that you may know the name of the Son of God, and the work of the Holy Spirit, in enlightening our hearts, and the mercy of God towards us. This is my desire, let the evil spirit be this instant cast into the fire, (meaning the idols of the evil spirit.) Is it agreeable to you kings and chiefs: shall we burn the evil spirit even now; shall we overthrow his kingdom? Do not any more let us worship him; never more let us implore him; let him have no more reign in our hearts. Let him have nothing in this land that has no teachers. Let the government of these little lands become Jehovah's, and his alone, then my heart will rejoice through you. Behold, you thought I had been eaten up in the depths of the sea by the evil spirit; but behold, I am not destroyed by him: He is the great foundation of all deceit. I did not know that God would guide me to that land, (Raiatea) where the teachers are; there the word of God flourishes and grows, and behold, God has guided me back again. Will it be agreeable to you that we should all assemble together, at one place, and all eat together."

The king and chiefs answered thus, "It is perfectly agreeable to us, we will receive and hold fast the word of life. We are pleased because of your saying, Burn the evil spirit in the fire. Let every thing made by our hands (as a god) be charred in the fire. Behold you say, O Auura, that we have spirits or souls, we never knew that man possessed a spirit—no; never, never.'

Auura then answered thus; 'I have one more word to say to you. These two men (the teachers) are chosen by the church at Raiatea. God caused the thought to grow in the hearts of the missionaries, and behold they have sent them to teach us to read: because of their great love to us these two are sent. The missionaries think very much of them; for the missionaries are very compassionate towards us. The people of Raiatea thought, in their regard to these two men, that they would be killed in our land, and that the boat would be seized by us. The Raiateans think our land is a barbarous land: therefore do not ill use these men, but behave with the greatest kindness to them, and then it will be well.' The king and chiefs answered, 'It is perfectly agreeable to us.'

Now, lo! up started two men inspired by the evil spirit. One of the evil spirits said, 'It's agreeable, It's agreeable: we will hold the good word.' (Speaking ironically.) The other man who was also inspired by the evil spirit, thus spake, 'I have seen the foundation of the firmament, up in the sky. Taaroa, (the great idol) brought me forth.' Auura then answered the evil spirit thus: "Do you

leap up then, that we may see you flying up into the sky. Do so now, immediately. Truly thou art even the very foundation of deceit. The people of Rurutu have been completely destroyed through you, and through you alone, and now you shall not deceive us again: we will not be deceived again through you. We know the true God. Begone. If the Son of God stood in our presence you would be ashamed.' When Auura had done speaking, he sat down. Mahamene then stood up and said, 'You have agreed and your desire is to Jesus, that he may save your spirits. Ye are the lands for which the missionaries at Raiatea, Tahiti, Moorea, Huaheine, Borabora, and England have prayed. The churches wherever there are missionaries, have compassion upon the lands that have no teachers; therefore they subscribe property, that the word of God may be sent to the lands that are without teachers. The missionaries of Raiatea have sent us two to teach you letters and the name of the true God. May you be saved through Jesus Christ.'

Mahamene then sat down. Puna, (the other teacher) then rose and said, 'Dear friends, this is my thought towards you—affection grows in my heart now towards you, in your living in darkness and in the shade of death. Behold, you are eating the food of death—the poisonous fish, and drinking bitter water. Behold, we are here before you to make known to you the true God, that you may know him. This I say to you, O king and chiefs, prepare one place where you may all eat together, you and your wives and children, and your king, at one eating place, and there the evil spirit who has just now inspired that man shall be completely ashamed: he has no refuge; but cast away every disgraceful thing from among you, for that is the reason he remains among you. You worship him, and he is accustomed to deceive you; but now be fervent in prayer to God that you may escape. Should you not listen to that word, you will die, and you will bear the wrath of God, and you will be led by the evil spirit you have now cast away into the fire of hell; but if you regard the word and the name of the Son of God, you will by that means be saved. May you be saved through Jesus Christ.'

Mahamene.
Puna.

The eating together (observe the missionaries) was on the day after the meeting, and was to be the test of the truth of the word of God. If they died according to the predictions of the priests, *namely*, that any woman eating either hog or turtle would surely be eaten by the evil spirit; or any one eating on a *sacred place* would surely die, and be eaten also:—then they would not destroy their gods; but if no one sustained any injury, they would then utterly destroy all their idols. They met accordingly; and after satisfying their appetites, without sustaining any injury, they arose, boldly seized the gods, and then proceeded to demolish totally the Morais, which was all completely effected that day.

It is worthy of remark, that when the boat first reached the shore, Mahamene and Puna with their party, knelt down on the spot to return thanks to God for their preservation, not knowing that the spot was sacred to Oro, one of their idols. The Rurutans said immediately, 'This people will die.' The party also ate inadvertently on a sacred spot; and when the Rurutnas saw that, they said, 'No doubt they will die for this trespass on the sacred ground; and looking earnestly, expected some one to have swollen, or fallen down dead suddenly, but after they had looked a considerable time, and saw no harm come to them, they changed their minds, and said, 'Surely their's is the truth; but perhaps the god will come in the night and kill them: we will wait and see. One man actually went in the night to the wife of the chief (Auura) who also ate a part of a hog, or turtle, on the sacred spot, and said, 'Are you still alive!' When the morning arrived, and the Rurutans found no harm had happened to any of them, they became exceedingly disgusted at their having been deceived so long by the evil spirit.

TAHITI.

Letters from the brethren, at Matavai in Tahiti, by the Duchess of York, dated Dec. 26 and 31, 1821, have been lately received, from which the following information is extracted.

The letters written by the Deputation at Tahiti to the Directors were forwarded by an American vessel, by way of Canton, which accounts for their not having yet come to hand.

It appears that the Deputation, after their arrival at Tahiti, finding that king Pomare was on a visit to Eimeo, went over to that island to pay their respects to him, accompanied by Mr. Nott, who translated the letters of the Directors to him, and acted as interpreter in the conference held with him on the subject of their mission, and on the settlement of Messrs. Blossom and Armitage as artificers. The king received them with kindness, and acceded to their wishes; but, referring to the failure of establishing the sugar manufacture, seemed to doubt of the success of the intended efforts.

The Deputation wishing to visit the Leeward islands (Raiatea, Huaheine, &c.) embraced an opportunity which presented itself of sailing thither in the American vessel just mentioned. They embarked on the 29th of November.

The king, who was then dangerously ill, and whose life was not expected, died on the 7th of December, and was interred on the 11th, at the great chapel, as mentioned in our last.

With regard to that prince the brethren say, "What he was, as to his religion and Christian character, we leave with Him who judgeth righteously, and would remember with gratitude to God, the countenance, protection and favor the mission long enjoyed under his government."

The brethren express their apprehensions of commotions in the public affairs, from the contention of parties.

They state that the natives discover an increasing attachment to European dress, and that cloths and calicoes are in great demand,

and are become as it were the money of the island, for which almost alone they are willing to sell their commodities.

The brethren say, that in the five preceding months they had baptised one hundred and forty adults, and about seventy children. There are also many candidates for baptism. But they express a fear that the desire of many to partake of divine ordinances is more for the sake of distinction among their countrymen than for gospel privileges and spiritual blessings.

We are sorry to find Mr. and Mrs. Nott, and Mrs. Hayward, are very unwell.

The Queen has signified her desire to reside with the brethren at Pare.

Character of Pomare.

Mr. Nott, one of the Missionaries at Tahiti, in a letter to a relation (Mr. Turner) in London, referring to the death of king Pomare, says, "He was a prince who never had an equal in these islands; the friend of all foreigners, and the protector of the Missionaries. In knowledge of every kind he was among his countrymen unrivalled. Had he enjoyed the advantages of education, he would have attained to as high a degree of eminence as some of the greatest men have reached: and, with respect to myself, I have in his death sustained an irreparable loss, as he was so valuable an assistant in the work of translation."

NEW ZEALAND.

Extract of a Letter from Mr. Kendall to the Rev. Dr. Waugh, Nov. 25. 1821.

The longer I am among the New Zealanders the more I am convinced that they sprung originally either from Assyria or Egypt. The god Pan is universally acknowledged. The overflowings of the river Nile, and the fertility of the country in consequence are evidently alluded to in their traditions; and I also think the Argonautic expedition, Pan's crook, Pan's pipes, and Pan's office in making the earth fertile, are mentioned in their themes. "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: when the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." *Query*, Are not the Malays and the whole of the South Sea Islanders, Egyptians? Is not *O hina*, or *Hina*, the ancient Queen of Heaven?

CHINA.

Letters from Dr. Morrison of the dates of Jan. 7, Feb. 15 & 23, have been received. The first was written at Canton, when he was under the apprehension of leaving that place in consequence of a dispute between the Chinese and the English. The second was written on board the Waterloo, anchored in the Canton River, when the gentlemen of the Factory had been obliged to remove, and when it was expected that the English must wholly withdraw. When he wrote the last letter he was still on board the ship, but an accommodation had taken place, and he was then in expectation of returning to Canton.

It appears that Dr. Morrison's acquaintance with the Chinese language was of considerable importance in the late affair; for the English were at that time deprived of all native assistance, and would have been liable to dangerous imposition from the verbal messages of the Hong Merchants, who are the medium of communication with the Chinese government. Dr. Morrison was requested by the Captain of the Topaz to translate some of his papers, and to attend when the Chinese officers were on board; which, though no part of his duty, on behalf of the Hon. East India Company, he consented, for the public benefit, to do; and we have reason to believe was of essential service in the pacification which happily took place.

By some communications which Dr. Morrison has had with *Ochotsk*, he begins to indulge a hope that a way may hereafter be opened for missionary efforts in Japan. Thoughts are also entertained of the practicability of making translations of the scriptures in the languages of the *Chochin-Chinese* and of the *Siamese*—undertakings of most important magnitude!

Malacca.

Mr. Humphreys has safely arrived at Malacca.—We are concerned to learn that the health of Dr. Milne was in a very precarious state.

ISLAND OF JOANNA.

We give, from the appendix of the last Report of the London Missionary Society, the following extracts of a journal kept by Mr. Elliot, the first missionary to the island of Joanna. This island is situated between the north end of Madagascar and the continent of Africa. It was selected as a missionary station, in consequence of one of the princes of the island, with an attendant, having been shipwrecked, and obliged to put in at the Cape of Good Hope, while Dr. Philip and Mr. Elliot were at Cape Town.

The feelings of Mr. Elliot, on being left among a barbarous people, far removed from the abodes of civilized men, are very natural; and, while the retired Christian reads a description of them, let him reflect on the self-denial, which the missionary must possess, in order to commence his labors among untutored heathens.

Tuesday, June 12, 1821.—His Majesty's sloop of war Shear Water, commanded by Captain Roberts, came to anchor in the Roads of Joanna at five P. M. We were visited by a large number of canoes, one of which was sent by the King, having the Admiral and

General on board; these were two old men who seem to have much influence in the Island. A message arrived from the King, in which the Captain and myself were invited to wait upon him the following day.

June 13. Captain Roberts and myself, &c. preceded by a rude band of music, and surrounded by a vast crowd of people, proceeded to the King's palace; we first called upon Prince Alui, who treated us with great hospitality, and went with us to his father the king, whom we found seated at the head of a large table, in a good sized room; he received us with great politeness, acknowledged very feelingly his obligations to the British, and shewed us some magnificent presents he had received from the East India Company. There we were again regaled with fruit, &c.

14.—Went ashore at day-light and found myself quite bewildered in the labyrinth of the town. The heat was intense, and I gladly availed myself of an invitation from Prince Alui, to take some refreshment at his house. In the evening I disembarked my goods; supped with two officers of the Shear Water at Prince Alui's, and slept in my new habitation.

15. Met the King, accompanied by about 20 well dressed persons, at his garden, and superintended the planting of the fruit-trees I had brought with me. The Joannese have most miserable agricultural instruments. Their digging is performed with a stick five feet long, pointed with a piece of iron. The King was much pleased with a spade and a shovel presented to him.

After supper, at Prince Alui's I was told that the Princess Fatima wished to present me with a token of her friendship. Immediately, three female slaves appeared, one bearing incense, which she held before me a few moments. The second presented on a shield, covered with gold and silk cloths, an Aromatic Necklace curiously formed, of most delightful flagrant flowers. This the third slave put round my neck, while the interpreter delivered an exceedingly polite message from the Princess, in which she assured me of her friendship, and begged me to consider the Prince's house as my own. In return for this very gratifying attention, I placed my ring upon the shield, covered it, as she had done the necklace, with the gold and silk cloths, and requested her to accept it as a token of the high sense I entertained of her kindness, and a pledge of my readiness to serve her.

Sunday, 17.—Found it extremely difficult to make the people understand that I wished to devote the Sabbath to the worship of God, and the care of the soul. I was seldom without six or eight persons about me. To a number of them in the evening, I related some of the historical parts of the Old Testament, and endeavored to convince them of the spirituality of genuine religion.

I am encouraged by the apparently growing attachment of the Joanese who visit me; "What shall I render to the Lord for all his benefits?" is an inquiry that I might most anxiously propose to my own heart.

18. Prince Alui showed me a flute, as a curious instrument, the use of which he could not comprehend. He was surprised and pleased with its music.

Began a Joannese Vocabulary. Was much annoyed in the day by visitors, and in the night by the ceaseless beat of drums, and other discordant noises which accompany the fights and dances of Ramadan.

22.—At four P. M. the ship "Sarah" Captain Norton, came to anchor in the Roads, after a rough and tedious voyage of thirty-five days from the Cape of Good Hope.

23.—Morning devoted to the entertainment of visiters; among whom were Captain and Mrs. Norton and Miss Dixon; dined on board the Sarah. The day's engagements so strongly reminded me of the pleasures of civilized society, from which in all likelihood I am for a long time to be separated, that I became almost overwhelmed with melancholy; all the unfavorable circumstances of my situation, presented themselves to my view in their most gloomy aspect, and excited some of the most bitter regrets and fearful forebodings that I almost ever experienced. The asperity of these feelings, however, was somewhat softened by the kindness of a number of the inhabitants, who accompanied me from the boat to the town, a distance of two miles, over a rough strong beach; these good people like guardian angels sent in a bitter moment, literally bore me up in their hands lest I should dash my foot against a stone, carried me over the river, and used every effort to dispel the *sombre* clouds that hung upon my countenance, and betokened the night of my soul. I could not but be powerfully affected by their kindness, and was really grateful, that so seasonable a mitigation of my mental sufferings had been accorded. Scarcely had I rendered the acknowledgment of gratitude to the Almighty Disposer of human affliction, for giving me to find favor in the eyes of this people, when a very unexpected event plunged me into extreme embarrassment: Sh' A——h called upon me, and said, with the most perfect *sang froid*, that he and Zeid H——a were going to Mayotta, from whence they should proceed to Zanzibar, where they should remain twelve months; he added, he was sorry for me, as all the people would leave the town of Mootsamoodoo in the next month, on account of their health, and for the cultivation of paddy, and that he feared I should not be treated with kindness by the people when he and Zeid H——a were gone; he was confident, he said, that no European constitution could bear the extreme heat and atmospherical vicissitudes of this climate, and gently hinted, that I had better secure a passage in the Sarah to Bombay while I had an opportunity; he left me bewildered in conjecture, and overwhelmed with astonishment; never did I seek more ardently, or ask more importunately for holy wisdom, from Him who giveth liberally and upbraideth not; if I ever prayed sincerely, it was then, "Lord, what wouldst thou have me to do?" My good friend Zeid Hamid came in very opportunely from the fight; I told him of Sh' H——h's strange communication: he seemed very indignant, and asked me what I should do; I told him, I would ask the king if he would protect me; if he engaged to do it, I would stay; if not, I would go to Bom-

bay in the Sarah. It was now midnight; and as the Sarah would sail in the morning, it was needful to see the king then; I sent to request an immediate audience with him, and was directed to meet him and prince Alui in the armory. In answer to my apology for troubling him at so late an hour, he assured me it gave him great pleasure to see me at any time; he appeared highly offended at the conduct of Zeid H——a and Sh' A——h and said he would not allow them to leave the island; that the representations Sh' A——h had given of the unfriendly disposition of his people were quite false, and his account of the insalubrity of the island was much exaggerated;* he regretted I had not an English companion or servant, but assured me he should consider me as a brother, and his people would not only befriend me on my own account, but because they knew that in serving me they would please their king; in short he testified, in most unequivocal terms, his determination to protect and serve me. Thus did my God put a song of thanksgiving in my mouth, for when I called upon him in my distress he heard me and delivered me according to the riches of his promise.

Sunday, June 24.—Found my mind much tranquillized by the engagements of the Sabbath; though the recollections of days departed, never perhaps to return, were too active not to interrupt the sacred exercise; my thoughts were with thee, O Zion! *Peace be within thy walls, prosperity within thy palaces!* may the blessing of thy God rest upon thy lovers and the sound of thy songs be heard in the vales of Joanna; may thy sun chase the darkness of heathenism, and merge in his rays the feeble beams of the CRESCENT.'

27. I long to say something to the people about the gospel of the blessed God, but they cannot understand me sufficiently at present. The more I see of the island, the more I am delighted with its beauty. Could the people's inveterate habits of idleness and superstition be overcome, Joanna might become a place of commercial importance.

(The average of the Thermometer during the month of June was 84 *in the shade.)*

In a letter to Dr. P. dated July 24, 1821, he says, I shall heartily rejoice when my correspondence is of a higher tone; but at present I can tell you of no tokens of decay in the pillars of superstition, no indications of abashed prejudice and lamented ignorance in spiritual affairs: but the most inveterate attachment to the appointed faith, instituted rites, and confirmed habits of Mohammedanism, however derogatory to the dignity of the Most High, injurious to the real interests of man, opposed to common sense, and repugnant to just feelings.

Some persons would discourage me by saying, that nothing short of a miracle can subvert a system established by illustrious deeds of arms, accordant with the corrupt propensities of nature, excluding rational inquiry, and damning everlastingly those who presume to doubt its divinity. I grant it. Nothing but a miracle can effect it; but while I remember that without a miracle no sinner was ever yet converted, I am not dismayed.

The uniform kindness of the Joannese has encouraged me to throw off all restraint with regard to my profession of Christianity in my conversation with them. Of course I am happy to embrace every opportunity of unfolding and recommending the gospel. But I am disposed to think that the most efficacious means of doing good here would be the establishment of a small community, which might be done without any alarming expense, as the King would sanction and assist it, and from the richness of the island, and the neighborhood of an adequate market for the surplus produce in Madagascar, Mosambique, and Zanzibar, industrious men might support themselves independently of any foreign supply.

* Mr. Elliott afterwards discovered, that the conduct of the above-mentioned Joannese, did not arise from any personal antipathy against himself, but was merely intended to subserve certain private ends of his own.

SIERRA LEONE.

Testimony of the Governor.

WE have mentioned the reception of the Governor on his visit to Gloucester after his return to the Colony; and now add some particulars, from a communication by Mr. During of December 28, 1821. His Excellency's testimony to the usefulness of the Missionaries will be read with the highest satisfaction:

Knowing Sir Charles personally as we have done since 1816, we have heard him many times express his kind feelings toward the Liberated Negroes, and have seen him often pleased with their simple but good behavior; yet I never before saw him so moved, even to tears, as he was on occasion of his visit to us, at the sight of the great progress which the Negroes have made.

One of our Communicants thus addressed His Excellency:—"Good morning to you, Excellent Governor"—making a low bow—"God bless you!—God bless Governor! Governor, my heart feel glad you come back again! thank God for it!" This and other circumstances wrought much on the mind of His Excellency.

The Captain, in whose vessel the Governor came out, was with him, and was struck with astonishment. He had seen much of Negroes in Jamaica, and asked how long this settlement had been formed. When told at the end of 1816, he smiled, and said to the Governor "Sir Charles, if I knew not your Excellency to be a man of honor, I should think myself greatly imposed upon; and I must candidly confess, I can hardly believe it now. But," said he, "what sort of people were they, with whom it was commenced?" I pointed out some to him who were sent here in the beginning of November last, that, looking at their emaciated condition, he might form some idea of those with whom I began this Settlement. He then inquired what method we had pursued to bring them to such a state, in so short a time. "No other," said His Excellency, "than teaching them the truths of Christianity; which these Gentlemen were sent to propagate by the Church Missionary Society: by this alone they have ruled them, and have raised them to a com-

mon level with other civilized nations: and, believe me," added his Excellency, "if you admit Christian Teachers into your Island, you will find your Negroes soon become affectionate and faithful servants to you! You will be more surprised when I tell you, the number of Captured Negroes, now in this Colony, amounts to 10,000; who are chiefly under the superintendency of these Gentlemen, whose number is so small, that there is not one to a thousand." "This, certainly," replied the Captain, "surpasses every thing which I have hitherto heard."

I state these facts, and might state many more, not out of vain glory, desiring the praise of men; but that you, my Dear Sirs, and all our friends may see, that the Lord has glorified His ever blessed Name, through the preaching of the Gospel, which is calculated to make the simplest being wise unto salvation, even the long-neglected children of Africa.

Things as they now appear, humanly speaking, never wore so bright and pleasant an aspect. Never were prejudices more effectually removed from the minds of many of the European Colonists; and never had the Society gained more credit in the Colony, even in the minds of individuals who were formerly hostile to our efforts. You will see this, in the Report of the Sierra-Leone Association, in aid of the Society, the collections and contributions to which amount to nearly 200*l.*

Remarks of Mr. W. Singleton.

The Superintendent has now no trouble with the Liberated Africans, respecting labor: they will hear reason. At first, he could scarcely persuade them to work for themselves: they would answer "What for we work! King take all we make." But having found, by experience, that they can enjoy the fruits of their labor, they are become industrious, are building cottages for themselves of an improved description, and are cultivating their farms with increasing diligence.

On these spots, about four acres each, which they have cleared of the large trees, though not of their roots, nor of the stones with which the mountains abound, they plant in the intervals, cocoa-trees, Indian corn, sugar-cane, and cassada; and for fences, which, indeed, may easily be stepped over, they have arranged rows of pine-apples.

The bamboo is not found in Sierra-Leone; and the laths which they use for the walls of their cottages, being broader and thicker than the bamboo, consequently less pliable, render their appearance not so neat as the Gambia Huts, and, perhaps, they admit more wind. To remedy both these evils, however, some of the inhabitants face the lattice-work with mud, and whitewash it. One woman, as we passed, was plastering the outside of her house; and, having no trowel, she spread the composition with her hand alone: and though her work presented to the view an irregular mixture of light and shade, it answered the design of the owner, which was to preserve a warm atmosphere within; a necessary precaution on this elevated situation, where the thermometer stands six or seven degrees below that in Freetown, and the wind is so free that it more resembles England than Africa. On my first entrance into the Superintendent's house, the cold was so prevalent, that I was obliged to use some precaution, after my walk, to guard against its effects.

Looked into the school here, which appears to be in pretty good progress.

DOMESTIC INTELLIGENCE.

ORDINATION OF MISSIONARIES.

On the 12th ult. at New-Haven, Con., Messrs. William Goodell, William Richards, and Artemas Bishop, were, according to previous appointment, ordained to the work of the Gospel Ministry, with a view to their being employed as evangelists and missionaries to the heathen. The ordaining council was composed of ministers and delegates from the following congregational churches; viz. the two in Hartford, the two in New-Haven, the church in Yale College, the church in New-London, the church in Cornwall, the first church in Fairfield, and the west church in Greenwich. The candidates for ordination, having been examined in regard to their experimental acquaintance with religion, their motives for offering to engage in the missionary work, and their knowledge of the doctrines contained in the Bible, were severally approved; and the public services commenced, at 10 o'clock A. M. in the middle church.

The Rev. Mr. Lewis, of Greenwich, offered the introductory prayer. The Rev. Dr. Miller, of Princeton, N. J. preached from Isaiah lxi, 4. *And they shall build the old wastes; they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.* The consecrating prayer was offered by the Rev. Dr. Lyman, of Hatfield. The Rev. Dr. Flint, of Hartford, gave the charge; the Rev. Mr. Hawes, of Hartford, expressed the fellowship of the churches; and the Rev. Mr. M'Ewen, of New-London, offered the concluding prayer. Appropriate hymns were sung by a large choir, and added much to the interest of the occasion. At the close of the ordination, a collection was taken amounting to $227.

After a recess of half an hour the sacrament of the Lord's Supper was administered, in the north church, to a great number of communicants, comprising, beside members of the congregational churches of New-Haven, other friends of missions, some from neighboring and some from distant churches, several youths from the Foreign Mission School at Cornwall, many clergymen, and the members of the Board of Foreign Missions, who were present at the annual meeting. The Rev. President Bates and the Rev. Dr. Beecher administered the communion, each making an address of considerable length.

All the services of the day were interesting and impressive; and tended much to increase

a proper missionary zeal, and to enable many to form a just estimate of the cause of missions.

The day will long be remembered with pious and grateful emotions; and while the missionaries are laboring in distant lands, the recollection will prompt many to prayer for their success.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The annual meeting of the Board was held at New-Haven, on the 12th and 13th ult. Extracts from the minutes of the meeting will appear in our next. The receipts into the Treasury, during the year ending Aug. 31, 1822, amounted to about $61,000, of which more than $59,000 were donations. The expenditures of the Board surpassed $60,000.

Mr. Evarts having been re-appointed Corresponding Secretary, Henry Hill, Esq. of New-York, formerly Vice Consul of the United States at Valparaiso, was appointed Treasurer, and will immediately enter upon the duties of his office, at the Missionary Rooms, Boston.

The Rev. Dr. Proudfit, of Salem, N. Y. preached the annual sermon, on the evening of the 12th, from Mal. i, 11. *For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts.* A large and attentive audience were highly gratified with the discourse. It will soon appear from the press, as will the sermon of the Rev. Dr. Miller.

LAST NOTICES.

Letters have recently come to hand from Mr. Fisk and Mr. Temple, dated at Malta, in July. They bring the pleasing intelligence, that the Governor had given permission to put the mission press in operation, and to print tracts, &c. in different languages for distribution. Several tracts in Italian and Modern Greek were already prepared; and the missionaries were only waiting for types, which had been ordered from France. Mr. Fisk urges a reinforcement of that mission. He probably left Malta in September, on an exploring tour. The pious friends of that mission, in Malta, think they discover a peculiar interposition of Providence in its behalf. Fields of immediate usefulness are opened, much beyond their expectation.

INSTRUCTIONS TO MR. TEMPLE.

As full permission is now obtained for the establishment of a press in Malta, our readers will feel a peculiar interest in perusing extracts from the instructions of the Prudential Committee to Mr. Temple. Those extracts which we shall give at present, will relate principally to that subject.

Place of Destination.

In accordance with arrangements made for your passage, you will soon embark for the Mediterranean, with the design of spending your life as a missionary in Western Asia. That part of the world being at present in an unsettled state, it is deemed expedient that you seek a temporary residence at Malta. In this great resort of foreigners, holding direct and frequent communications with Europe, Africa, and Asia, you will possess great advantages for acquiring languages necessary to your ulterior designs, and for gaining some useful knowledge of the people whom you may subsequently visit. There you will find at least a few, whose hearts will respond to every sentiment of exalted charity, and who will hail with lively joy every coadjutor in the divine work of spreading the Gospel. With these men, and others of similar character elsewhere, you will not fail to cultivate a free and cordial intercourse.

Immediate employment.

The languages, of which you will endeavor, as soon as possible, to attain a competent knowledge, are the Modern Greek and the Arabic. This you will do without neglecting any of the principal languages of southern Europe, or western Asia. Count not the time lost, while you are employed upon these studies. You will learn, at the same time, many things indispensably necessary, as a preparation for your more active labors. By an intimate personal acquaintance with select individuals, by epistolary correspondence, and by attentive observation of whatever can be interesting to you as a Christian and a missionary, you will aim at being thoroughly qualified for your high vocation.

Utility and Conduct of the Press.

By the liberality of a few individuals you carry a Press, consecrated to the dissemination of divine truth through a vast region, now lying in ignorance and spiritual death. As the manner in which this design originated marks an advancement in charitable exertions of the noblest kind; and as the success, which attends the enterprise, may have a great influence upon plans of the same general character hereafter;—you will consider a discreet, yet active and efficacious, use of the press a subject of high importance, not to your mission only, but to the cause of missions, and of Christianity.

Who does not know that the art of printing is the greatest of human inventions? If regarded merely as an instrument of refinement and civilization,—of intellectual improvement,—and of securing and preserving liberty, the highest strains of eloquence would be poured forth in its praise. But it is destined to a nobler use, than any which is confined in its operation to this world. Next to the living voice of the earnest and affectionate preacher, it is to become the most powerful mean of diffusing the knowledge of the Gospel, of awakening a dead world to spiritual life, and of glorifying God by honoring the

revelation of his will. How small are the objects of orators, and poets,—of moralists and legislators, compared with the renovation and salvation of a single soul? What are the embellishments of human society, the gratification of curiosity, or of taste, to a mind deeply intent on recovering a lost world to God and holiness,—on raising up, from the ruins of the apostasy, heirs of immortality, children of God, trophies of the Redeemer's sacrifice? To establish the liberties of a nation is deemed a great achievement; and so indeed it is, comparing merely temporal things with each other. How great a cause of exultation is it, then, to liberate immortal beings from the bondage of sin, and lead them forth from their prison house to the enjoyment of pure and heavenly freedom? To this high and holy ministration the press will hereafter be more devoted than it has ever yet been. The time will arrive when it shall be no more the pander of vice, the apologist of crime, the incentive to pollution, the instrument of sophistry and error. In those favored days, HOLINESS TO THE LORD will be inscribed, as with a sun-beam, on every page.

So far as you may be intrusted with the management of the mission press, let this sublime destination be held continually in view. Let it be your constant aim, that when the truths of religion are professedly taught, nothing but pure, plain, simple truth should be found;—evangelical truth, unsophisticated by human additions, unimpaired by retrenchments, the suggestions of human wisdom, unincumbered with human philosophy in any form, but supported by the veracity of God, and certainly to be accomplished by his power and his faithfulness. Let your standard be high, in regard to the purity and tendency of whatever you permit to be published. We have no fears, indeed, that you, or your brethren, will ever consent, that a press furnished in so disinterested a manner, and for so excellent a design, should be desecrated, by being applied to any unworthy purpose. It is not enough, however, that positive evil be avoided; let eminent good be done. Let the character to which you aspire in this department of your labors be such, that, could you be transported, by a happy anticipation, into the full blaze of the millennial day, you would have no occasion to blush for the motives which prompted, or the effects which followed your publications.

The Field of Labor.

The field before you is extensive and inviting. You will not be compelled, like many of your brethren in different regions, first to form a written language, and then, beginning at the elements, to create for yourself a reading population. Around the whole circuit of the Mediterranean, multitudes are able to read, and vastly greater multitudes are desirous of learning. The Greeks, particularly, are inquisitive, apt to learn, and fond of possessing books. Some of them have knowledge enough very earnestly to covet more; and all, so far as our information extends, are willing to be taught. They are in just such a state as eminently to need instruction. Accustomed to reverence the Christian name, and to suffer many indignities and privations on account of their profession, they need the supports and consolations of genuine Christianity. The pure and simple doctrines of the New Testament, if fairly and steadily presented to the mind, will chase away the phantoms of superstition, which have been stalking abroad during so many ages of darkness.

The exertions of the British and Foreign Bible Society embrace so wide a range, that a press is not primarily demanded in Western Asia, for the publication of the Scriptures entire; though it may probably hereafter be usefully and profitably employed for this purpose. But at present, and during the first stages of religious inquiry, select portions of the Scriptures, printed in such quantities as to be very extensively distributed, promise to answer a valuable end, by attracting notice, and preparing the way for complete copies of the Bible. Short tracts, also, expressing the great truths of the Gospel in the words of Scripture, may be reckoned among the most effectual means of exciting attention, and leading to the demand for direct personal labors. School books, formed upon the principles of unadulterated Christianity, with the design of early imbuing the mind with heavenly truth; and introducing, at the same time, all the modern improvements in rudimental learning, must be of inestimable value to such a people as we are contemplating.

BOMBAY.

Mr. Hall and Mr. Garrett write, that they are now printing an edition of the Gospel of Luke, (2,500 copies,) which exhausts the stock of paper, which was sent them from this country some years ago. They are in want of increasing funds to print portions of Scripture for distribution, to meet the increasing demand.

DONATIONS.

To the donations already acknowledged, as for the Sandwich Island Mission, we add Gregory's Dictionary of the Arts and Sciences, and Brown's Philosophy of the human mind, from the Rev. Dr. Flint, of Hartford. The value of these books is about $40.

Also, a small waggon, from Dea. Henry Morse of Paxton. Value $45.

MISSIONARY HERALD.

ALL subscribers, who do not signify their wish to have the work discontinued, will have the ensuing volume forwarded to them as at present. A notice of discontinuance should be communicated in season to reach the publisher by the first of December.

The friends of the work are reminded, that the commencement of a new volume is the most favorable time for obtaining new subscribers.

ERRATUM:—In consequence of the Editor's absence an error was admitted, p. 318 of this number, where it is stated, that Mr. Fisk was with Mr. Parsons at Samos, June 16, 1821. Mr. Parsons was then alone.

THE

MISSIONARY HERALD.

VOL. XVIII. NOVEMBER, 1822. No. 11.

DOMESTIC INTELLIGENCE.

ANNIVERSARY OF THE A. B. C. F. M.

THE thirteenth annual meeting of the American Board of Commissioners for Foreign Missions, was held in the Philosophical Chamber of Yale College, Sept. 12th, and 13th, 1822.—Present,

The Hon. JOHN TREADWELL, LL. D.
Rev. JOSEPH LYMAN, D. D.
Hon. STEPHEN VAN RENSSELAER, LL.D.
Hon. JOHN HOOKER,
Hon. JOHN C. SMITH,
Rev. JEDIDIAH MORSE, D. D.
Rev. CALVIN CHAPIN, D. D.
Rev. ALEXANDER PROUDFIT, D. D.
Rev. SAMUEL MILLER, D. D.
Rev. ZEPHANIAH S. MOORE, D. D.
Rev. JAMES RICHARDS, D. D.
Rev. JEREMIAH DAY, D. D. LL. D.
Rev. HENRY DAVIS, D. D.
Rev. JOSHUA BATES, D. D.
JEREMIAH EVARTS, Esq.
Rev. WARREN FAY.

The Rev. PETER STARR, of Warren, Con. and Mr. ANSON G. PHELPS, of the city of New York, took seats as honorary members.

The session was opened with prayer by the Vice President; and, on the second day, by the Rev. Dr. Morse.

The Hon. John Hooker, Hon. John C. Smith, and Gen. Van Rensselaer were appointed a committee to examine the Treasurer's accounts, and report to the Board.

A council having been convened for the purpose of ordaining Messrs. Richards and Bishop, with a view to their being sent as missionaries to the Sandwich Islands, and Mr. Goodell as a missionary to Palestine; and the council having approved the candidates, and being ready to proceed to the services of the ordination; the Board adjourned, at 10 o'clock, A. M. of the 12th, so that the members might be present on the solemn occasion. The Rev. Dr. Miller, of Princeton, N. J. preached from Isa. lxi, 4; the Rev. Dr. Flint, of Hartford, Con. delivered the charge; and the Rev. Mr. Hawes, of Hartford, presented the right hand of fellowship. The introductory prayer was offered by the Rev. Mr. Lewis of Greenwich, Con. the consecrating prayer by the Rev. Dr. Lyman, of Hatfield, Mass. and the concluding prayer by the Rev. Mr. M'Ewen, of New London, Con. After the ordination, a large concourse of the professed followers of Christ, united in the celebration of the Lord's Supper.

At 7 o'clock, P. M. of the same day, the Board attended public worship, when the annual sermon was delivered, in the presence of a numerous and highly respectable audience, by the Rev. Dr. Proudfit, of Salem, N. Y. from Malachi i, 11. The Rev. Dr. Morse offered the prayers.

The Rev. Drs. Morse, Chapin, and Lyman, were appointed a committee to present the thanks of the Board to the Rev. Dr. Miller for his sermon, to the Rev. Dr. Flint for his charge, and to the Rev. Mr. Hawes for his right hand of fellowship, and to request a copy of each for publication.

The same Committee were directed to present the thanks of the Board to the Rev. Dr. Proudfit for his sermon, and to request a copy for publication.

The Prudential Committee presented their Report, which was ordered to be printed.

The Committee appointed by the Board to examine the accounts of the Treasurer, and the expenditures of the past year, having attended that service, report: That from the Treasurer's accounts, it appears that there were paid out during that period, for the several missionary stations, as follows;* viz. the stations at and near

Bombay, - - -	$6,380 95
In Ceylon, - - - -	9,883 96
The Palestine Mission, -	2,090 20
The Mission among the Cherokees, - - -	8,967 33
That among the Choctaws,	11,940 86
The Mission among the Cherokees of the Arkansaw,	7,016 26
Carried forward,	$46,279 56

* For a more particular statement of these expenditures, see the Pecuniary Accounts of the Board in a subsequent part of this number.

Brought forward,		$46,279 56
The Mission at the Sandwich Islands,		1,071 00
The Foreign Mission School at Cornwall,		2,638 09
Cash transmitted to Marietta for the Choctaw and Arkansaw Missions,		1,042 65
For more general purposes and objects, which could not be properly classed under the foregoing heads,		9,292 59
		$60,323 89
The receipts, during the year, have been as follows: by donations,	$59,438 48	
Interest of money, &c.	1,799 39	
		$61,237 87

The committee have examined the charges at the several stations, and are fully satisfied, that the monies intrusted by the benevolence of the Christian public to this Board, have, under the direction of the Prudential Committee, been faithfully and economically expended.

The committee have particularly attended to the items contained in the last of the above mentioned charges. The great variety of these items, which respect the general operations of the Board, and relate to all their concerns at home, and generally to their missionary stations abroad, are such, that the committee cannot be particular in their report, on this part of the subject referred to them. But they do report, that, after carefully attending to the several charges, which constitute the said sum of $9,292,59, they find none that could have been dispensed with.

Per order, JOHN HOOKER, *Chairman.*

The Rev. SAMUEL AUSTIN, D. D. of Newport, R. I. and the Hon. JONAS PLATT, of Whitesboro, N. Y. were unanimously, by ballot, elected members of the Board.

The Board then made choice of the following officers, for the ensuing year.—

The Hon. JOHN TREADWELL, LL. D. *Pres.*
The Rev. JOSEPH LYMAN, D. D. *Vice Pres.*
The Hon. WILLIAM REED,
The Rev. LEONARD WOODS, D.D.
JEREMIAH EVARTS, Esq } *Pru. Com.*
SAMUEL HUBBARD, Esq. and
The Rev. WARREN FAY,
JEREMIAH EVARTS, Esq. *Corres. Sec.*
The Rev. CALVIN CHAPIN, D. D. *Rec. Sec.*
HENRY HILL, Esq. *Treasurer;* and
CHESTER ADAMS, Esq. *Auditor.*

Resolved,

That Samuel H. Walley, Esq. Henry Gray, Esq. the Rev. Sereno E. Dwight, William Ropes, Esq. and Thomas Vose, Esq. be a committee to report to this Board, at their next annual meeting, what they would deem a suitable compensation to the Corresponding Secretary, as Editor of the Missionary Herald, to be paid from the profits of that work; so that this compensation, with what he receives for his other services, shall be no more than a fair remuneration for his whole time and labors.

Resolved,

That the thanks of the Board be presented to the President and Fellows of Yale College for the use of the Philosophical chamber, the present session.

Resolved,

That the Rev. Mr. Merwin be requested to present the thanks of the Board to his society for the use of their meeting-house in the public religious exercises of this session; and, also, to the choir of singers for their assistance on the same occasion.

Resolved,

That the Rev. Mr. Taylor be requested to present the thanks of the Board to his society for the use of their meeting-house in the public religious exercises of this session; and, also, to the choir of singers for their assistance on the same occasion.

Resolved,

That the thanks of the Board be presented to those families and individuals in New Haven, whose kindness and hospitality have been experienced by the members, during the present session.

Resolved,

That the next annual meeting be held in the city of Boston, on the third Wednesday of September, 1823, and that the Prudential Committee be requested to make the arrangements requisite for that meeting.

The Rev. Dr. Moore being, by previous appointment, the preacher at the next annual meeting, the Rev. President Day was chosen to preach in case of his failure.

The Prudential Committee were authorized to provide for preaching at the next annual meeting, in case both of the preachers already appointed shall be providentially prevented from attending.

Resolved,

That the thanks of the Board be presented to all societies, churches, and individuals, who have contributed to its Treasury, during the past year; and by whose increasing liberality, the Prudential Committee have been enabled to carry forward the designs of the Board with augmented confidence.

Resolved,

That it be the duty of the Prudential Committee to compile and publish a Report, including their Report for the last year; a statement of the Treasurer's accounts; such a detail of donations as may be deemed useful; extracts from the min-

utes of the present session; and such other documents as they shall judge expedient.

The session was closed with prayer by the Rev. Dr. Miller.

REPORT OF THE PRUDENTIAL COMMITTEE.

BRETHREN,

Another year has passed, and brought its cares and responsibilities, its perils and changes; but in no respect is the revolution of time so worthy of attention, as with reference to the progress of the Gospel. The anniversaries of Missionary Institutions, as they bring under review a most interesting chapter in the history of Providence, are hailed with strong and peculiar emotions by the friends of the Redeemer.

But such is our frail condition, that even the sacred solemnities of these joyful occasions are invaded by the recollections of friends and associates removed by death; and the voice of congratulation and encouragement is interrupted by the sighs of mourning, and the whispers of condolence.

Soon after the last annual meeting of the Board, two of its members were summoned away from their earthly labors and sufferings; and more recently a third has followed them.

The venerable PRESIDENT OF THE AMERICAN BIBLE SOCIETY, after a life of distinguished usefulness, protracted to more than fourscore years, has been released from the infirmities of this mortal state, and raised, we humbly trust, to the employments of a higher sphere, and the society of the blessed. In the former part of his life, he served his country in the discharge of various offices of high honor and responsibility; but his last years were crowned with peculiar glory, as they were zealously devoted to the circulation of the Scriptures, and the promotion of religion. He felt a lively interest in all the benevolent exertions of the present day; but his remaining strength was especially directed to the Bible cause. To this he gave his property with a munificent hand; to this he also gave his time, his counsels, his influence and his prayers.

Though he was not able generally to attend the annual meeting of the Board; yet on one occasion he was present, in this very room, and took a leading part in the deliberations of the meeting. It will long be remembered, how much his heart was alive to the wants and the miseries of Pagans, and how earnestly he desired the universal promulgation of the Gospel. At different times he imparted liberally of his property to our Treasury, and, in his last will, while remembering many objects of great public utility, he did not forget the claims of the heathen. Among the provisions of that instrument, *five hundred dollars* are bequeathed to the use of the Foreign Mission School at Cornwall; and a tract of new land in Pennsylvania is devised to aid the general objects of the Board. After the death of his daughter, *five thousand dollars* are to be paid toward the same general objects. May the directors of all the public charities, which this eminent man wished to promote by the testamentary disposal of his property, have wisdom and fidelity to apply his benefactions in such a manner, that his amplest expectations of good shall be more than realized; and may all, whom Providence has favored with wealth, habitually show during life, and in the only act which can prescribe the use of their property after death, that they acknowledge God as the only rightful Proprietor of all that they possess, and hold themselves strictly accountable as his stewards.

The late Mr. THOMPSON and Col. LINCKLAEN were pillars of the churches to which they respectively belonged, and ornaments of Christian society. In the midst of great activity, and enterprise, and success in temporal pursuits, they delighted to magnify the grace of God, and did homage to the efficacy of evangelical religion. Not long after the meridian of their lives, while all their powers were in full vigor and their usefulness was increasing, disease was commissioned to assail them, and to bring them gradually down to the grave. Obvious is the lesson, which these inroads upon our number are designed to teach us; and powerful the admonition to be diligent and faithful in every labor of love, to which Divine Providence may kindly direct our feeble agency.

MISSION AT BOMBAY.

WE shall abridge the Report for the Herald, as much as possible, consistently with giving to the public those particulars, which are important in the estimation of all, who wish to have in their possession a brief history of the several missions.

After mentioning the return of Mr. Bardwell, the Report expresses the following opinion respecting his case and prospects.

THE Committee are happy to say, that after having freely conferred with Mr. Bardwell on the interests of the mission, the encouragement to increased efforts in its support, and the exigency which required his own removal, they cordially sympathize with him in the severe affliction, which compelled him to relinquish a field, on

which his heart was, and still is, so intently fixed. Were there any probability, that his constitution could bear the continued heat of a tropical climate, he would esteem it a great privilege again to unite in the labors of those brethren, with whom, during an absence of six years from America, he had been so intimately associated. The effect of the late warm season upon his health confirms previous apprehensions; and makes it more and more certain, that residence in a temperate climate is necessary to his usefulness, if not to the preservation of his life.

The particulars of Mr. Newell's death are then given, and the following character is subjoined.

Mr. Newell was one of the four young men, who first offered their services, as missionaries from our country to any remote part of the heathen world. Immediately after the institution of this Board, he was taken under its patronage; and, having finished his course of theological studies at Andover, and attended medical lectures in Philadelphia, he sailed with the first missionaries for India in February 1812. During the embarrassments at Calcutta, and the severe personal affliction, occasioned by the removal of his beloved wife, and his subsequent pilgrimage till he found a field of labor at Bombay, his attachment to the missionary cause remained firm, and his confidence in God unshaken. As a missionary, Mr. Newell was distinguished by great tenderness of feeling, uncommon modesty, and a low estimate of his own attainments. The woeful condition of the heathen oppressed him much; and a view of the magnitude and responsibility of the work, in which he was employed, weighed heavily upon him. Though generally enjoying comfortable health, he had many presentiments, as his letters testify, that he should continue but a little while in his allotted station. But whatever might be the divine will concerning himself, and the termination of his labors, he earnestly desired the perpetuity of the mission, the triumphs of divine truth, the exaltation of his Redeemer. The journal of Mr. Nichols records, under the date of May 19th, that Mr. Newell, then on a visit to Tannah, had conversed much on the interests of the mission, and on different methods of doing good to the natives. On the 30th of the same month, the message for his release arrived; his spirit took its flight; and his mortal remains were followed to the house appointed for all the living. Though not permitted to see with his mortal eyes the seed of the word springing up and bringing forth fruit, he had for years enjoyed the privilege of sowing it, in a soil long desolate and barren, unvisited by showers from heaven, and uncheered by beams from the Sun of Righteousness, yet capable of fertility, and destined, at some future day, to yield an abundant harvest; so that he who has sown under many discouragements, and they who shall reap the long expected crop, will rejoice together. And however the subject may now be regarded by a thoughtless world, or by Christians half aroused from the lethargy of ages, the time will come, when the names of those, who have even attempted a new mission to a land of idolaters, or have put forth their hands to a new translation of the Bible, will be transmitted to future ages with most affectionate veneration. They seek not honor from men; nor is it proper that they should. Still we may advert to the estimation, in which beneficent labors will be held, when the true value of the Gospel shall be generally apprehended, and the interests of the soul adequately consulted.

Mr. Garrett joined the mission in May, and immediately began to superintend the printing business.

Under the head of *preaching the Gospel*, no change of importance had taken place. The missionaries availed themselves of all the means in their power to make known to the heathen the great truths of the Christian religion. Mr. Hall had greater facilities and more encouragements for preaching, than either of his brethren; but he seriously needed a mission chapel, as a place of stated public worship, at Bombay.

In the department of *translations*, the remaining parts of the New Testament, and some parts of the Old, are ready for the press; and the whole Bible can be printed, as fast as the means shall be afforded. Books are now distributed in all the tours for preaching and visiting schools. The mission press is employed by the Society for Promoting Christian Knowledge, and may probably be employed by the Bombay School Book Society.

The design of educating heathen children is prosecuted with good success; though, in consequence of a deficiency of funds, ten schools had been suspended. Fifteen are still continued, the whole number having been twenty-five. On the subject of ten schools being suspended, the Committee say:

It is possible, however, that one important benefit may result from this occurrence, apparently so disastrous. Many well-wishers of the cause, who have been

too much inclined to presume, that the means for carrying it on will be furnished as a matter of course, may here be admonished, that benevolent exertions cannot safely be suspended; that he, who begins to contribute for the promulgation of the Gospel, must expect to persevere; and that an inconstant and precarious supply of present wants necessarily puts in jeopardy the benefit to be derived from past labors.

Jewish schoolmasters are found to be preferable to Hindoos. Beside other advantages, Jewish children are more willing to attend, when the schools are taught by Jews. In regard to the domestic education of Hindoo youths, the following statement is made in the Report.

To accomplish an object so important, as the regular and thorough education of Hindoo youths of both sexes, the missionaries have always been desirous of obtaining boys and girls to live in their families. The difficulties which they experience, in regard to this subject, have been stated in preceding Reports. The prospect has become somewhat more favorable. All the missionaries now have children in their families, enjoying the benefits of Christian instruction and pious example. Mrs. Hall has a boarding school of 10 or 12 pupils, whose parents or guardians support them, and thus aid in supporting the mission. Mrs. Graves has four children in her family, two of them born of Catholic parents, and all committed entirely to her management. Mrs. Nichols has taken four children in the same manner; one a poor Mahratta girl; the others, children of Hindoo women by Europeans. An infant foundling, whom Mr. and Mrs. Graves had adopted, and who had been baptized by the name of CAROLINE SMELT, died a few months afterwards of the epidemic.

The account of the Bombay mission closes in the following manner.

In closing their account of this mission the Committee would remark, that though the prejudices of the natives are stubborn and inveterate, and though we do not discover that inquiry concerning the nature of religion, and that concern for the soul, which are desired; yet there are many things, which demand our unfeigned thanks. We should not fail gratefully to acknowledge the preservation of the mission amid all its changes and bereavements; the favor, which it has obtained, with intelligent men in India; the schools, which have been commenced and supported under its superintendence; the establishment of a mission-press; the translation of the Scriptures; the printing and distribution of different parts of the New Testament; and the preaching of the Gospel to many thousands, who would otherwise never have heard it, to some of whom it may yet become the power of God and the wisdom of God.

The history of missions proves, that we should not be discouraged by unfavorable appearances, even though continued for many years; that the slow progress of divine truth, at its first introduction among a heathen people, is no certain indication, that it will not advance with astonishing rapidity; and that our plain duty is to persevere, knowing that, in due season, *we shall reap if we faint not.*

The Committee would affectionately ask, have not we, have not the friends of missions in this country, been unhappily wanting in faith, with respect to the success of this mission? Have we not too slightly regarded the spiritual miseries of these pagans? or unconsciously yielded to a sort of religious fatalism, and considered their condition, however deplorable, as fixed and not to be changed by human effort? Have we prayed for them, and for their religious teachers, with all that earnestness and importunity, which their case demands, and which love to the souls of men would prompt? If our consciences give not a satisfactory answer to these inquiries, what remains but to gird ourselves anew for the spiritual conflict; to feel a deep solicitude for these perishing millions; and to plead with faith for the influences of the Holy Spirit to accompany the labors of our distant brethren. Let it not be said of our ministers and churches, that, though they could fit out and support a mission, they could not hold up the hands of their representatives, the servants of God among the heathen, by effectual and prevailing prayer;—that though they obeyed the command of Christ, by going into these distant regions and proclaiming, by their messengers, the glad tidings of salvation, they have not believed and pleaded the promise of Christ, that He will be with his disciples, employed on these errands of mercy, to the end of the world.

EXTRACTS FROM THE JOURNAL OF MR. NICHOLS, KEPT AT TANNAH, NEAR BOMBAY.

State of the village of Chand-nee.

Nov. 4, 1820. Had an interesting call from two men belonging to Chand-nee. The object of their visit was to obtain religious books. One of them is a lapsed Catholic; the other is in doubt what to

do, as he has suffered much on account of his adherence to Christianity. All his father's house, except himself, have embraced the Hindoo system. So artful were the leaders in the revolt from the Romish church, that while feeling and passion were high, they procured assent to a written engagement, from all who renounced the Catholic religion, that they would reciprocate no offices of kindness, charity, or neighborhood, with those who remained stedfast; that they would not speak to them, or lend them fire, or give them employment in their boats. I had a long conversation with these men. They received some books, and went away promising to examine the subject of returning to the Christian religion.

Nov. 22. Brother Hall has just left us to return to Bombay. He has been with us two days. He and myself have spent much time in the village of Chand-nee, and have conversed with very many of the lapsed Catholics. They, as a body, appear very obstinate and suspicious. They boldly justify their conduct, in breaking from the Catholic community. They are, however, very unsettled; and many of them are afraid that they have done wrong; and are beginning to find, that the Hindoo yoke is as heavy, as that of the Padre, (Romish priest,) of which they so much complain.

Interview with a rich native.

Dec. 9. Had an unusually interesting season in Chand-nee. Stopping at a place, where a rich old man was building a well for the accommodation of the whole village, a considerable number of people were assembled. I entered into conversation with the builder of the well, and commended his work of charity; but, at the same time reminded him, that it was impossible for him, or me, or any other person, to obtain heaven, and the favor of God, by any act of charity, however great. I explained a little. He seemed surprised, but not angry. Our conversation turned on Hindooism and Christianity. By a simple and a very plain logic, I proved the folly and the stupidity of idolatry. I demanded of any one present the evidence, that any of the Hindoo gods were any thing more than clay and stone. If they were, doubtless they could give evidence of it by speaking, or walking, or hearing. It is acknowledged by all, said I, that the Supreme God is holy. If he is holy in one place, he must be so in another. If he is incapable of sin in heaven, he must be so when incarnate. But all the Hindoo gods, *according to the Shasters*, are abominably sinful. Therefore they, and the Supreme God, are not the same. Every one seemed confounded; though none, I fear, were convinced. The only defence, made at this time, was a denial that the Hindoos worship any thing but the Supreme God. The man above referred to said, that the Brahmins were directing the people one way and we another. He knew not what to do; but believed that he should finish the well, and then die, and go to God's house.

Schools recommenced.

Dec. 18. This day recommenced a free school in this town, under the care of a Brahmin, and one in Chand-nee, under the care of a Jew, a modest young man, who has been tried in our service at Bombay. I rejoice in the present prospects of these schools, though I know not what their success may be. The school in Chand-nee is principally designed for the lapsed Catholics. There is suspicion among many in regard to the object of the school. The most common objection is, that no such custom has ever existed heretofore, in that place, *as learning to read.* If cooly boys (that is, the children of laboring men,) learn to catch fish, it is thought sufficient. The Patel, (the executive head of the village,) is in favor of the school; but Sunjew, an influential and artful man is against it.

Jan. 5, 1821. Find that the school among the lapsed Catholics meets with considerable opposition. An impression prevails, that it is to be an engine to bring the people back to Christianity. Alas for them! They are afraid of every thing that is good, and eager to embrace every soul-destroying error.

Conversations with the people.

Jan. 31. Spent a considerable part of the day in Chand-nee. Conversed a long time on the subject of the Gospel way of salvation, and the wickedness of idolatry, with a company of people, who were making preparations for a wedding. They heard me somewhat attentively, and told me frankly, that none of their people would ever embrace this religion; that they had become Mahrattas, rooted and grounded in idolatry. One said, that perhaps the boys, taught in the school, might embrace Christianity. In conversing with these light minded people, it is important to be very serious, and to use great plainness of speech.

Feb. 25. In my visit to Chand-nee today, was very kindly received by those, who have applied for medicine. Would to God I could see this people as anxious about their spiritual state, as they are to be delivered from bodily sickness. Went into the jail with brother Graves. He addressed a large number of the prisoners to great advantage. One man, a good reader, who re-

ceived a book, engaged to read it to the prisoners when at leisure.

April 16. The epidemic cholera has re-appeared in the devoted village of Chand-nee. All is consternation and madness there. Some are inquiring after medicines; and some are carrying the sick before the village god, and there beating them with rattans, in the hope that the demon, that is, the disease, will thus be driven away.

Idolatrous practices of the people.

April 23. Went this afternoon to Chand-nee with the schoolmaster. On our way heard the horrid din of drums, at a small temple. The people assembled were of the Bandaree cast. A sick person was laid near the idol. I reasoned with the people on this folly, madness and sin. Passing on to the village, we found an immense multitude collected at the temple; and, in the midst of them, a company of both sexes dancing before the idol, with horribly wild and furious gestures. My heart was pained within me. I conversed much, and was heard with some attention, notwithstanding the effort that was made to draw the people from me. Nothing can exceed the terror and anxiety of the people; and yet, to witness their conduct one would think, that all was festivity and mirth. In the midst of this levity and sport, death is making most cruel ravages.

April 24. Went again to the village. The same frantic and disgusting scenes were acted over at the temple. Conversed again with a great number of people, exhorting them to consider, and turn to the Lord. Was called to see a man who is very sick—mentioned what I supposed would be good for him; but found a general distrust of all remedies, except running after the gods.

A few more extracts will be made from the same journal, indicating some of the deplorable superstitions, which prevail in this dark region of the heathen world.

Concourse at the tomb of a Brahmin.

Nov. 30, 1820. At Neermul, six miles from Basseen, is the tomb of a goosawee Brahmin, who was reputed to be an incarnation of the god Sheeva. His tomb is become one of the most celebrated places to which pilgrimages are made in this part of India. Thirty thousand people are said to be on the spot, making their ablutions, and performing ceremonies, this day. From Bombay and all parts of the Concan, vast numbers have assembled.

Dec. 23. Returning from Bombay, I stopped a few minutes, at the north end of the town, to witness the horrid and disgusting ceremony of swinging. Two women were the victims of this superstition, fulfilling vows which they had made to a cruel god. In performing the ceremony, two strong iron hooks were thrust through the thick muscles of the sufferer's back. She was then drawn 20 or 30 feet into the air; and the cart, on which the machinery was placed, was then drawn, by the frantic multitude, around a circle of about 100 feet diameter. After ten or twelve circumambulations, the poor wretch was let down, and the whole crowd rushed forward to touch even the garment of one, who had performed such an extraordinary act of merit. She affected to be entirely insensible to pain; and nothing could exceed the noisy exultations of the multitude.

Expenses incurred at weddings.

Dec. 25. A most splendid Hindoo wedding is now celebrating. The expense of it is enormous. The bridegroom is from Bombay; and has come with an immense retinue. The folly of the people appears most strikingly, in the manner of conducting this ceremony. The tyranny of custom is so great, that a man's reputation and standing in society, are made to depend on the appearance he can make at his wedding. So lost are the people to all sense of what constitutes real excellence, that they, who would be ashamed to beg for any other purpose, will do it for this; and many sell themselves and all their services for life to get money for that occasion.

Feb. 7, 1821. Had a sharp contest this afternoon with the villagers of Chand-nee. It continued till near 8 o'clock. This is a season of marriages. I witnessed the procession of five bride-grooms to the god, who is supposed to be the guardian of the village. My heart has been greatly affected. The fact is, that while this people were called Christians, they never had been told, and never dreamed, of a religion that affects the heart, and is holy and purifying. Purchasing salvation with expensive masses, is all that they ever knew of Christianity.

April 29. The Brahmins of Jannale are daily engaged in making sacrifices, in order to avert the epidemic, and the different casts of Hindoos are feasting together with the strongest assurances, that, if they do this, all will be well. The Brahmins supplicate for all the Hindoos, for cows and horses, leaving all others to find protection where they can. The disease is extending in all directions, and we learn that it has commenced at Bombay.

MISSION IN CEYLON.

TILLIPALLY.

Extracts from Mr. Poor's Journal.

(Continued from page 315.)

Aug. 3, 1821. The brethren, and sisters, and native members of our church, met at this place. After the public service, at which about 500 natives were present, George Koch, a young man from Jaffna, who is now connected with the station at Panditeripo, Ebenezer Porter, and Valen, were received as members of our church. The two latter were baptized. Valen, the gardener, a slave of the Covia east, was baptized by the name of *Onesimus.* Previously to the public service, these three persons were examined by the members of our church, relative to their Christian knowledge and religious experience. After they were admitted to our communion, we united in celebrating the ordinance of the Lord's Supper. In the afternoon, we held a meeting for the purpose of free conversation on the subject of personal and experimental religion. This has been a most refreshing season to our souls. May the savor of it long remain.

5. *Sabbath.* Nicholas spent the day in the village of Elarle. Moothelhooty, a man of that place whom I have before mentioned, is much interested to hear about the Christian religion. When Nicholas went to his house, he was much pleased. He called some of his neighbors together, and requested Nicholas to go through the whole story of our religion. The boys at the station, who are hopefully pious, are much engaged in exhorting others. The friends of Onesimus are very angry with him for having joined the church.

6. *Monday,* The monthly prayer-meeting was held at this station. From the accounts given by the brethren respecting their stations, it appears, that there has been some advance during the month past in the good work. We made arrangements for visiting the several parishes around us, in which the Gospel is not statedly preached.

8. Received a letter from brother Nichols, of Bombay, containing the first notice of the death of my dear mother. To her, as the instrument, am I indebted for my first religious impressions and early knowledge of divine subjects. I find it easy now to set my affections on things above. "There my friends and kindred dwell."

9. Received a letter from Sir Richard Ottley, inclosing 100 Rix dollars,* the amount of which is to be given as presents to native girls, who may be induced to attend the day-schools, and make good progress in learning. He kindly proposes to send 60 Rix dollars annually, or a greater sum, if the object requires it. One of the two schools, established exclusively for girls, has been discontinued. Neither the master nor the girls could endure the ridicule and reproach of the people. Eight girls attend the other school, and begin now to make some progress in learning. For a time, they did little more than come together, and make a pretence of learning. Six small girls attend school with the boys, in another village. They are making good progress in their studies.

* About 25 or 28 Spanish dollars. *Ed.*

Useful qualifications of Nicholas.

10. Gabriel, from Batticotta, has spent several days at this station, and visited the people with Nicholas. I learn from him, more fully than I have done from Nicholas, the strong opposition which many of the people manifest to the truth, and the uncivil treatment which Nicholas frequently receives from them. Nicholas has several valuable qualifications, which render him a very useful assistant in the mission. He is unassuming and mild in his disposition; bold and persevering in frequently declaring the truths of the Gospel; and, I trust, has a sincere love to the Redeemer and the souls of men.

Seriousness of an aged native.

12. Sabbath. Nicholas spent part of the day at Elarle. He went to Moothelhooty's house. He was pleased to see Nicholas, and immediately called his wife and children, and some other persons, to hear the word of God. He made many inquiries on important points, and manifested an earnest desire to know the way of salvation. In the course of conversation, he took the Testament and offered up a petition to God, that he might be directed to a portion, that would make known the method of obtaining pardon; he then opened the book, and requested Nicholas to read the passage to which he pointed. He also requested him to pray for him.

13. Sent Matthew's Gospel to Moothelhooty, by Jordan Lodge; but he, by mistake, carried it to another old man, who has often attended preaching at the Bungalow in that village. The man appeared pleased that I had sent a book to him; called in several of his neighbors; and requested Jordan to read several chapters.

14. Sent a copy of Luke's Gospel to Moothelhooty.

Aug. 10. Received letters from America, containing the particulars of my dear

mother's last sickness and death. Even this mournful intelligence furnishes me with a fresh occasion for offering thanksgiving and praise for the assurance, that "Blessed are the dead who die in the Lord."

Notice of Marial and Chelly.

Had a conversation with Marial and Chelly. They complain much of inward conflicts. Though they have frequently requested baptism, they fear now they are not prepared for that holy ordinance. Both of them have written letters, on religious subjects, to the native girls at Batticotta.

23. Yesterday Moothelhooty sent by Jordan for a prayer-book, that he might be instructed in what manner he should pray. I sent him a book containing several prayers, with which he was pleased, and requested Jordan to copy them on the olla, that he might more readily read them. I learn that his attention to the Christian religion much excites the people to ridicule and reproach him. Spent the forenoon at Arlavertty in preaching and distributing tracts. I labor with a strong hope of seeing the glory of God manifested in the conversion of the heathen.

27. Spent the day in visiting several villages in the parish of Miletty. On my return, I received a letter from the Rev. W. H. Pearce, Calcutta, containing an epitome of the religious intelligence, published in the four first numbers of the Missionary Herald of the current year. It was indeed a refreshing cordial, after the fatigues of the day. It was as a cup of cold water, which has revived the hearts of all our mission, and for which our brother Pearce will not lose his reward.

Sept. 2. *Sabbath.* In the forenoon, I preached at Mallagum; in the afternoon, I visited from house to house. At eight o'clock in the morning, Nicholas preached at Punnarly, at half past ten, in the church, and in the afternoon, at Elarle. The children at the station, and the servants, held a meeting in the school-room at four o'clock, at which a biographical account of a pious child was read by Dwight, who had previously translated it into Tamul. In the evening, Mrs. Richards heard the girls, and Mr. Richards the boys and servants, recite their Sabbath lessons. He also, as usual, gave a short address by interpretation, to the household present. The enumeration of these particulars, will give an idea of the manner in which our Sabbaths are usually spent.

3. Attended the monthly prayer meeting at Jaffna. In the evening, preached in the Wesleyan chapel.

Sab. 9. Went to a place where the people had assembled to witness a cock-fight. Five or six hundred persons were present. I took a chair with me, and sat down a short distance from the multitude. Many persons came around me, although exertions were made to keep them away. Had, on the whole, a favorable opportunity of preaching the word, and of distributing tracts.

Interview with a native Woman.

12. In my visit among the people, this afternoon, I wandered into some by paths and lost my way. In my walk, I was led near a small ola hut, built for the purpose of sheltering those who guard the palmyra fruit. My attention was attracted by seeing a woman near the hut in the attitude of prayer. She wept much, and occasionally uttered some words, which I could not distinctly hear. After looking at her a few moments, I asked her, why she wept. On seeing me, she was a little alarmed and rose up. On my repeating the question, she said, she had been praying. "For what did you pray?" "I am hungry," said she, "and prayed for something to eat." To whom did you pray?" At first, she said, to Paramasevan, a name which designates one of the three principal gods which the heathen worship; but appearing to recollect with whom she was talking, she said, she was praying to the great God, who made the trees and all things. Here she used the name which we apply to the true God, by which I perceived she had heard something of our religion. I then told her, that the object of my coming was, to inform the people in what manner they must pray to that great God, and how they might obtain full supplies for soul and body. After conversing with her for some time, I told her if she would go to my house, I would give her some fanams.* But she said, I cannot leave the fruit. I went afterward to the place again. As I came near the back part of the hut, I overheard the woman talking with several others on the subject of my conversation. They blamed her for not going with me to get the fanams. I spoke with the persons present, and inquired further of the woman, respecting her object in praying. But it did not appear that she had any definite notions on the subject. Her manner of praying, was a strong proof that she had a belief of a superintending power, and was quite different from any thing I have seen among the heathen. I gave her a Rix dollar, and told her that if she prayed to the great God, in the name of his Son, of whom I had been speaking, he would hear her prayer. She was much surprised and seemed not to know what to say.

* Small pieces of money.

Donation of Mr. Hooper.

13. Received from W. H. Hooper, Esq. a donation of 100 Rix dollars for the benefit of our schools. If we were more liberal in giving to the necessities of others, we should, doubtless, often receive a hundred fold. I am resolved to put this scriptural principle more to the test.

Aside from the pecuniary assistance afforded by Mr. Hooper, we value it highly as a testimony, borne to the propriety and utility of our proceedings in the mission, by the Collector, (the first civil officer in the district,) who has had occasion particularly to notice our conduct, from the day of our arrival in Jaffna.

20. Attended the dedication of a place of worship at Oodooville. We were again refreshed, by hearing much gratifying intelligence from America, contained in letters received by several of the brethren on the preceding day. Dedication days we have found to be very auspicious seasons. We have celebrated three of them, and at each, have been favored with letters from America.

23. *Sabbath.* Fewer persons have attended church of late, than formerly. The people appear to stand aloof from us. Have preached much of late on the character and offices of the Holy Spirit, and of the necessity and desirableness of his special influence. For until the Spirit be poured out from on high, the heathen will continue to "despise, and wonder and perish."

27. Met the schoolmasters this evening, and gave directions for re-commencing the schools that have been suspended.

30 While preaching at the rest house this afternoon, an aged head-man in the village, asked me how he could obtain the pardon of his sins, saying that he formerly committed many. I pointed out to him the method which God has prescribed in his word. Soon after, he proposed the question again. I answered as before; but he was not pleased with my answer. He seemed to expect that I would direct him to do some *difficult* thing.

Visit of Messrs. Lambrick and Ward.

We have been favored with a visit from the Rev. Mr. Lambrick from the Church Missionary Society, stationed at Kandy. He and the Rev. Mr. Ward from Baddagamme, are on a visit to Nellore, to transact business in connexion with Mr. Knight, relative to their several stations. We feel much strengthened in our work by opportunities of personal acquaintance with such fellow laborers. We earnestly desire and pray that the Church Missionary Society may be able to send forth many such laborers into the widely extended harvest, which is wasting because it is fully ripe, and the reapers are very few.

Oct. 11. This evening preached in Tamul, in the Wesleyan chapel at Jaffnapatam.

24. In my preaching at the rest house this afternoon, I stated the substance of the accounts we have lately received respecting the missions in the Sandwich and Society Islands, and also read some propheeies which foretel such events. The attention of the people was unusually excited by the subject. Many persons in the parish, who have frequently heard the Gospel, are inclined to believe that it will finally prevail. The boys and girls at the station, who, as we hope, have received the Savior, are much animated by hearing the progress of Christianity in other countries. We also notice, with great pleasure, their anxiety to make known the truths of the Gospel to their friends and countrymen. Every true convert becomes a helper in the mission, a preacher of righteousness.

Anniversary reflections.

15. This is the fifth anniversary of my residence at Tillipally. The past has been to me one of the most eventful years of my life. I have been more afflicted, and more comforted, than ever before. My mind has been more awake to the great objects of the mission, and I have seen more evidence that the word has not been preached in vain. Four persons, the first fruits from among the heathen, have been gathered into our church; four or five others give pleasing evidence of a saving change of character; and a larger number are awakened to the importance of seeking, through Christ, the salvation of their souls. I have never been so deeply impressed with the importance of prayer and supplication, as means to be used for the conversion of the heathen, and have never found such delight in attending to this duty. I have also felt the importance of guarding against weariness and fainting in the work; of not depending on present success for encouragement and support; but of overlooking the opposition and numerous obstacles I meet with, and of enjoying, by way of anticipation, the triumphs of the cross, even in these parishes where I labor. The command of our Savior to preach the Gospel, and the promise of ultimate success, appear to be a rock, on which the missionary, so long as he continues faithful, may securely rest; from which he may look down without dismay on the combined opposition of earth and hell; from which he may look around, and behold the kingdoms of this world become the kingdom of our Lord and of his Christ; and from which

he may look upward, and see the holy city, New Jerusalem, coming down out of heaven, prepared as a bride adorned for her husband: and there, too, with reference to his own speedy ascension to brighter worlds, he may practise singing the song of Moses and the Lamb, and begin to shout, "Alleluiah, for the Lord God omnipotent reigneth."

LETTER FROM MR. POOR TO A GENTLEMAN IN SALEM, MASS.

Tillipally, Dec. 9, 1821.

My dear Brother,

For two or three years past, I have required five or six of the older boys in the boarding school, to keep a journal, that they might acquire the habit of noticing passing events, and the manner in which they spend their time. As I was hearing their journals, a few weeks ago, it occurred to my mind that it would gratify you to have a copy of Niles's journal translated into English. I accordingly send you his journal for the month of October, translated and copied by Dwight. If Niles had had any idea that this part of his journal would ever be known abroad, he would doubtless have written, in some respects, in a different manner, and made it much more interesting. But I chose that you should see him in his every day dress, and not, (as he sometimes dresses,) with a painted cloth. From this specimen of his journal, you will form some idea of the assistance which he renders to the mission, and be able to judge whether the money you have given for his support, has been profitably expended, or not. In his journal he has said nothing of the state of the school which he has visited. That account was kept separate. His journal for November is much more interesting than this which I send. Perhaps he thought I would substitute that for this; but for the reason above mentioned, I have not done it.

Since I began this letter, Niles has been to my room. I told him I was writing to you, and asked him if he had any thing to say to you, "Tell him," he says in English, "I give him thanks, and pray for him. God pity him;" referring to your weak state. He has been giving me an account of the manner in which he and John* spent the forenoon. They went to one of the bungalows, at which Nicholas or I usually preach. They heard fifty or sixty boys, who belong to two of our schools, repeat the catechism; read two chapters in Matthew, one respecting the birth, and the other, the death of Christ, to twenty-five men, who came to the bungalow; answered some questions, and sung twice. One man was disposed to interrupt them, by asking foolish questions; but did not succeed.—Niles will need Scott's Bible by the time you can send it to him; also, some other books, such as Baxter's Saints' Rest, Doddridge's Rise and Progress, Pilgrim's Progress, &c.

Yours affectionately, D. Poor.

* John Lawrence.

JOURNAL OF NATHANIEL NILES, FOR ONE MONTH.

Translated by Dwight.

Oct. 1, 1821. I began to-day to visit a school at a village called Punnarly.

2. About eight o'clock in the evening, Porter, Jordan, Onesimus, and myself, went to Mr. Poor's room to be conversed with, as we are professedly Christians. He read and explained to us the first chapter in the first epistle of Paul the Apostle to the Thessalonians.

3. Though I did not feel much about the word of God, yet I talked to twelve persons about Christ.

5. I read a letter, which Mr. Poor wrote to the people, to nineteen persons. Mr. Poor wrote this letter because he could not personally talk with the people at their houses.

6. Having opportunity of talking with two men about their souls, I gave them a copy of the letter to read. I then went to the village of Punnarly, and found there in one place about seventeen or eighteen persons, with whom I talked about the salvation of their souls. But one of them blasphemed Jesus, who humbled himself to be a man, although he is the King of kings, and Lord of lords. I went in the afternoon with Mr. Poor to a cock-fighting place, where a great number of people were collected, and read to them the fifth letter which he wrote to the people; but fearing that they would hurt me, I went and stood by Mr. Poor.

8. After I read Mr. Poor's letter to some persons, and gave a few copies to others, I talked with them concerning their souls.

10. I had opportunity to talk with twenty-four persons concerning the salvation of their souls.

11. I conversed with twelve persons, and gave a copy of the letter for them to read.

12. I spoke with so few persons as three, not exerting myself much.

13. I had opportunity of speaking about Christ to a number of people amounting to thirty-three. One of them speaking against Mr. Poor, said that he ought never to speak to them, being a widower,

but the rest of us might go and speak with them. In another place, when I was talking with some men, one of them said that he would persuade many of the people to embrace our religion, if we would give them any thing for their support. When I was talking to another company of men, one of them said, I was employed in that business with a view of supporting myself, and that should I carry any books to them, they would take them from me and throw them into a well.

14. I was happy in God to hear the news, that many of the inhabitants of some islands who were formerly idolaters, being convinced of their folly, have received Christ as their Savior.*

15. When I was at the monthly meeting of the native assistants of the mission at Panditeripo, having heard in their address, that, as our life is very short, we should all be much concerned for our fellow-creatures, I was affected with the thought of the importance of my attending to the concern of my soul as I ought, and of the necessity of performing my duty to God, and to my fellow-creatures in regard to their souls.

[On the five succeeding days he conversed with 13, 20, 18, 10 and 14 individuals. On the 22d, he "talked to 25 persons about their souls." There is no abatement of his zeal and industry.]

24. When I was going to some place, having met a man in the way, I asked him what would become of his soul when he dies, and several other questions. He then said, that the vegetables cannot grow without their sowing seeds. I asked him why it was not in his own power to call rain upon them. He replied, that they give their gods rice, plantains, cocoanuts, &c. and they make it rain.

Finding another company of persons, I told them the importance of their loving Christ. One of them asked me in what way they should love Christ. I answered that they could not love him by their offerings of fowls, sheep, plantains, and rice; but by repenting of their sins, and giving themselves up to him. They got displeased, and went away mocking me.

25. When I was going to a certain place, some persons in the way desired me to say to them something concerning their souls, and I talked with them. I went to another place, and read some of the letters to seven persons, one of whom asked me, if there was any one on the earth that went and saw heaven. I replied and told him, that our Lord Jesus Christ, when he was in this world, revealed all these things. They said they believed that Jesus Christ was one of their gods, and that they went to see him in their temples.

27. When I was speaking with some persons about the character of Jesus, one of them said, that before I was a boarding scholar, under the care of the missionaries, I was a heathen, and believed that their god *Caderayandavee* had made them. They then asked me if their god *Caderayandavee* was not their creator. I denied, and said he was not the being that made us; and that I would never speak any thing against their pretended god *Caderayandavee*, if I believed on him. They all, as though it was a strange thing, put their hands on their faces, and exclaimed three times in succession, "alas!" and mocked at me.

28. I found about twenty-eight persons, and spoke to them concerning the character of Christ, and what they must do to be saved. One of them said, that, by only feeding a cow, they could be saved.

We have given the above journal, (which was written by a boy only 13 years old,) as furnishing a specimen of what has been accomplished in the education of the youths, supported in the charity boarding school in Ceylon by individuals and societies in this country. Niles seems to have become a faithful, active, and useful assistant. Having enjoyed good instruction as to the doctrines and duties of the Christian religion himself, no doubt he daily imparts much of divine truth to those with whom he converses. Nor is it according to the ordinary course of divine providence, that the truths of the Gospel, imparted so often, and to so many, should be wholly lost.

The friends of missions should render devout thanksgivings to God, and take courage, with respect to the mission in Ceylon, when they see how he is raising up and qualifying young, intelligent, enterprising natives for preachers of the Gospel to their countrymen. The fact of his providing such laborers, at so early a period, (only four years from the opening of the school,) and in such numbers, (there are at least eleven males, and several females, hopefully pious,) seems to indicate that he has designs of mercy towards the whole people. The mission has indeed been signally blessed, and the missionaries are pursuing their work, with increasing zeal and animation.

We cannot close our remarks, without directing the attention of our readers to the

* Niles probably refers to the great moral changes in the Society Islands. See p. 346. *Editor.*

translation of Niles's journal by Dwight. It should be remembered, that this boy, on entering the school, commenced the study of English, as a foreign language. What attentions he must have received from his instructers, and with what assiduity and success he must have applied himself, those can best judge, who have attempted the acquisition of a language as unlike to the English, as the English is to the oriental languages. Dwight was 15 or 16 years of age, when he made this translation: and we have no hesitation in saying, that but very few youths of his age, in this country, can write so correctly in a foreign language; and that comparatively few can write so much English as this journal contains, with so few errors.

MANEPY.

Extracts from the Journal of Mr. Spaulding.

You have already been informed, by our joint letters, that we have erected a few temporary buildings at Manepy. This station was first occupied by Mr. Woodward; but before he had made all the necessary repairs, his health failed, and it became advisable for him to leave. In August, it was concluded that I should remove from Oodooville to this place; accordingly I came with my family on the twenty-fifth.

August 25, 1821. Have been busy in removing our goods from Oodooville to Manepy. The house here is small, and made of mud. In front are the ruins of the old brick house; and on the left, stand the broken, uncovered walls of the old church. Between these buildings, you see, at a short distance, a large tank, or artificial pond, surrounded by an extensive paddy, or rice field, which is skirted by palmyra and cocoanut trees. At the right hand, and back of the buildings, the houses and gardens of the villagers are near. There is, also, on these *church* lands, a temple erected for the worship of Canevady.* The attending priest at this temple, is of the beggar cast, called Pandarum, and has risen, by his learning and cunning, into more notice than most of his cast.

Influence of the Missionaries.

29. A few of our neighbors have called to see us. I asked them why their wives did not come with them. They said, "It is not our custom." But will they never come? "Hereafter, when you have been here some time." But why do you continue this foolish custom? "Because our fathers did so; but since the missionaries have come into this country, the custom has but little force—very little." Though the heathen are insensible, to a great degree, of any change, this is undoubtedly a fact. While they think they stand unmoved, and often declare they will never forsake their religion; the silent influences of moral and religious truths have a most powerful and pleasing effect.

Heathen superstition.

Sept. 2. This is the day, in which the natives will not look upon the moon, because of the curse of Canevady. This god they call the eldest son of Paramasevan and Pawady. He is uniformly represented with a man's body, and an elephant's head, and always rides on a rat. The circumstances of his cursing the moon, are related in various ways in their books; but all agree, that what raised his anger at this time, was the moon's laughing at him. His moral character is such as we should suppose it would be, from the shape of his head, and from the unbounded license he gives his followers to indulge in every species of lewdness.

3. I was pleased to see how promptly and effectually those, who have been constant hearers at the school-bungalow, opposed a man, who made the very common objection.—"We know nothing about heaven nor hell, because we have never seen them, nor have we seen any who have been there." The argument was immediately applied to the Tamul notions of a future state of existence, and it was shown, with a great deal of energy and earnestness, that the argument was as much against transmigration, eternal sleep, or annihilation, as against the Christian doctrine of a future state.—It is gratifying to see some from their own number enlist, in a free and earnest manner, to sanction and vindicate the truth.

[The following extract shows pretty clearly, that men every where feel much alike, and make similar objections, when the plain Gospel is preached to them.]

Oct. 1. Our number of hearers to-day has been very encouraging. Some men who have never attended before, and fifteen women of respectable cast, were present. All were very attentive and still. In the afternoon, about twenty of the principal men in the village attended at the school-bungalow. I had told them before, that I should preach on the character of God. This practice of telling my subject the week before I preach upon it, I find has

* Gunputtee, or Pullayar.

often many advantages; and they seemed to have thought enough of this to prepare a few objections. Among others, the following were stated. "It is said, God spake to Moses: how could he speak without a body?" Another said, "Did God cause sin to come into the world? If so, why? Why did he make sinners?" Another attempted to excuse his own sins by saying, "If I can do nothing without God, why am I to be blamed?" All were very much interested in these questions; and it was painful to see, that even the heathens are capable of making as many objections, and of making them as plausibly, as impenitent sinners in Christian countries.—They all concurred at last in saying, "What God teaches is good—is right—is excellent wisdom." O that I could persuade them to become reconciled to God through Jesus Christ. But this must be the work of the Holy Spirit. The heathen often say to me, "Preach about God, and moral duties, and heaven and hell; and we will hear. It is all good; it is sublime. But do not preach to us about your Jesus Christ; we wish to hear nothing about him, and will never believe in him."

PALESTINE MISSION.

LETTER FROM MR. FISK.

(Continued from p. 318.)

A learned Jewish Physician.

THE most interesting part of my labors in Alexandria, has been among the *Jews*. I have become particularly acquainted with three. One of them is Dr. M. who was brother Parsons's physician. He is a native of Germany, but has been many years in this place. He is resputed skilful in his profession, is one of the Pasha's physicians, and is a man of extensive learning and very respectable talents. He has a library of about 2,000 volumes, among which are the Scriptures in different languages, and several valuable theological books. He shewed me the writings of Eusebius, and spoke of them as highly valuable. He has also the works of several of the Christian fathers.

His opinion of Mr. Wolf.

He knew Mr. Burkhardt, and speaks well of him; though he speaks of no person in so high terms as of Mr. Wolf, the converted Jew from Poland, who is now gone to Judea to preach Jesus to his countrymen. Dr. M. had frequent religious discussions with him, and says he is very learned, very judicious, and exceedingly amiable.

Opinions on various subjects.

We hoped to be able to enter into some interesting discussions with him, but did not intend to begin immediately. At almost his first visit, however, he told us that Mr. Wolf had spoken to him concerning us. We then entered into conversation concerning the Jews. He says there are about 400 in this place. Their language is Arabic; they read Hebrew, but understand very little of it; and are exceedingly ignorant, barbarous, and superstitious. I then said, "They are still waiting for the Messiah." He replied, "Yes; but they care very little about the Messiah that has come, or any one that will come. They might easily be hired to consent, that there should never be a Messiah." Speaking of the Talmud, which he studied a long time, while young, he said, "It is a perfect *Babel*, a confusion of language, a confusion of logic, theology, and every thing else. In a whole volume, you will scarcely find twelve sentences worth reading." I observed, "No pretended Messiah has now appeared for a long time." "And I hope," said he, "none ever will appear. In Europe it would be impossible for one to succeed; he would soon be detected. In this country he would probably lose his head immediately. If any monarch should now undertake to assemble the Jews, they could not live together. The Jews of Germany, of England, of France, of Spain, and of Asia differ so much, that they would not tolerate each other. The way to make Jews Christians, is to give them the privileges of citizens, and let them intermarry with Christians. If Bonaparte had reigned 50 years, there would have been no Jews in France. All would have been blended with the other citizens." For himself, he says frankly, that he does not believe in any revelation, though he thinks it would be very inconsistent with the goodness of God to punish any of his creatures for ever, and therefore believes that all will ultimately be happy. He says a few, and only a few of the Jews know how to converse in the ancient Hebrew. There is more Rabbinical learning among the Jews of Poland, than any where else. The best mode of reading Hebrew, however, is that of the Italian and Spanish, in distinction from the German. He thinks the vowel points were invented after the Babylonish captivity, because the Jews had so far lost the knowledge of their language, that only a few learned scribes knew how to read it. One day I asked him, "What is your opinion of the Messiah?" "For myself," said he, "I do not think a Messiah ever did come, or ever will come; but I wish others to entertain their own opin-

ions about it. My wife is strong in her belief of Judaism. Her idea is, that religion consists in keeping Saturday, and not eating pork. Among my domestics, I have one Greek, two Mussulmauns, and a female servant from the interior of Africa, who was never instructed, and has no idea of any religion whatever; and the young man in my shop is an atheist. In *my* opinion I differ from them all. Still we live in peace." He says the Jews are very strict in their adherence to Scripture rules, in respect to meats, and drinks, and days, with many additions of the Talmud. It is literally true, that in order to kill a fowl according to law, one must be a learned man.

His opinion of Christ and his Gospel.

He speaks of the Gospel as containing very sublime morality, and of Jesus Christ as holding a high rank, and possessing a most unexceptionable character, when viewed as a lawgiver, and the founder of a sect; and says the stories in the Talmud concerning him are ridiculous and absurd beyond all conception. He one day took up a Hebrew Testament, and turned to the sermon on the mount and said, "This is excellent. This would be good to read to the people every day."

Remarks on the Hebrew word Elohim.

I one day asked his opinion concerning the plural names of God in Hebrew. He says it is merely an idiom of the language. *Elohim* is used in reference to the character of God as *Judge;* and hence the same term is applied to human magistrates. *Jehovah* refers to God as the *object of adoration;* and hence the superstition of the Jews in respect to pronouncing that name, which leads them to substitute *Lord* instead of it. Several Jews, with whom I have conversed, have all given the same opinion on this point.

State of public morals.

He gave me, one day, a most horrible picture of the state of morals in this country, particularly among the Turks and Mamelukes. The most unnatural crimes are committed without shame, and almost without any attempt at concealment.—Among the nominal Christians of this country, he says there is no morality; and assigns as the reason of this,—that morality is never found among slaves.

I lent him the Life of Frey, and the Memoirs of Martyn, which he read and returned. A few days since, I sent him an English Bible, and several tracts in different languages. The next time I met with him, he told me, that the title of one of the tracts interested him extremely. To use his own phrase, it pierced his skin. This was Leslie's short Method with Deists, which I sent to him in French. He thinks, however, that the argument is applicable to other religions as well as the Christian, and therefore proves nothing. This was the last interview I have had with him. He has just sent me three letters of recommendation to Jews at Cairo.

A Jewish Schoolmaster.

Another Jew, with whom I have had frequent conversations, is an aged man, named Jacob. Though he is 62 years old, and, in consequence of an ophthalmia, has been eight years blind, he is still the head master in a Jewish school of 40 children. He thinks the whole number of Jews in this town, is 6 or 700. I one day went with him to visit the largest of the two synagogues which the Jews have in the city, and then to his school. His assistant was sitting on a sheep-skin, spread on the floor, with about 30 boys on the floor around him, with their Hebrew books.

Opinions doctrinal and critical.

I once read to him the 2nd chapter of Genesis. When we came to the fourth verse, he asked, if I knew why the earth was mentioned before heaven *here*, and heaven before earth in the *first* verse. I confessed my ignorance. He very seriously assigned the reason. "God is a lover of peace. If heaven had been always mentioned first, it might have claimed precedence, and a quarrel might have ensued between heaven and earth." He says the Rabbins teach, that the Hebrew was the only language in the world, until the building of Babel. Then there were 70, of which the four principal were Hebrew, Chaldee, Greek and Latin.—He says the two parties in Canticles, are God and Israel.—"The Jews," he says, "believe that a Messiah is to come when God pleases; but no man can tell when. He is expected every moment. Though a mere man he will be a great prophet; yet, as a prophet, by no means superior to Moses."—The Jews, he supposes, will return to Judea, their worship will be restored as in the time of David, all the world will embrace their religion, and the Messiah will be king over them all; or, if there are other kings, he will be *Emperor*, and all kings will be subject to him. When I urged, that the Messiah was to be the son of David, but that, now, the descendants of David are not known from other Jews, he admitted that even the distinction of tribes,

is lost, but said, "the Messiah will be known by the miracles he will perform."

He gave it as the opinion of the Jews, that there will be a general resurrection, and a future state of retribution;—all good men, whether Jews, Christians, Mussulmauns, or Pagans, will be happy, the wicked, of all nations, will wander in perplexity and pain, till they have expiated their crimes by their sufferings. I inquired if *all* are to be finally happy. To this question, put in many different forms, he uniformly answered, "yes;" and then asked for my opinion on this point. I told him, "the Gospel teaches that good men will be happy for ever, and wicked men for ever unhappy." He then said, "we believe too, that some who have committed great crimes, will never come to their rest, but be left for ever wandering in woe."

In reading Hebrew, I pronounced the word *Jehovah*. He was evidently affected by it, at the moment, and afterwards assured me, that it made him tremble to hear that name. I inquired, why the Jews did not pronounce *that*, as well as the *other* names of God, but could get no intelligible answer, except that, when the temple was standing, no man was allowed to pronounce it but the high priest. He would sometimes listen to what I had to say respecting Christianity, but manifested no disposition to consider the subject, and seemed strongly attached to all his Jewish ideas.

A Jew of Salonica.

The third Jew to whom I referred, is Joseph, a young man, employed as a writer in the custom house, a native of Salonica, a place famous for the number of its Jewish inhabitants. He speaks and reads five or six different languages. When our boxes of books were opened for inspection, at the custom house, his curiosity was excited by seeing some of the Hebrew books. He came, very soon, to our lodgings, to see them, and we gave him a Hebrew Testament. In one of his subsequent visits, he told me he had read as far as John, and found it very good. He told me since, that he has read the whole of it, though I perceive, by conversing with him, that he has read it in that hasty and unprofitable manner, which is so common in the east; for he can tell very little about what he has read. He gives it as his opinion, that there are not above 2 or 300 Jews in Alexandria.

His opinions on several subjects.

We have often read the Scriptures together. After reading the account of Philip and the Eunuch, I inquired whether any such thing as baptism, is known among the Jews. He said that, in ancient times, when a stranger embraced the Jewish religion, he, and his wife and children, were all baptised. The ceremony was performed by sprinkling or pouring a cup of water on the head; and this was done seven times. *Now*, foreigners never embrace the Jewish religion; and if they should, he does not think they would be baptised. I do not yet know what other Jews would say on this subject. We read Psalm xvi, and I asked him what the Jews understand by *Sheol*, the word used, verse 10th, for *hell*. He says they believe that, in the place of future punishments, there are seven habitations. The first, and most tolerable, is Gehenna, the second Sheol, the third Abadyon, &c.

One day I inquired, "What do you Jews believe and expect, concerning the Messiah?" He replied, "That he will come, though we know not when; some say after 200 years, and that he will be a great prophet, and a great king." I then stated to him what we believe concerning Jesus, his divinity, his atonement, the apostasy and depravity of man, and the way of salvation; to all which he listened with attention, but made no reply. Another day, we read Isaiah liii, in Hebrew and Italian. I asked whose sufferings were there described. He said he did not know. I then explained it as referring to Christ, and told him, after enlarging considerably on the love of the Lord Jesus, that the Jews, according to their own belief, have no Savior to bear their iniquity, and exhorted him to examine that chapter very carefully. He listened, but made me no answer. One day we read Genesis xlix, 10, and I inquired what the Jews supposed was meant by *Shiloh*. He replied, "the Messiah." "Then," said I, "the Messiah must be already come, for your sceptre departed centuries ago. You have no king, no kingdom, no government." "You speak truly," said he. "The Rabbins, however, say there is a place, where the sceptre still remains in the hands of the Jews.* "But where is that

* I presume the confused idea which is here expressed, respecting a kingdom of Jews, is derived from the story which Basnage relates in his history of the Jews, B. 7, ch. 1. It seems that the Jews, in order to prove that the sceptre is not departed from Judah, invented, many centuries ago, many fabulous stories respecting a kingdom called Cozar, situated in Tartary, and inhabited by the descendants of Togarmah, the grandson of Japheth. In this country, there were said to be many Jews, and that finally, the king, after trying all other religions, embraced Judaism, and his people followed his example. The difficulty however, is, that nobody has ever been able to find this kingdom, or ascertain where it *may* be found.

place?" "Who knows," said he, "but it may be, as some say, in America, beyond Mexico, where there is a river of stones, that run along, as water does, in other rivers, except on Saturday, when the river stands still." I assured him that there is neither a river of stones, nor a kingdom of Jews, in America. He then said, "Some say it is beyond Mecca." "But," said I, "travellers have been through all that country, and there is no such river, and no such people there." "The Rabbins say there is such a country," said he, "but who knows any thing about it?" "It is easy to explain the matter," said I, "The Messiah came 1800 years ago, and your fathers rejected him, and you persist in their course of unbelief; for though the evidence from your own prophets is clear, and abundant, you refuse to believe." He replied, "That is true. I have been reading the Testament you gave me, with another Jew, and told him that the transactions which we there read, were a fulfilment of what Isaiah and the other prophets had predicted; whereas we had been waiting 1800 years for this fulfilment, and waiting in vain." He said, "I am *myself* willing to believe, but my relatives and friends are all Jews, and they will oppose me." I then urged upon him the value of truth, in preference to every thing else, and the necessity of seeking for it diligently, and embracing it boldly, wherever found, and whatever might be the consequences.—We have read together the second chapter of Acts, several chapters in Hebrews, and some other parts of Scripture. In our last interview, he told me he was very sorry I was going away, and hoped I should return here again.

Distribution of Tracts, &c.

While here, I have distributed 130 different tracts, in 6 different languages, a few missionary pamphlets, 20 numbers of the Boston Recorder, and 18 Bibles, Testaments and Psalters.

The population of Alexandria, is estimated, by those with whom I conversed, to be from 10 to 15,000. The great body of the people, are Arabs. It has given me great satisfaction to be able to preach the Gospel, argue from the Scriptures, and circulate the written word of God, in this city, where some of the most eminent primitive Christians lived.

Cairo, March 19 I close my letter to forward it to the care of Mr. Temple, at Malta. A letter from Dr. Naudi, which I received ten days ago, informed that he had, that moment, received a line from Mr. T., who had just arrived in the quarantine harbor. I cannot tell you how much I rejoice at his arrival. I defer the account of what little I am doing in Cairo, to another opportunity. I say but little about the future, because, in these *troublous times*, it is impossible to say where I shall go, or what I shall be doing. May God prepare me for whatever may be his holy will.

Yours in Christian love,

P. Fisk.

EMPLOYMENT OF MR. KING* IN THE PALESTINE MISSION.

After the death of Mr. Parsons, his bereaved associate, Mr. Fisk, greatly needed fellow laborer, who could accompany him, in his contemplated journies, preparatory to the desired establishment of the mission, to which he is attached. Deeply feeling this want, and having received an intimation that the Rev. Jonas King, then at Paris, might be induced to offer his services for a limited period, Mr. Fisk wrote earnestly requesting that some arrangement might be made to that effect. The letter was dated early in May, but did not reach Mr. King till sometime in July. He immediately endeavored to ascertain the path of duty; and with the advice of his intimate and valuable friend Mr. Wilder, concluded to offer his services for three years. Mr. Wilder generously offered $100 a year for the time specified; and two other gentlemen made liberal donations towards defraying the necessary expenses. Mr. King wrote to the Corresponding Secretary stating these facts, and adding, that he expected to leave Paris for Malta about the 15th of September, and to take with him the two founts of Greek type, which had been ordered at Paris for the Palestine Mission Press, and which were selected at the manufactory of one of the first foundaries, by Professor Kieffer, Mr. Wilder, and himself. There was a probability that he might reach Malta before Mr. Fisk should enter upon his contemplated tour. After the subject was fairly proposed to Mr. King, there was not time to write to this country, and receive directions, without putting the business back a year;—the fall being the proper time to commence journies in that part of the world.

When the correspondence on this subject was laid before the Prudential Committee, it was resolved to accept the services of Mr.

* Mr. King has been residing at Paris to enjoy various literary advantages in that city, particularly those, which relate to the acquisition of the oriental languages.

King. Communications will be made to him by way of Malta.

The alacrity, with which individuals of liberal views and benevolent hearts, on the continent of Europe, as well as in Great Britain and the United States, patronize exertions for the spiritual good of mankind, is very gratifying.

Mr. Mertens, of Brussels, a gentleman distinguished for his Christian beneficence, writes to Mr. King, with the offer of 500 francs, as follows:

"To contribute to the success of so laudable a cause, must be considered a privilege and great joy to every Christian heart, which loves its Lord and Master. May you, my dear Sir, enjoy that peace and comfort, which are the portion of all those, who are engaged to serve their Lord sincerely. May every blessing attend you, and may you find strength to undergo the fatigues of the body, and the labors of mind, attached to such an undertaking, by steadfastly fixing your eye on what has been accomplished at Calvary."

In referring to any dangers, to which he may be exposed, by travelling in unhealthy climates, and by other causes, Mr. King observes: "Here, [at Paris,] I see around me, with crippled limbs and scarred bodies, men, who risked their lives at Jena and Marengo, Austerlitz and Waterloo, to gain a little perishable glory, and shall I not risk as much in the cause of the Prince of Peace, who gives to all his faithful followers the high prize of immortal glory, and joys inconceivable?"

It would be well if this consideration were more frequently operative on the minds of missionaries, and of the friends of missions too.

MISSION AMONG THE CHOCTAWS.

LETTER FROM MR. KINGSBURY TO THE CORRESPONDING SECRETARY.

Our readers will deeply sympathize with the writer of the following letter, in the melancholy event, which calls him and the mission family to mourning. In the removal of Mrs. Kingsbury, beside the separation of those tender ties, which bind a mother to her infant children, and a wife to her affectionate husband, the cause of missions experiences a great bereavement. Possessed of a vigorous mind, good sense, great resolution, perseverance, cheerfulness, patience, faith, and enlightened zeal, the deceased was peculiarly qualified to be useful in the sphere, where Providence had placed her. Yet, in an unexpected moment, she is mysteriously removed from her labors. Nothing remains but submission to the will of God; knowing, that though *clouds and darkness are round about Him, righteousness and judgment are the habitation of his throne.*

Mayhew, Sept. 27, 1822.

My dear Sir,

Since I last wrote, it hath pleased our blessed Lord and Master to visit us with affliction. Mr. and Mrs. Jewell arrived here in feeble health on the 17th of August. On the 25th of the same month, Mr. Jewell was taken down with a bilious fever, and his wife with the same fever on the day following. The attack was more severe than any they had before experienced, since their arrival in the country. For several days it was doubtful whether they would recover. But the Lord was pleased again to visit us with mercy, and to make our afflictions lighter than our fears. On the 3d of September they began to amend; but, for a considerable time, continued in a very low state.

During the summer we have also had a number of sick persons in our family;—some of them hired men; others strangers, who were taken sick on the road and could proceed no further. It is always inconvenient for us, with our large family, and many cares and labors, to have the additional care of sick persons; especially those, who do not belong to our family, and for whose accommodation we have made no provision. But, in the above cases, we considered that we were called, by the Providence of God, to exhibit the benevolence of the Gospel, and to imitate him, who, while here on earth, went about healing the diseases, and relieving the distresses of mankind.

With the exception of one or two chronic cases, the health of our own family continued good, until Mr. and Mrs. Jewell, and the other sick persons, were on the recovery. On the 6th of September, Mr. Wright, who, from the time he arrived here, had been constantly employed in taking care of the sick, was himself attacked with a chill and fever. By the timely use of medicine, it pleased the Lord to raise him again, in a few days, to comfortable health. These light afflictions were designed by our heavenly Father to prepare us for one more severe, and which we were soon to experience.

Yes, my dear Sir, the Lord has laid his hand heavily upon us all, and upon me in particular. My dear wife is no longer a partner in our labors, our sorrows, and our

joys. In an unexpected hour, I have been bereaved of a most kind and affectionate companion; my little children of a tender mother; and the mission of a devoted and useful member.

Mrs. Kingsbury, from her first arrival on mission ground till within five days of her death, enjoyed uncommonly good health. During the past summer, in addition to the ordinary labors of the mission, she was much occupied in attending the sick. The Monday preceding her death, she was more than usually occupied in domestic labors, until late in the evening. On Tuesday and Wednesday she was slightly indisposed, which she considered the effect of a cold taken on Monday evening. On Thursday she was better; spent part of the afternoon in sewing; and observed she was almost well.

The disease at first assumed many of the appearances of the common fever of the country; but at last proved to be an inflammation of the bowels, and was very rapid in its progress, terminating life on the ensuing Sabbath morning.

She was in the perfect possession of her reason to the last moment; and, for the last six or eight hours, was sensible she had not long to live. On account of great distress and difficulty of respiration, she could converse but little. In view of the solemn and unexpected event of death, which appeared to be rapidly approaching, her mind was tranquil and resigned. She lamented her unfaithfulness: but expressed a humble hope of her acceptance with God, through the merits of the Savior. I asked her if she regretted the sacrifices she had made, in leaving her father's house and the circle of her dear friends, that she might labor for Christ among the heathen. "O no;" she replied with emphasis, "I only regret that I have done no more." When able to converse, she exhorted us to be faithful to the cause, in which we were engaged, and to prepare to follow her. A short time before her death, she took an affectionate leave of all the family, as they in succession came to her bed side. Her children were peculiarly dear to her; and the idea of leaving them, at their tender age, in this land of strangers, was extremely painful. But she remembered, that God had promised to be their father and their friend. Though she had been in great distress for near forty hours before her death, yet her last moments were without a struggle or a groan. On the 15th inst. a pleasant Sabbath morning, about half past seven o'clock, she was sweetly released from all the sorrows and sufferings of this mortal life, and I trust entered on that Sabbath of rest, which remaineth for the people of God.

Language is too feeble to express my own feelings on this occasion. I would bow with submission to the divine will. The sovereignty of God is most strikingly displayed in this event. No dispensation of Providence, since our arrival in this land, has fallen so heavily upon us. No one has called louder for deep humility, and self-examination to know wherefore it is, that the Lord is dealing thus with us. My loss none can estimate, but those who have experienced a similar affliction. My prayer is, that this afflicting dispensation may be made a blessing not only to myself, but to the mission, and to this perishing people. If this bereavement should be made the means of uniting us more firmly in holy love, of making us more diligent and useful in our labors, of exciting us to greater zeal and fidelity for the salvation of sinners, Mrs. Kingsbury's death may do more than she could have accomplished by a long and laborious life.

I have only time to add, that we hope the Committee will not be discouraged by these repeated and sore afflictions. We more than ever feel the need of additional helpers to strengthen the things which remain, and to occupy different places in this wide field, which is already white to the harvest. From different and distant parts we hear the daily call, *Come over and help us.* We now have the pecuniary means, but not the persons, necessary to carry on the work. We are peculiarly tried on this subject. We know not what encouragement to give, or what arrangements to make.

With the leave of Providence, I shall set out in a few days with Mr. Jewell, if he is able to travel, for the six towns, to do something towards making preparation for a school in that district. But the feeble health of him and his wife will render it necessary that they have help soon.

At the close of his letter Mr. Kingsbury says, "If we had a few good assistants to go into different parts of the nation, and teach a few children in each place, and give some instruction to the people, we think it would greatly subserve the cause."

In a previous letter, Mr. Kingsbury enumerates the following additional helpers, as peculiarly needed at the present time; viz. at Elliot, a blacksmith, a teacher to assist Mr. Wood in school and to labor with the boys, a carpenter, a shoemaker, a cook, that is, a strong man to labor in and about the kitchen; at Mayhew, a good evangelist, and one or two persons to labor with the boys when out of

school, and at other times to labor about the house, as circumstances may require; at the French Camps, a good, energetic, faithful man to labor on the farm; at the Six Towns two or three laboring men, to aid Mr. Jewell, in getting that establishment in operation.

It is desirable that all these persons should be faithful, humble servants of Christ, willing to devote their whole strength to his cause. At present, it seems necessary that most of them, if not all, should be unmarried. They should possess the essential qualifications of a willingness to labor and a habit of self-denial. They should cultivate a kind, obliging disposition, and add to it unceasing diligence, and unwearied perseverance. Thus will they have great enjoyment in their work, and be able to do much for the heathen.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

from Sept. 13th to Oct. 12th inclusive.

Acworth, N. H. A female friend, by Rev. P. Cooke, (*85*, for educ. hea. child.) 8 00
Andover, Ms. Char. box of the Soc. of Inq. in the Theol. Sem. by Mr. C. Cutler, 26 97
Miss. Field, Asso. of the Theol. Sem. by Mr. E. C. Tracy, Treas. 14 22
Western Miss. So. by Miss E. A. Pearson, Sec. 23 00
Athens, Ga. E. Newton, by Dr. Butler, 5 00
Augusta Co. Va., "Brown's meeting house cong." by R. S. Young; Maj. S. Bell and R. S. Young, 5 ea. A. Thompson and T. Thompson, 2 ea. John Tait, 1,50; H. Wilson, 1; Wm. Saunders and Robt. Cunningham, 50 c. ea. 17 50
Capt. Wm. Robertson, by W. Clarke, Esq. 5 00
Bath, N. Y. A chh. member, saved by abst. from tobacco, the first year of his Christian life; by the Rev. D. Sutherland, 2 00
A lady, from useless orna. by do. 1 00
Bedford, Ms. Sundry indiv. for the Pales. miss. by Rev. W. Goodell, 13 66
Louisa Preston, a little girl, for do. by do. 20
Belchertown. Ms. Young Men's Benev. So. by Mr. G. B. Woods, Tr. 20 00
Benson, Vt. Female Cent So. by E. S. R. 14 00
Bernardston, Ms., Females, by Mr. Z. C. Newcomb, 2 50
Beverly, Ms. Fem. Western Miss. Soc. by Mrs. Abigail Lovett, 45 00
A Soc. of young ladies, for *David Oliphant*, 17 00
Mon. Con. in the 3d Cong. So. by the Rev. D. Oliphant, 22 05
Billerica, Ms. Fem. Social Relig. Read. Circle, 3d payt. for *Nathanl. Whitman*, by a member, 12 00
Boscawen, N. H. Mon. con. by the Rev. Dr. Wood, 6 77
Fem. Cent Soc. 6 61
A small sch. for hea. chil. 1 00
Boston, Ms. A friend, 1 00
An individ. to make a balance, 14
Mr. D. D. Rosseter, for Ind. miss. 2 00
An individ. who aims to collect 1,000 towards a mission to South America; dona. from Rev. A. S. Atwood, Mansfield, Ct. 1,00; from L. P. H. 11,5; a lady in Pittsfield, Ms. 5; av. of miss. card, by Dr. Ard and —— Mc Dowell, Esq. Lewistown, Pa. 25,00; av. of do. by Mrs. Elliott and Mrs. McLure, do. 20, 62 05
United Mon. Con. for the Pal. miss. 68 38
Second semi-ann. payt. of 8 young men of Old South So. for *B. B. Wisner*, at Brainerd, 15 00
Coll. by Miss L. Battelle, 4 96
A lady who has remitted 1,393 72; C. box of Miss Mary Perry, Richmond, Ms. 1 00
Children in School St. Sab. Sch. for *Josiah Vinton*, 3 76
C. box in I. G.'s shop, for hea. chil. at Brainerd, 1 76
From an unknown indiv. 500 00
Bradford, Ms. Soc. of young men in the Acad., for civ. and christ. the Abor. by Mr. J. Batchelder, Tr. 7 50
Second par. coll. at mon. con. 10 60
Brainerd, Cher. na. A. Beattie, 3,00; E. Hicks, by Mr. Chamberlain, 1,00, 4 00
Braintree, Ms. Chil. of Miss Newell's sch. in Rev. Mr. Perkins's soc. 2 75
Fem. Miss. Soc., by Mrs. Storrs, Tr. 50 00
Branford, Ct. Fem. For. Miss So. by Mrs. Sally Frisbie, Tr. 12,35; a friend, 10,00; private char. box, 2,00; rem. by T. Dwight, Esq. 24 35
Fem. Char. So. 5,00; a fem. friend, 2,00, 7 00
Brattleborough, Vt. Lydia Van Doom, for the S. I. miss. 2 00
Brimfield, Ms. A coll. by the Rev. A. Bishop, 16,25; a lady, 10,00, 26 25
Brookfield, Vt. Fem. Ct. So. by Rev. E. Lyman, 20 00
Brookfield, Ct. Fem. Char. Soc. by Rev. Mr. Brundage, rem. by T. Dwight, Esq. 16 50
Bucksport, Me. Mon. con. by Mr. R. Blodget, 15 00
Butternuts, N. Y. Mon. con. by Rev. S. Williston, 4,73; Fem. Miss. Soc. 15,58, 20 31
Canandaigua, N. Y. Char. box in Miss Shepard's sch. for S. I. miss. 1,50; a little girl in Sb. sch. by the Rev. J. Merrill; 50 c. 2 00
Canton, Ms. Fem. Miss. Soc. for the S. I. miss. by Miss F. Crane, Tr. 22 50
Catskill, N. Y. B. W. Dwight, Esq. 7,00; Orrin Day, Esq. 150,00; Hon. Thos. B. Cooke, 50,00; a fem. friend, by Rev. Dr. Porter, 5,00, 212 00
— Cherry Valley and other places, av. of jewelry contrib. for Pal. mis., by Rev. W. Goodell, 100 00
— See Boston.
Charleston, S. C. Juv. Hea. Sch. Soc. of the 5d Presb. chh. for *Andrew Flinn*, by Mr. T. Flemming, Super. 30 00
Charlestown, Ms. Chil. in Rev. Mr. Fay's cong. for hea. youth, from Lydia Ann Flint, now deceased, 1,00; Geo. and Wm. Flint, ea. 50 c. 2 00
Cherry Valley, N. Y. See Catskill.
Chester, N. H. A coll. in Miss I. C. Colby's sch. for hea. chil. 1,12; a few indiv. by Miss Colby, 2,00, 3 12
Concord, Ms. Mon. con. by Rev. Dr. Ripley, 6 12
Connecticut, A friend, 10 00
Conway, Ms. Char. Soc. by Mrs. P. Howland, Tr. 19 00
Coxsackie, N. Y. Ladies to ed. a child in the family of Dr. Scudder, to be named *Gilbert R. Livingston*, first an. payt. by Mr. C. Eddy, 20 00
Creek Path, Cher. na. From Catharine Brown, for the Pal. miss. by the Rev. Mr. Goodell, 16 50
Dalton, Ms. a coll. 16,70; Miss D. W. 2,00; by Rev. H. Bardwell, 18 70
Danbury, Ct. Gent. So. for ed. heath. ch. by Rev. Mr. Andrews, Tr. 9,00; Ladies So. for ed. hea. ch. by Mrs. Sarah Andrews, 10,07; mon. con. by Rev. Mr. Andrews, 3,18; schol. of Sab. sch. 2,75, by T. Dwight, Esq. 25 00
Dedham, Ms. Miss Winslow, by Miss Battelle, 5,00; Mrs. Joseph Stow, 2,50 7 50
Deerfield, Ms. A revolutionary pensioner, 3 00
Deposit, N. Y. Mon. con. 23,00; av. of a m. f. 1,00; from a friend, 3,00; av. of miss. lumber, from a friend, 5,00; by Rev. Dr. Porter, Catskill, N. Y. 31 00
Detroit, Mich. Maj. Maxwell's offering, from his revo. pension, 4,00; Mrs. R. Brooks, for the Jews, 50 c. by J. Deming, 4 50
Dorset, Vt. A coll. by Mr. Chauncy Eddy, 10 53
Dracut, Ms. Mon. con. in the first par. by the Rev. J. Merrill, for the Choc. miss. 2,00; for gen. objects, 12,59, 14 59
Durham, N. Y. For the S. I. miss. by the Rev. S. Williston, contrib. in the first Pres. soc. 31,36; mon. con. 10,42; young men, av. of grass mowed on shares, 6,68; a Cler. a mar. fee, 5,00, a char. box, kept in a work. and read. Soc. 4,21; avails of 2 gratis sets of the Miss. Herald, 3,00; L. Strong, 1,50; Miss P. Spencer, av. of jewelry, 1,00; L. Hays, a boy, av. of garden roots, 1,00, 64 17
Durham, Ct. Young Men's Benev. Soc. Mr. Merwin, Tr. by T. Dwight, Esq. 17 00
East Guilford, Fem. Cent So. 10 00

East Hartford, Ct. Sund. ind. in Rev. Mr. Fairchild's soc. 48,33; Mon. con. 28,67; Fem. Char. Soc. for Pal. miss. 5,00; H. Fairchild, a little girl. 25 c. by Rev. W. Goodell, 82 25
East Haven, Ct. Mon. con. by Rev. Mr. Dodd, rem. by T. Dwight, Esq. 11 25
Easton, Ms. Gen. Leach, by Rev. Mr. Sheldon, 39 00
Eastport, Me. Av. of a gold necklace, 3 25
East Sudbury, Ms. indiv. a contribution, by Mr. E. Rice, 6 34
Eatonton, Ga. Fem. char. so. of Union acad. and vicin. in Putnam co. for Ind. sch. by Mrs. L. W. Turner, Tr. 25 00
Egremont, Ms. Mon. con. by Rev. H. Bardwell, 5 00
Elmira, N. Y. Av. of m. fields, by the Rev. H. Ford, 23,00; Fem. Miss. So. av. of mon. con. coll. 9,00; the bal. in the treas. of the Soc. 3,00, 35 00
Exeter, N. H. A soc. of young ladies, by Mr. G. L. Soule, for Ind. at the west, 14 00
Fairfield, Ct. Ladies' For. Miss. Soc. Miss E. Hull, Tr. by T. Dwight, Esq. 22 00
Fair Haven, Ms. A surplus of the Heathen's Friend So. by Miss S. Hathaway, Tr. 1 82
Fair Haven, Ct. Char. box of Miss Hotchkiss, by T. Dwight, Esq. 1 75
Fall River, Ms. Instructress and class of misses of the vestry sch. 2,50; mon. con. 66 c. 3 16
Fitchburgh, Ms. Miss. and ed. soc. for the Rev. A. Thurston, at the S. Isl. by Mr. W. Johnson, Tr. 53,00; a coll. on the 4th Sab. in Sept. for the S. Isl. miss. 21,00, 74 00
Ladies, for hea. chil. at the S. Isl. 12 00
Franklin, N. Y. Contrib. in the cong. so. by the Rev. M. Smith, 3 63
Freehold, N. J. Mrs. Eleanor Conover, 3,00; Hanna Wickoff, of Manalapan, for the S. I. miss. 20,00; by Mrs. M. Scudder, 23 00
Freeport, Me. Fem. Miss. and Benev. Soc. tow. the support of *Veazie Merrill*, in a miss. fam. in Ceylon, by Miss M. A. Hyde, Tr. 10 00
Gilmanton, N. H. Cong. chh. contrib. at four seasons of com. by the Rev. Mr. Spofford, 13,55; add. to the coll. of Rev. Mr. Bardwell, 1,02; Ladies' Jews' Soc. for a sch. of Jewish chil. in Bombay, 31,25; av. of jewelry, from a fem. friend, 4,13, 49 95
Glastenbury, Ct. A friend, by Rev. Dr. Chapin, 5 00
Mon. con. by the Rev. C. Burge, 50 00
Goochland, Va., P. 10 00
Gorham, N. Y. The Rev. Joseph Merrill, 2d payment for *Joseph Platt Merrill*, 12 00
Gorham, Me. A few children, 50
Goshen, Ms. Fem. asso. 12,00; Harvey Hawks, 1,00; a friend, 5,00, 18 00
Granville, N. Y. Male part of the Juv. Ed. So. 5th ann. payt. for *Nathan H. Raymond*, *Nathaniel Parker*, and *Benj. Leavens*, 36,00; gen. purp. 26,00, fem. part of the Ed. Soc. for *Ebenezer Walker*, and *Mary Dayton*, 24,00; fem. sch. in Ceylon, under the direc. of Mr. Poor, 36,00; a coll. in Un. Soc. chh. 8,25; a coll. at the corners, 5,2; do. in S. Granville, 6,6; Messrs. Hollister, 3,50; Shumway, 2,00; H. Town, 1,00; S. Town, 1,00; Oliphant, 1,50; Shepherd, 3,00; Steel, 2,00; Dayton, 1,00; E. Bulkley, 2,00; and Mrs. E. White, 2,00, other individ. in sums less than a dollar, 4,60; by Mr. C. Eddy, 164 93
Mites from a few indiv. by Mr. C. Eddy, 67
Great Barrington, Ms. a coll. by Rev. H. Bardwell, 13 03
Greenfield, Ms. Female Asso. by Messrs. S. Stearns, Tr. for sch. in Bombay, 21 00
Greenwich, Ct. Hea. Sch. So. Miss S. Lewis, Tr. 50,00; Fem. For. Miss. So. Mrs. R. Walker, Tr. 61,50; by T. Dwight, Esq. 111 50
Groton, N. Y. Mrs. Blodget, by Rev. J. Dean, 1 00
Hadley Upper Mills, Ms. Mrs. Olive Smith, 33
Hadlyme, Ct. Small child. of Miss A. Vaill's sch. by Rev. Mr. Vaill, 78 c.; mon. con. by do. 1,22, 2 00
Halifax, Vt. Fem. Char. So. by Mrs. M. S. Wood, Tr. 21 00
Hampden Co. Ms. A friend, for Ind. miss. 10,00; for Pal. Mis. 10,00; for S. Isl. miss. 10,30 00
Aux. Miss. Soc. by the Hon. G. Bliss, Tr. 90 00
Hancock, N. H. Mon. con. by Mr. J. D. Abbot, for Sand. Isl. miss. 12 38
Hanover, Ms. Female Mite Soc. by L. Stockbridge, Tr. 15 00
Hartford, Ct. A friend, 1,00; a coll. in the first eccles. so. by the Rev. W. Goodell, 97,7; a coll. in Rev. Dr. Flint's soc. by Rev. W. Goodell, 15,00, 113 07
Harvard, Ms. Mrs. Lucy Huse, by Rev. G. Fisher, 3 00
Hatfield, Ms. Fem. So. for edu. *Joseph Lyman*, 6th ann. payt. by Rev. Dr. Lyman, 30,00; a fem. friend, 10,00; indiv. av. of m. fields, thro' Hamp. Chr. Dep. 23,00, 63 00
Haverhill, Ms. Ladies' Benev. So. of the W. par. by Mrs. A. Bradley, Tr. 19 00
Hinsdale, Ms. A coll. 19,6; Dr. A. Kittridge, 2,00; Miss Warner, 50 c.; chh. funds, 7,19; chh. funds, for Elliot miss. 6,19, by Rev. H. Bardwell, 34 94
Holden, Ms. Fem. Char. Soc. Mrs. M. C. Rogers, Tr. by Rev. W. Goodell, 35,00; Fem. Read. and Char. Soc. for S. I. miss. by Miss Estabrook, 12,00, 47 00
Ipswich, Ms. Mr. A. Gould, by Rev. D. T. Kimball, for Cher. miss. 50
Jaffrey, N. H. Ladies' so. 2d payt. for *Levi Spaulding*, by Mrs. E. Parker, 12 00
Jamaica, Vt. M. field, 2 00
Jonesborough, E. Ten. Dr. David Nelson, a balance, 6 75
Keene, N. H. Mon. con. by Rev. Z. S. Barstow, 7 25
Lanesborough, Ms. A coll. by Rev. H. Bardwell, 11,00; Miss Ruth Collins, 5,00, 16 00
Langdon, N. H. Mon. con. by A. Kingsbury, 2 00
Lansinburgh, N. Y. From indiv. for the S. I. miss. by Rev. Dr. Blatchford, 51,50; First Fem. Miss. Soc. by Mrs. H. Alvord, Sec. 30,00, 81 50
Lebanon, Ct. Newell Ct. So. of Exeter par. by Rev. C. B. Everest, 11 00
Lee, Ms. A coll. by Rev. H. Bardwell, 34 00
Lenox, Ms. Contrib. in the Cong. Soc. by J. W. Robbins, Esq. 23 22
Lewistown, Pa. See Boston.
Limerick, Me. Miss Soc. of do. 8 00
Lincoln, Ms. Hea. Sch. Soc. by E. Wheeler, Tr. to ed. *Samuel Lincoln*, at Brainerd, 30,00; a lady, by Dea. S. Farrar, 1,00, 31 00
Livingstonville, N. Y. Several little girls, av. of needle work, 1,50; char. box, kept by Misses Stimpson, 66 c. 2 16
Long Island, N. Y. A lady, by T. Dwight, Esq. 1 00
Manalapan, N. Y. See Freehold.
Manchester, Vt. Mr. Joseph Burr. for Am. Ind. 25,00; do. for S. Isl. miss. 25,00; Milo L. Bennett, Esq. 5,00; Messrs. Lemon, 1,00; Raymond, 2,00; Munson, 1,00; others, 1,00; by Mr. C. Eddy, 60 00
Mansfield, Ct. Mon. con. in first par. by Rev. A. S. Atwood, 3,00; Mr. Moses Davis, by do. 1,00, 4 00
Massachusetts, A Friend of missions, 10 00
Meriden, Ct. Fem. Cent. Soc. by T. Dwight, Esq. 4 00
Middlebury, Vt. Frederic Hall, Esq. for *Frederic* and *Fanny Hall*, 24 00
Middlebury, Ct. A dona. from the chh. by Dea. Stone, 12,00; a lady, 1,50; two indiv. 75c. by T. Dwight, Esq. 14 25
Middlefield. Ms. D. Mack. for a hea. chi. in Ceylon, to be named *David Mack*, by Rev. H. Bardwell, 20 00
Middletown, Ct. And Vic. For. Miss. So. by Richard Hubbard, Esq. Tr. 36,15; three chi. saved by acts of self denial, 50 c.; a fem. friend, 50 c. a friend, 1,00; another fr. 38; a chi. av. of industry, 62 c. 39 15
Milford, Ct. Fem. Mite So. of Burrill's farms, by T. Dwight, Esq. 12 00
Millers' place, L. I. Fem. Cent So. by T. Dwight, Esq. 18 00
Montpelier, Vt. Juv. So. 6th an. payt. towards ed. *Chester Wright* and *Charlotte Wright*, by Miss E. S. Jewett, Tr. 11 00
Nassau, N. Y. A coll. in Dutch Ref. chh. by Mr. C. Eddy, 8 40
Newburyport, Ms. 4th an. payt. for *John Giles*, 12 00
New Hampshire, A friend, for For. Miss. 15 00
New Haven, Ct. Young Ladies' Benev. So. by Miss A. Dunning, Tr. 10 00
A friend, by Mr. Whiting, 5,00; do. by do. 50 c.; young ladies in Miss Peters' sch. 6,00; Miss E. Fowler's c. box. 42 c.; young ladies' sewing so. for *Sam. J. Mills*, by E. Ives, Tr. 12,00; indiv. by Mr. Whiting, 81 c.; coll. at the anniversary of the Board, 227,9; by T. Dwight, Esq. 251 82
For the Pal. mis. a lady, 5,00; a young lady, 1,00; a woman of color, 1,00; a lady to purchase Bibles for distrib. at Jerusalem, 4,00;

Mrs. Birch's family, 3,00; David B. Spencer, a prem. for committ. Scrip. 66; Eliza T. Spencer, do. 88 c.; by Rev. Wm. Goodell, 15 54
For. Miss. So. of the E. Dist. of N. H. Co. by Rev. M. Noyes, Tr. 19 00
Fr. the head of a fam. saved by abstinence fr. a luxury, 1 00
Fem. Miss. So. by Miss A. Dunning, Sec. including 1,79, fr. child. for hea. chil. 33 00
Mrs. Edward Cobb, for a doz. "Barley Wood," and one copy Miss. Papers, by Miss L. Battelle, 5 00
New Marlborough, Ms. A coll. by Rev. H. Bardwell, 30 00
New Milford, Ct. Fem. Mite So. for S. I. miss. by T. Farrand, Tr. 16 00
Norridgewock, Me. Juv. Soc. 4th payt. *Josiah Peet*, by Rev. J. Peet, 12,00; mon. con. 12,00; a friend, av. of a small miss. field, 5,00, 29 00
Northampton, Ms. (and neighb. towns, by Dea. E. S. Phelps, Tr.) A friend in Northampton, 2,00; Fem. Benev. So. of Hatfield, 14,1; a so. of females at Hadley, upper mill, for transla. 2,92, 18 93
A sub. to the Her. thro' Hamp. Chr. Dep. 50
For. Miss. So. of Northamp. and neigh. towns, by Dea. E. S. Phelps, Tr. fr. the Granby Chur. So. 2,25; a lady in Granby, 1,00; a gent. 1,00; For Miss. So. of Hatfield, 18,25, 22 50
Northfield, Ms. Fem. asso. for ed. hea. youth in India, by Miss M. Alexander, Tr. 14 42
Northford, Ct. Fem. Benev. So. Miss J. A. Maltby, Tr. by T. Dwight, Esq. 9 00
North Killingworth, Ct. Fem. Read. So. Miss Redfield, Tr. by T. Dwight, Esq. 3 94
North Milford, Ct. Av. of m. field, by do. 9 46
North Yarmouth, Me. Mon. con. first par. for Pal. mis. by Rev. A. Cummings, 15 00
North Yarmouth, Ms. For. Mis. Soc. of N. Yar. and vic. by Mr. S. Sweetser, Tr. 32 00
Norwich, Ms. Rev. S. Tracy, half av. of a waggon, sold thro' Hamp. Ch. Dep. 9 00
Coll. by Miss E. Smith, in her sch. 3 46
Norwich, Vt. Mr. Thos. Emerson, for six chil. in Mr. Woodward's fam. in Ceylon, 2d ann. payt. 72 00
Norwich, Ct. Fem. Juv. Miss. So. for the miss. at Brainerd, by Mr. W. C. Gilman, 1 00
First Soc. mon. con. by C. Lathrop, Esq. for S. I. miss. 5 00
Otis, Ms. A pri. coll. 4,00; Char. So. 2,00; mon. con. 4,00; T. Case, 1,00; by Rev. H. Bardwell, 11 00
Ovid, N. Y. Mon. con. by Mr. J. L. Eastman, 16 00
Oxford, Ct. Dona. fr. Mr. Fairchild, a bal. 50
Parsonsfield, Me. Dona. by Sam. Garland, Esq. 12,00; do. by Mrs. Moore, 5,00, 17 00
Peru, Ms. A coll. 33,85; Mrs. Brown, av. of a lamb, 2,00; by Rev. H. Bardwell, 35 85
Pittsfield, Ms. Box at the mon. con. by Rev. H. Humphrey, 2 00
A coll. 70,37; mon. con. 2,00; M. Newell, 1,00; by Rev. H. Bardwell, 73 37
Plainfield, Ms. Chil. of a Sab. sch. for hea. chil. by Miss Richards, 1 00
Portland, Me. Fem. Miss. Soc. by Mrs. E. P. Mitchell, 67 56
Av. of Chr. Almanacs, by Rev. A. Rand, 1,50; E. 1,00, 2 50
Mon. con. in the Chapel Cong. Soc. by the Rev. Mr. Smith, 4,7; Fem. Miss. So. in do. by do. 9,00, 13 07
Portland Branch of the For. Miss. So. 118 00
Potsdam, N. Y. Fem. Char. So. by Miss L. Raymond, Pres. 7 20
Princeton, Ms. Con. in Presb. Soc. by Rev. W. Goodell, 46 50
Princeton, N. J. Miss Sarah Gray, in part for a chi. at the Sand. Isl. to be named *Joseph Gra*[illegible] 15 00
A friend, for the S. Isl. miss. 5 00
Providence, R. I. Mr. S. G. Wheeler, by Miss L. Battelle, 3 25
Quincy, Ms. Fem. Evang. So. by L. Savil, 12 00
Reading, Ms. Mrs. H. Parker of S. par. by Rev. Mr. Green, 2 00
Rehoboth, Ms. An indiv. by Mr. A. Bliss, 2 00
Richmond, Ms. A coll. by Rev. H. Bardwell, 32 00
Roxbury, Ms. A widow, a thank-offering, 1 00
Rutland, Ms. Mon. con. by Rev. J. Clarke, 12,11; a friend, 3,00; another do. 1,00, 16 11
Rutland, Vt. W. par. A coll. 17,59; mon. con. So. 8,20; Fem. Char. Cent So. 6,00, by Mr. C. Eddy, 31 79
Rutland, do. E. par. A coll. 12,17; Young Ladies' Char. So. 4,00; Mrs. Jane Williams, 1,00; Miss Osgood, 50 c. by Mr. C. Eddy, 17 67
St. Albans, Vt. N. B. Wells, for S. I. miss. 20 00
Salem, Ms. Mr. J. B. Lawrence, 6th. ann. payt. for *Nathaniel Niles*, 12 00
Salisbury Ferry, Ms. Fem. Rea. So. for Ind. miss. by Mr. S. Tenny, 5 00
Salisbury, Ct. Ladies' asso. by Miss M. Strong, Tr. 22 53
Sandisfield, Ms. A coll. by Rev. H. Bardwell, 33 58
Saybrook, Ct. See Boston.
Schaghticocke, N. Y. A coll. in the Dutch Ref. chh. 4,00; at the Point, 1,87; by Mr. C. Eddy, 5 87
Sheffield, Ms. A coll. 52,41; Fem. Benev. So. 12,00; Fem. Char. So. 25,18; association of Ladies, 3,00; mon. con. 24,52; by Rev. H. Bardwell, 117 11
Miss E. D. 50
Sherburne, N. Y. Char. box for hea. sch. by T. Dwight, Esq. 6 00
Springfield, Ms. Young Misses' Sand. Islands Miss. Society, by the hon. G. Bliss, av. of labor, 12 00
Staunton, Va. Mrs. Jane Telfair, 5,00; Miss Ann E. Telfair, 5,00, 10 00
Stockbridge, Ms. A coll. 60,61; two ladies, 2,50; fr. the chh. funds, for the Jews, 22,30, by Rev. H. Bardwell, 85 41
Stockholm, N. Y. Ebenezer Hulburd, Esq. 10 00
Stoughton, Ms. A friend, by Rev. E. Gay, 50 00
Sturbridge, Ms. Mon. con. by Rev. Mr. Bond, 22 00
Southbridge, Ms. Mon. con. by Rev. J. Park, 5,22; Fem. So. for S. Isl. miss. 12 78, 18 00
Topsham, Me. Mon. coll. by Mr. Nathl. Coffin, 5 10
Tunbridge, Vt. Rev. David H. Williston, by Mr. D. S. Whitney, 50 00
Tyringham, Ms. A coll. 26,90; G. Hale's c. box, 1,00; S. P. Dow's do. 1,30, by Rev. H. Bardwell, 29 20
Wallingford, Ct. Fem. Cent So. by T. Dwight, Esq. 12 25
Waltham, Ms. Mon. con. in the 2d par. by Rev. S. Harding, 16 50
Walton, N. Y. A friend, by Rev. Dr. Porter, 4,00; do. by do. 25 c.; Mr. A. Bassett, 5,00 9 25
Warwick, Ms. a Fem. friend, 1 00
Waterford, Me. M. field, by Rev. Mr. Ripley, 3,00; coll. in mite box at a wedding, March 19th, 1,62; c. box of Mrs. Farrar, for S. Isl. miss. 1,00; 5 62
Waterford, N. Y. From indiv. by Rev. Dr. Blatchford, for S. Isl. miss. 51 00
Watertown, Ct. Miss Polly Nettleton, for sch. at the Sand. Isl. 10 00
Wells, Me. A widow's mite, for Pal. miss. by Rev. J. Greenleaf, 1 00
Westborough, Ms. From the Sister So. for Sand. I. miss. 8 00
Westfield, Ms. A contrib. by Rev. J. Knapp, 24,27; a so. of ladies at the Farms, by Mrs. Hart, Tr. 3,70, 27 97
The Ladies' So. for a chi. in the family of Mr. Bingham, at Sand. Isl. to be named *Clarissa Knapp*, by Mrs. C. P. Collins, Tr. 35 00
Westfield Farms, Ms. A soc. of ladies, by Rev. J. Knapp, 3 20
West Haven, Ct. Miss H. Kimberly, 1,00; indiv. for hea. chil. 1,86; Fem. Cent So. by Mr. W. Stebbins, 15,00, by T. Dwight, Esq. 17 86
West Stockbridge, Ms. A coll. by Rev. H. Bardwell, 14 70
Weymouth, Ms. From Ladies, 1 06
Whitehall, N. Y. A coll. 14,77; miss. fie d, 15,00, by Mr. C. Eddy, 29 77
Whitehall, N. Y. E. par. a coll. 6,12; Fem. Char. So. 2,28, by do. 8 40
Windham, N. Y. Orphan So. for orphan sch. in Bombay, by Rev. Dr. Porter, 5 75
Windsor, Ms. A coll. 20,4; Fem. Cent So. 15,00; by Rev. H. Bardwell, 35 04
Woburn, Ms. Mrs. Mary C. Baldwin, for For. miss. 4,00; for Dom. do. 2,00, by Rev. J. Bennett, 6 00
Woodbury, Ct. Saml. R. Andrew, for *Samuel Andrew*, 12 00
Worcester, Ms. E. S. and R. three sisters, for the Pal. miss. by Rev. W. Goodell, 30 00
A friend, for the Pal. miss. by Rev. W. Goodell, 5 00
Mon. con. in first chh. by Mr. H. Wheeler, 20 00
Worcester Co. Ms. Rel. Char. So. by Rev. Joseph Goffe, Tr. 110,00; ladies in Northbridge, Ms. for *Jn. R. Crane*, 12,00; ladies in Milbury, Ms. for *Joseph Goffe*, 12,00, 134 00

From places unknown, or purposely concealed by the donors:—

Sept. 19, A friend, for the Sand. Isl. miss. 10 00
19, An individ. 10 00
Oct. 2, See Boston.
3, For the Sand. Isl. miss. 25 00
5, An indiv. 3 00

Amount of donations from Sept. 13th, to Oct. 12th, inclusive, $5,788 56.

DONATIONS IN CLOTHING, &c.

Abington, Ms. A pr. of hose, knit by a child 6 years old, dec'd. for Brainerd.
Boston, Ms. A set of the Gospel Treasury, fm. a lady.
East Sudbury, Ms. A bundle, fm. indiv. by Mr. E. Rice.
Gilmanton, N. H. A pr. of shoes, fm. a friend, for Brainerd.
Hamstead, N. H. A box of clothing, fm. ladies and young misses.
Pepperell, Ms. A box of sundry articles, coll. and sent by Mrs. E. Heald, 15 67
Sutton, Ms. A box, fm. ladies, for Mayhew, by Mr. Morse, 50 00
Wendell, Ms. A box, fm. ladies, for Brainerd.
Westborough, Ms. A box of Testaments, &c. fm. the Juv. Straw So. by Miss S. Grout, Tr. 19 00
Windham, Vt. A box, fm. the Cent and Dorcas So. for Elliot, 53 00
Worcester, Ms. A box of clothing, books, &c. fm. the Worcester Fem. West. Miss. So. Miss F. H. Porter, Tr. for Mayhew, 52 00

For the Sandwich Island Mission.

Abington and *Hanover*, Ms. a box, fm. a So. of fem. in the former place, 21,25; fm. the latter place, 7,50, by Mercy Ford, 28 75
Andover, Ms. A box, fr. the Western Mission So. by Miss E. A. Pearson, 41 75
Ashby, Ms. A bundle, fr. the Fem. Juv. So. 12 00
Boston, Ms. A package of books, fr. friends.
Canton, Ms. A bundle of cloth, fr. Fem. Miss. So. by Miss F. Crane.
Charlestown, N. H. Box fr. Char. Soc. for Mr. Bingham and family, by Mrs. Crosby.
Dedham, Ms. Package of small garments and books, fr. chil. in sch. of Miss L. Ames, in Rev. Mr. Cogswell's par.
East Sudbury, Ms. a box fr. indiv.
Fitchburgh, Ms. An order for articles of hardware, fr. Messrs. J. and J. Farwell, by Mr. W. Johnson, 10 00
Trunk, for Rev. A. Thurston, containing farming utensils, valued at 10,00, fr. Messrs. J. & J. Farwell; books, &c. princ. fr. a few ladies, 30,00, by Rev. W. Eaton, 40 00
Sixteen window-sashes, fr. Messrs. A. & T. Eaton, by do. 5 00
Gilmantown, N. H. Two books, from a friend.
Hanover, Ms. See Abington.
Hartford, Ct. A box of sundries.
Holden, Ms. A bedquilt fr. Fem. Rea. and Char. So. by Miss A. Estabrook.
Hopkinton, Ms. A box, from the Dorcas So. 33 09
Lansinburgh, N. Y. A box of clothing and books, fr. indiv. by Rev. Dr. Blatchford, at the disposal of Rev. C. S. Stewart, 140 07
Middletown, upper houses, Ct. a box of sundries, transmitted by Mr. W. C. Redfield, 17 00
North Bridgewater, Ms. Box of clothing fr. Fragment So. princ. for a chi. to be ed. in fam. of Messrs. Whitney and Ruggles, and to be named *Mary Hallam Huntington*, by Rev. Daul. Huntington.
North Yarmouth, Me. A box of clothing, viz. fr. the Newell So. for a chi. to be named *Asa Cummings*, 10,94; fr. the Philethnican So. for a chi. to be named *Elizabeth Mary Cummings*, 19,90; fr. do. for the miss fam. 7,52; by Rev. A. Cummings, 29 36
Pepperell, Ms. a web of blankets, coll. and sent by Mrs. Elizabeth Heald, 14 00
Southampton, Ms. A box, thro' the Hamp. Chr. Dep. for Mr. Bingham and fam.
South Hadley, Ms. A box, fr. the Char. So. for Mr. Bingham and fam. by Abby W. Allen, Tr. thro' the Hamp. Chr. Dep. 92 50
Springfield, Vt. Box, for Mrs. Bingham, fr. la. by E. Smiley, 15 00
Sunderland, Ms. Box, from Young Ladies' Benev. So. 64 76
Waterford, N. Y. Box, fr. indiv. at the disposal of Rev. C. S. Stewart, by Rev. Dr. Blatchford, 49 71
Westfield, Ms. Box, fr. ladies. 42 00
Weymouth, Ms. A small bundle from ladies 4 55

The following donation has been received by Mr. John P. Haven, New York.

Genoa, N. Y. A bundle (inclu. in the box fr. Groton, pub. in the Sept. Her.) fr. fem. in E. Presb. cong. 44 00

ERRATUM:—A box of glass acknowledged in the Herald of the last month, from Dr. A. Johnson, *Sullivan*, should be, a box of clothing for Brainerd Mission, from several ladies in *Sullivan*, Me. 30 08

FOREIGN INTELLIGENCE.

ENGLISH WESLEYAN MISSIONARY SOCIETY.

West Indies:—ANTIGUA.

Extracts from Mr. Hyde's Journal.

February 15, 1821. I have been preaching at Betty's Hope, an estate belonging to Sir C. Codrington. The people were deeply attentive. The manager behaved with great politeness when I called upon him, wished me great encouragement, and good success. He told me that Mr. Baxter used to preach on the estate, and several of the first Missionaries; and added, "Most of the slaves on this estate are in your society, I believe; and I am happy to say, that they are very exemplary. A very great change," he further observed, "has taken place in their conduct since they began to think for themselves, and to act from religious principle. We scarcely ever use the *whip* now," said he, "not once in a quarter. It is not needful!" This is cause for gratitude, and encouragement to labor in this good work.

March 9. Went this evening on Casmajor's estate; and as I had not been there before, I went first to see the manager, who received me with great kindness, and bore an excellent testimony to the effects of religion amongst his people, the greater part of whom are members of our society. He observed, "The sound of the whip is rarely heard on the estate, and we have very few offences. Of course they get a little out of the way at times, but I do not think there is a better gang of negroes in the country." Then you think, said I, crimes have considerably decreased amongst them? "I am sure of it," he replied. "We need only look at the old journals on the estate, and compare them with the present ones, which I and my lady were doing not long ago, when we discovered amongst other things, that the number of runaways generally amounted to five or six a week, but now such a thing rarely occurs. In fact, we have had but one instance since I have been on the estate, which is about five years, and that was a foolish little girl who did not know what she was doing." I, of course, was much pleased, and went with additional spirit to visit the sick; and preach to the people on the nature, necessity, importance, and blessedness of regeneration. I then gave tickets, and settled two disputes; one between an adult negro and his aunt. He, it

appears, from some offence, had lately passed by her without speaking, but "his heart tell him dat no right before God;" and, with tears running down his cheeks, he confessed his unhappiness, and wished to be made friends. I called for his aunt,—talked to both,—they shook hands, and departed perfectly at peace. The other case was a negro young man, who had quarrelled with the young woman he had engaged to marry, and was now resolved, although the banns had been published, to leave her. I told him he must not; and gave him and her suitable advice. He, however, seemed determined not to comply with what I stated to be right. At last I said, "Well, then, you must now take your own way." At this he started; and in a moment replied, "No, Massa, no! Me no take my own way. My way no good: me take yours."

April 1. Preached at Parham. Fifteen persons were afterwards admitted on trial. Two unbaptised were of the number. One of them was brought away when he was but a child; the other had reached manhood. I asked the latter, during his examination, if ever he heard any thing of Mahomet in his own country?" to which he answered "Yes, Massa." Did you ever pray to him? "Yes." I asked him why he now prayed to Jesus instead of Mahomet? Why he loved him more, and why he wished now to serve Jesus, and to come amongst God's people? He replied, "Why, Massa, because me believe that Jesus be God!"

April 2. On my way home this evening, from St. John's, a gentleman related to me the following instance of God's care for his people, and of the disposals of his sovereign will for their good, when every trace of his operations appears lost:—A female domestic slave, in a very respectable situation, some years ago was awakened under the ministry of a Methodist missionary. She fell into deep distress,—tore off her necklaces, rings, and other gaudy decorations, and with all her soul forsook her sins, calling for mercy in the name of the Lord Jesus. She sought God with all her heart; and, ever faithful to his promise, he was found of her. Her manner of life was now altered, and, to the carnal mind, gave offence: hatred, ridicule, and suffering became her portion. On one occasion she was charged with the *crime* of having a certain key in her pocket, (with which she had always been entrusted,) at the chapel, when it was wanted, and was immediately put down and flogged for it. It was the first time that the whip had been put upon her. It wounded her soul; she felt it keenly, and grieved over it: her daughter participating in her sorrow. They were now charged with the spirit of rebellion for daring to grieve, and the mother was doomed to the *field*. The gang, struck with astonishment at seeing her brought there, rested on their hoes to gaze at her. This was immediately called a signal for rebellion; and a certain person rode off, full gallop, to town, to inform the proprietor, who immediately sent out an order for the two rebels, (the poor mother and daughter,) to be sent to town in heavy chains. The order was executed, and they were sent from the island to Santa Cruz, and sold. The afflicted mother had not been there long, before she was falsely charged with some other offence; but God was with her. Her language appears to have been, "Though thou slay me, yet will I trust in thee." God's grace was sufficient for her; and in due time he appeared in her behalf. The charge was proved false. Her conduct secured the love and confidence of her new mistress; and at length the Lord disposed the heart of her mistress to make her and her daughter free. She has now returned in credit to the place from which she was exiled: she is happy in the love of God, and comfortable in her circumstances. The blessing of the Lord seems to rest upon the family. Blessed are the people whose God is the Lord!

GRENADA.

Mr. Goy has commenced his labors on the windward side of this island, among the people of some estates, which have been kindly opened to him by B. Hewiston, Esq. and others. He writes, April 12, 1821:—

"Having spent nearly three years in St. George's, I felt attached to the people, and a little regret at being removed, though I hope still to exchange with one of the brethren on every sixth Sunday. The society is remarkably kind; and I believe there are many truly pious characters among them. In looking back to the period when I landed on this island, and contemplating all the circumstances through which we have passed since that time, I can evidently trace the footsteps of divine providence, and have great reason to believe, that our labor has not been in vain. Then we had but a small place in which to assemble, and that liable to be upset by every gust of wind from the mountains; now we have a large and commodious chapel,—a chapel in which generations yet unborn may celebrate the praises of the Most High. Many at that time were exceedingly prejudiced against us. Our sincerity was doubted; but now, (I had almost said, woe unto us! for all men speak well of us,) the cloud is dispersed, and almost every facility which the country can allow is afforded us. And what is the best of all, many who were in darkness and sin, are now the happy partakers of the light of life. Even in the country, although our sanguine wishes have not been fully realized, yet we have cause to be thankful, and believe that good has been done. The brethren in St. George's now visit eleven estates, besides the village of Gougave, and once a quarter the isle Rhonde.

The ride across the mountains to the parish of St. Andrew, where I now am, is delightfully picturesque and romantic. The craggy rock—the frightful precipice—the cloud-capt mountain—the tall aspiring palmetto and mountain-cabbage—the almost impenetrable brush-wood—all stand as mementos of Him who gave them being, and exalt the mind to him as their great original. A road is cut through the mountain, which, in the dry season, is very good; but for half the year bad, and often impassable. At the highest elevation is a large lake, (Grand Etang,) nearly a mile across, and 3,500 feet

above the level of the sea. At a little distance is mount Quaco, said to be the highest mountain in the island. The Grand Etang is considered a great curiosity, and is often visited by strangers and the colonists in marooning parties. The air is so cold, that a person scarcely thinks himself in the West Indies. Close by the lake there is a residence, occupied by the captain of the Colony-Rangers, who are employed in taking up the run-away negroes. There is also a tavern for the accommodation of strangers. Brother Squire rode with me to this place, for the benefit of a change; and after spending a few hours, and taking dinner with captain Forsyth, who has always been friendly towards us, he returned, and I proceeded down to St. Andrew's. On this side of the mountain, some of the precipices are quite tremendous. Nearly the whole parish of St. Andrew, running along an extended plain, presents itself to the eye. In this parish there are thirty-nine estates, having upon them about 4,800 negroes. A little further on begins the parish of St. Patrick, having nearly an equal number."

MORAVIAN MISSION.

Greenland.

From the New-York Christian Herald.

LETTERS received from New Herrnhut, dated June and August, 1821, mention, that the health of the missionaries on that station continued favorable; while the prevalence of damp weather, during the months of June and July, had occasioned dangerous colds among the Greenlanders, which had interrupted the activity of the missionaries, during the seven most auspicious weeks of the summer season, and in the sequel greatly augmented their labors. The spiritual state of the Greenland congregation was more encouraging and hopeful, than before; divine worship was very numerously attended throughout the winter, the communicants walked worthily of their profession, the young people were more attentive to the things belonging to their peace, and the children were in a better state of subordination. The indifference of ten persons, who had been excluded, was a solitary cause of regret. From the date of the accounts of last year down to the above period, six persons had been received as members of the congregation; eight admitted to the Lord's table; and five heathen, who had removed to new Herrnhut two years ago, were baptized. The congregation consisted of 362 souls, of which number 168 were communicants. The winter had been uncommonly mild; the cold never exceeding 15 1-2 degrees below 0, by Reaumur's thermometer, and the Greenlanders suffered no want of provisions. On the 27th of February, they had a severe storm, resembling a tornado. *One hundred years* have elapsed, since the worthy Danish Missionary commenced the Greenland mission; a jubilee has been appointed by the Danish government, to be celebrated on the 16th Sunday after Trinity, whereof notice has been sent to all the settlements of the Danish and United Brethren's missions.

CHRISTIAN CHARITY.

INCOME for the last year of some of the principal English Charitable Societies.

Wesleyan Society,	$119,482 00
Church Missionary Society,	146,557 70
British and Foreign Bible Society,	461,345 00
Prayer Book and Homily Society,	9,141 25
Missions of United Brethren,	31,968 54
Society for the Conversion of Jews,	49,867 31
Hibernian Society,	23,876 78
Sunday School Union,	7,832 09
Naval and Missionary Society,	9,067 58
London Missionary Society,	130,831 11
Religious Tract Society,	41,160 66
African Institution,	4,996 00
Society for Promoting Christian Knowledge, for 1821.	225,876 21
Baptist Mission in India, &c.	51,555 53
Baptist Home Mission,	4,133 33
Society for the Propagation of the Gospel, for 1821,	68,580 32
	$1,386,271 41

WELSH COLLEGE.

A WELSH College for the education of those students in the Established Church, whose friends are not in affluence, is about to be erected at Lampeter, in Cardiganshire. The sum of 15,000*l.* ($66,666,66,) 3 per cents, is already collected. The king has contributed 1,000*l.*

DOMESTIC INTELLIGENCE.

UNITED FOREIGN MISSIONARY SOCIETY.

Union Mission.

THE American Missionary Register contains intelligence from this mission up to the 26th of June. We give a letter from the Rev. W. F. Vaill, and extracts from the journal of the mission.

Letter from Mr. Vaill.

DEAR SIR—Having an opportunity to transmit our accounts made out to the first of April, and our Journal for the month of May, I have time only to state, briefly, that the health of this family is generally as good as at any time since we came into this country. We are not, sir, without encouragement. The journal announces the reception of two Osage youths. Since that time we have taken two others—all very promising boys, and nearly of the same age. They learn very rapidly, and their docility is remarkable. It is interesting to teach them. Let us rejoice together in this success.

Extracts from the journal of the Mission.

Indian Council.

May 10, 1822.—Held a talk with the Chiefs. After some general discussion of the subject respecting the design of our coming, we put the question in direct terms. Is there any thing but the war that keeps back your children? They replied to the following effect:

"We know you came a great distance to teach us; we know that good people sent you here, and expected we should give you our children before now. We have heard that other Indians send their children to the Missionaries. All this is good. But we don't know what may happen to ours. We have been deceived. The Cherokees came upon us last fall, and destroyed many lives, and carried off our women and children, because the white chief at the Poteau (meaning Major Bradford) did not send word as he engaged to do. We were not on our guard. Our people are afraid it may be so if their children come to live with you. But you must not leave us on this account. It is our prayer to the Great Spirit, that you may accomplish your object. As you have said, that you prayed God for us that we may be happy, so we have prayed that you may prosper. You must not blame us; but you must blame the people below, (meaning the Cherokees.) It is owing to them that our children are not in your school." In the course of this talk we presented the Chiefs with sashes sent out by our friend, Mr. Little, of New-York, and gave a piece of the same cloth to their wives. They acknowledged the favor, and said when they held a council with White Chiefs, they would wear their belts, that it might be seen that all the good white people were their friends. Having concluded this talk, we determined to labor hereafter with the chiefs and others, as individuals, and to go on with an unhesitating step in attempting to gain their children.

From recent information, which we are not yet authorized to communicate to the Chiefs, we believe the Cherokees are becoming favorably disposed, and that the grounds of the difficulty is beginning to give way. We feel, therefore, a greater boldness in assuring them, "*your little ones shall not be hurt.*"

May, 11.—Clamore says but little, and nothing encouraging, but Tally speaks more favorably. He has brought three daughters and a son, all promising children. We have urged him to leave these. His son told us he wished to stay. We immediately layed hold of this, and put in a plea, which we think cannot be resisted. His Father has gone so far as to say, "I will leave him with you before we go out on our hunt." "This," said he, "is the truth, I will not deceive you." We have some hope that he intends to leave one of his daughters.

May 13.—The subject was again introduced this morning, when Tally, after some minutes of deep thought, inquired, how long do you wish to have him tarry. We replied, till he becomes a man, and learns what *we* know. He then said, "take him, *he is your son.* I will not take him from you." This youth is about 15 years of age, is remarkably pleasant in his disposition, and has an active mind. Being the oldest son of the second Chief, a man who has great influence with his people, we are hoping that others will soon follow the noble example. This child we have named *Philip Milledoler.* His original name is Woh-sis-ter, which reminded us of the Rev. Dr. Worcester, that ardent and venerable friend of the Heathen, who now rests from his labors. O God of our salvation be pleased to bless the young Chief, and in due time make him a leader of righteousness and true piety to his people. The Chiefs and the greater part of the Indians left us for their village. The travellers who are in pursuit of their horses proceeded onward in company with the Interpreter and Brother Requa, the elder. They intend to visit Shungeh Moineh's village, some 50 or 60 miles up the Verdigris, beyond Clamores. The wounded man, mentioned in our journal of last month, and the girl with the distressing scrofulous humor are now with us, and expect to tarry until cured. Some of their family connexions remain with them.

May 14.—Our young Philip is contented. He manifests an independent mind, but we dare not feel too sanguine. We remember the mild caution, *Rejoice with trembling.*

Suspension of Hostilities.

Mr. Philbrook very unexpectedly arrived this evening. But though *his return* was not expected, yet we had been looking for favorable news from the Cherokees. Having enjoyed a spirit of Special Prayer in regard to the negociation, we have been waiting to hear what God will say, for it is written—"He will speak peace to his people."

Mr. Philbrook informs us that the Cherokees have promised to suspend hostilities till they can meet the Osage Chiefs at the garrison, to hold a council of peace. He has brought on the preliminaries, signed by all the Chiefs of the Cherokees, and will proceed tomorrow to the Osage Village, where he will be received with joy. Surely our Heavenly King is working for us. He hath turned the hearts of both nations to seek reconciliation. In truth may we adopt the Prophet's words, "He hath not said to the seed of Jacob, seek ye my face in vain." Light is beginning to dawn on this nation. O may it increase unto the perfect day.

Conduct of the Chief Warrior.

May 23. This morning Mad Buffaloe, the Chief Warrior, took off a blanket. The Indians who tarry with us saw him take it, but did not inform us of the fact until he was gone. We have missed from time to time several small things, supposed to be taken by the women and children, but did not think a person of his rank would do so mean a thing. This person has expressed more indifference towards us than almost any of the head men, though he has been here several times of late, and appeared friendly. He is a great lover of whiskey. But though many of these people love *fire-water*, as they call whiskey, yet stealing is a more prevalent vice among them.

May 27.—Tally's wife came to-day to see her son, before they go out on their hunt. At first we felt a little suspicious that she might have come to take him away. Instead of this, however, she exhorted him to be contented. Never was more affection towards this family expressed, than she manifested. We have great reason to respect this woman. She has great influence over her children, as appeared evident from her con-

duct towards them when she came with her husband two weeks since. How many professedly Christian mothers fall behind her in maternal ascendency.

Visit from Tally.

May 30.—We had an interesting interview with Tally this morning. Yesterday he seemed to hesitate a little about continuing his son with us. He said the people laughed at him, and called him a man of no sense, for giving his son to the Missionaries to become a white man. We told him that if the Indians laughed a little now, he should not mind it. They would soon see that he was a man of great sense. If he changed his mind, and took away his son, they would laugh at him so much the more. His son, for a few minutes, seemed to hesitate, and said it would be better to go out and eat buffalo; but Tally's wife remained firm. After a few minutes he replied, "What you have said is good. My son shall stay; and this other boy, a relation of mine, (for he had brought over another boy, with a view to leave him, if Woh-sis-ter tarried,) shall be your son. Take good care of them. Do not let them talk Osage, but teach them English. Don't make them half Osage, but make them white men wholly. Give them a full dress; take off their hum-pass (mockasins) and put on stockings and shoes. I want to see them dressed before I leave you, so that I may not weep when I am on my hunt." We immediately complied with his wishes, and presented the boys in full dress. He was pleased and satisfied, and left us with a cheerful heart. This triumph we would ascribe to Him who gives or withholds his favor as he pleases.

MASSACHUSETTS SOCIETY TO AID IN THE SUPPRESSION OF THE SLAVE TRADE.

A SOCIETY with this name has recently been formed in the city of Boston. The objects of the society are, (as expressed in the first article of its Constitution,) "either to assist the American Colonization Society, or to contribute towards suppressing the slave trade by other means, as the managers shall judge best." The Hon. DANIEL WEBSTER is *President* of the Society; the Rev. S. F. JARVIS, D. D. *Corresponding Secretary;* and SAMUEL H. WALLEY, Esq. *Treasurer.*

In compliance with a request of the Managers of this Society, a public meeting was held at the Marlboro' Hotel, in Boston, on the evening of the 15th ult. the Hon. DANIEL WEBSTER in the chair.—On this occasion several addresses were made, brief notices of some of which, we propose to give to our readers. We extract from the Boston Recorder.

Mr. WEBSTER stated, that they were assembled to consider the views and designs of the Society to aid in the suppression of the Slave Trade, and to determine how far the objects of this Institution deserve encouragement. He perceived that several gentlemen, members of the Society, were present, who were expected to give to the meeting all the requisite information, and he would leave it to their further explanations.

Dr. HALE said, that the Society to aid in the suppression of the slave trade, was formed in consequence of an application from the American Colonization Society. It was known to most present, that a meeting was called on the evening of Commencement day, for the purpose of consulting about the expediency of affording aid to that Society; that a committee was then appointed to consider the subject, who, at a subsequent meeting, made their report. This committee recommended the formation of the Society to aid in the suppression of the slave trade. As he had the honor to act on this committee, he would state, concisely, the objects which they wished to promote, in giving rise to such an institution. One object was to afford a facility for aiding the Colonization Society, to those who might be disposed to do it. Another object was to aid in the suppression of the slave trade. So far as this object would be promoted by the American Colonization Society, so far would our own Society be disposed to aid its funds.

Mr. SUMNER submitted a few remarks on the inevitable consequence of continuing slavery in our land—on the condition and prospects of the country.—Something must be done to prevent the threatened evils. The slave population in some of the states must become the majority, must possess the greatest physical power, if their increase is left without restraint. Look forward for a few years. How great are the dangers, how terrible must be the calamities, unless something is done to abolish this loathsome state of bondage. The slaves feel their degradation—a spirit of liberty is abroad in the earth—these people are becoming dissatisfied and disgusted. True, their efforts to accomplish their emancipation have been defeated; but they will repeat their attempts. Their condition is desperate; slavery or death must be chosen; an election not easily to be made. Now what can be done to prevent the ruin of the slave holding states, but to reduce the number of the slaves, and to prevent their further introduction? What better can be adopted than that proposed by the Colonization Society? Is it not our duty to aid this institution? Its object is to promote the cause of humanity. Besides, the direct effect of the operations of this Society, is to suppress the slave trade. Would we abolish this traffic, the scene of our operations must be laid in Africa. We must look to those who sell, as well as to those who buy. The African coast must be explored, and the dealers in human flesh must be hunted from their strong holds. A colony on the African coast might give important information to those nations who have evinced a disposition to suppress the slave trade.

Mr. GURLEY remarked, that one of the great designs of the Colonization Society was to exert an influence on public opinion. In the execution of their plans they hoped for the aid of the humane and benevolent, throughout the country. They were desirous of accomplishing that change in southern sentiment which should result in frequent emancipation.

They will feel encouraged when they learn the proceedings of this evening. He considered the meeting as an auspicious omen of success in the African cause. It will excite the kindest feelings in the minds of the best people of the south, towards this part of the country. He was assured that men of the first respectability in one of the southern states had resolved on the adoption of plans to accomplish a gradual change in the condition of the Slave population. This change must, he believed, be effected by the influence of public opinion. Fix the eye of the nation on the great moral evils of the Slave Trade, and slavery, and you take the best method for accomplishing their extermination.

Mr. WILLIAM STURGIS expressed doubts as to the necessity of this Society, and the ultimate success of the American Colonization Society.

Mr. WEBSTER rose to say a few words. He was obliged to Mr. Sturgis for the statement of his doubts, and almost disposed to agree with him in those doubts; yet he would rather consider the existence of obstacles a demand for effort, than a reason for despair. This is an age distinguished from preceding ones, by the fact, that moral sentiment governs the world. Public opinion in this country, and in the west of Europe, does every thing. In the maintenance of religion, literature, charity, &c. &c. public spirit precedes laws; and the origin of every good design is to be found in the formation of opinion. There is nothing so high in difficulty, that it may not be surmounted by united exertion; nothing so icy in avarice, that it will not melt before the ardor of persevering Christian benevolence. There are doubts and there are difficulties; but will you compare these doubts and difficulties with those which existed when WILBERFORCE, thirty years ago, brought forward his motion for the abolition of the Slave Trade, and could not even obtain for it a hearing in the most enlightened legislature of Europe. This trade has recently, in a Congress of every nation in Europe, been declared *piratical* and *felonious*. By concentrating the power of opinion on this subject something may be done. Nothing which is unchristian and inhuman, can long stand before the frown of public rebuke. He felt the delicacy of his situation. Although the people of the South feel and lament their condition, a condition which deprives them of almost all the enjoyments of life, there still exists among them a jealously lest they should be suspected of apprehension by others.—But why need we fear exciting feelings of hostility? We propose to follow their lead. They think there is a possible remedy—we would show a willingness to assist in its application. The dangers which threaten the public do indeed call aloud for a remedy. He felt no disposition, however, to discuss the subject of slavery. As to the suppression of the Slave Trade, he feared our hands were not quite so pure from the guilty stains of this traffic, as the gentlemen who preceded him had imagined. He feared that a considerable number of persons were engaged in this trade; *he knew of some*. True they are culprits, which the law cannot reach —because the evidence is abroad—the capital is abroad—exertion and expense are necessary to bring them to justice. Why no convictions? The public officer cannot incur unlimited expense; government does not afford the means. He did not wish to represent the Slave Trade as very extensively carried on from New England at the present time—there were some cases of guilt—there ought to be none. But the moral means which this Society might use were the most important.

REVIVALS OF RELIGION.

THE progress of religion in Christian countries, is as really important, as its progress in heathen lands. Were we to take a prospective view of the probable extension and success of future missionary exertions among Pagans and Mussulmauns; we must, in order to form a judgment on good grounds, bring before our minds the probable increase of vital piety in nations nominally Christian. If the churches at home languish, efforts abroad must decline. If the churches at home flourish, there will be, as a thing of course, an increase of efforts abroad.

On the other hand, we may say, also, that missionary attempts and successes abroad, must ever have an important bearing on the state of religion at home The question as to the continuance and increase of exertions for the salvation of the heathen, is most intimately connected with that, which respects the internal prosperity of our own churches; and no satisfactory conclusions can be formed in regard to the religious character of our country, one hundred years hence; unless we take into consideration the probable state of the missionary cause at that time.

What we mean to say, is briefly this,—that the foreign and domestic interests of the church are closely connected; mutually dependent. If either flourishes, both must flourish; if either declines, both must decline. Foreign and domestic missions are nominally distinct; but, in reality, they are only different departments of the same administration. Both are prosecuted in obedience to the same command; both belong to the same cause; both tend to the same great result.

Observation fully confirms the truth of the foregoing speculations. In all ages, the church has prospered most, when she has been most forward to enlarge her boundaries. There is no disputing this fact, in respect to past and present time; and there is no reason to expect that this connexion will ever be destroyed.

How animating, then, is a consideration of the revivals of religion, which have, within a few years past, blessed many portions of our country! How pleasing the reflection, that while the gracious operations of the divine Spirit have been enlarging and beautifying hundreds of churches; it has been not merely for their sakes; but also with merciful designs toward immortal beings sitting beneath the deep glooms of heathenism!

At present, however, so far as the northern states are concerned, we rejoice rather on account of revivals of religion which are past, than on account of those which now exist.

Though in many places, where have been revivals within two years, more than common seriousness prevails, we are aware of but few instances, where revivals have recently commenced.

Connecticut.

With respect to the state of religion in Connecticut, the past year, we give the following extract from the annual Report of the General Association, made at its last session.

"The revivals of religion, which were in a happy progress at the time of the last session of this body, continued for months; in some instances, into the year which now closes. The city of New Haven is the only place, in which, after a decline of the work of grace, there has been any considerable revival of it. But in many places, the rich fruits of it have been realized in large accessions to the churches. These clusters of the vines, together with the gleanings from the State at large, presented to us in the returns of the several district associations, enable us to state, that something more than three thousand persons of our denomination have, during the year past, made a public profession of religion."

After stating, that apostacies of recent professors have been very rare, the Report proceeds:—

"Upon the first parish in Litchfield, there is at present, and there has been for several months past, a copious effusion of the Holy Spirit. Suffield, Wilton, Pomfret, West and South Woodstock, Killingly, and Exeter have been blessed with a revival of religion. Norwalk and New Canaan are also refreshed, and two or three other places in their vicinity, and a few elsewhere, share, in a less degree, the precious blessing."

Vermont.

"The following additions to the church," says the New York Christian Herald, "are reported by the General Convention.—Benson, 150; Fairhaven, 40; Westhaven and Whitehall, 30; Westfairlee, 30; Thetford, 150; Newbury, 40; 20 or 30 more being hopeful subjects of renewing grace: Bradford 60; Norwich, two churches, 118, and 30 who have not united with the church; Weathersfield, 100; Springfield, about 130; Sudbury, 30; Wallingford, 26; Tinmouth, 25; Brandon, 50 or 60; Clarendon, 80; Randolph, 250, Royalton, 39. In 12 towns in Addison Association, between 8 and 900 have publicly professed Christ, during the past year; and in the North Western Association, between 7 and 800; and in many other towns in that state, the refreshing showers of divine grace have been poured out, and the churches revived."—A revival is said to have lately commenced in Bernard.

Middle States.

There is said to be an extensive revival of religion in Bucks County, Penn. As many as 400 persons have lately become hopefully pious. At Basking Ridge, N. J. many have been awakened to serious inquiry. In West Nottingham, Del. 40 were added to the church in the month of September.

MISSIONARY MEETING AT NORTH-BRIDGEWATER.

For several years past two associations have existed in North-Bridgewater, which were formed to promote the missionary cause, by rendering it easy for the inhabitants to remit their respective contributions, at the return of every year. The females first formed an association, to which they gave the name of the Newell Society. Their first payment was made to the A. B. C. F. M., in October, 1815; and a payment has been made, in every succeeding fall;—the eight payments amounting to $433 36.

The example was followed by the other sex, who formed the Evangelical Society, and made their first payment in December 1816. Three payments have been subsequently made; a part of the resources of the Society having been applied to other objects;—and the four payments amounting to $294 68. A fifth payment is expected soon; as both Societies have become auxiliary to the Board.

At the annual meeting of these Societies, it has been customary to read the annual reports, and to communicate missionary intelligence. At the recent anniversary, Oct. 23d, the Corresponding Secretary of the Board, and the Rev. Mr. Dwight, of Boston, attended by invitation. After a prayer by Mr. Dwight, the minutes and reports of both Societies were read by the Rev. Mr. Huntington, the minister of the place. The Corresponding Secretary then gave a general view of the several missions under the direction of the Board, and offered some thoughts on the nature of the missionary cause, and the glorious change which the Gospel produces in the character and prospects of man. Mr. Dwight addressed the assembly, illustrating the duty of beneficence, with regard to the spiritual interests of man, and showing the ability of the Christian world to send the Gospel into every heathen country. The meeting occupied nearly three hours, and, it is believed, was the means of animating the missionary zeal of those who were present.

PECUNIARY ACCOUNTS.

EXPENDITURES OF THE BOARD FOR THE YEAR ENDING AUGUST 31, 1822.

BOMBAY MISSION.

Salaries and other general expenses of the mission,	$5,650 00	
Part of the expenses of the Rev. Mr. Bardwell, in returning from Bombay to Boston,	379 11	
Insurance on Sp. dolls.	122 12	
Premium on Sp. dolls. including packing,	53 22	175 34
Paper, &c. - - -		3 25
Books for the mission library,	108 25	
Tomb-stone for the grave of Mrs. Newell,	65 00	6,380 95
Carried forward,		$6,380 95

Brought forward $6,380 95

CEYLON MISSION.

Salaries and other general expenses of the mission,	$ 9,613 32	
Insurance on Spanish dollars,	109 88	
Premium on Sp. dollars, includ. pack.	72 53–182 41	
Paper, &c.	3 25	
Medicines and surgical instruments	84 98–9,883 96	

MISSION AT THE SANDWICH ISLANDS.

Drafts of the missionaries paid by the Treasurer in Boston,	548 00	
Purchases of furniture, stores, &c.	370 71	
Part of the outfit of Messrs. Richards and Bishop,	120 00	
Expenditures on account of a Sand. Isl. youth receiving instruction in this country,	23 23	
Books,	9 06–1,071 00	

PALESTINE MISSION.

Drafts of the missionaries paid by the Treasurer in Boston,	$1,000 00	
Premium on Spanish dolls.	26,25	
Outfit in part, of the Rev. Danl. Temple,	327 00	
Outfit in part of the Rev. I. Bird,	100 00–427 00	
Salary of Mr. T. in adv.	305 00	
Passage of Mr. and Mrs. Temple to Malta,	300 00	
Books, thermometer, writing paper, and Ostervald's Bible, presented to friends in Smyrna,	31 95–2,090 20	

MISSION AMONG THE CHEROKEES.

Drafts of the missionaries paid in Boston,	$ 4,381 40	
Remitted from the Treasury to Brainerd in money and drafts,	1,715 40	
Donations received in money at Brainerd, and the local schools,	533 16	
Paid into the mission Treasury at Brainerd by the Cor. Sec., Mr. Goodell, and others,	956 45	
Outfits of assistant missionaries,	393 80	
Travelling expenses of missionaries on their way to Brainerd,	277 18	
Paid for effects of Rev. Dr. Worcester, left at Brainerd,	88 15	
Freight and cartage of articles designed for Brainerd,	99 96	
Cost of kitchen furniture, clothing, and various articles purchased in Boston,	436 76	
Medicines,	52 63	

Carried forward, $ 8,934 89 $19,426 11

Brought forward, $8,934 89 $19,426 11

Books and papers sent to Brainerd,	32 44–8,967 33	

MISSION AMONG THE CHOCTAWS.

Drafts of the missionaries paid in Boston,	$ 4,212 87	
Remit. from the Treasury to the agent of the Board at Natchez, (of which 1,200 remains unexpended)	2,300 00	
Donations received in money by the missionaries, and by the Board of Agency at Marietta,	1,501 86	
Left at Mayhew by Mr. Goodell, and remitted thither in different ways,	455 22	
Drafts on the Board of Agency at Marietta, paid in Boston,	202 85	
Paid for McKee and Israel Folsom, to be refunded at Mayhew,	84 00	
Advanced as outfit and travelling expenses of assistant missionaries, &c.	350 00	
Purchases in Boston of various supplies, viz.		
For Mayhew, 1,636 45		
For Elliot, 787 19		
Do. by the Board of Agency at Marietta, 346 00	2,769 64	
Freight on articles shipped to New Orleans, cartage, &c.	64 42–11,940 86	

MISSION AMONG THE CHEROKEES ON THE ARKANSAW.

Drafts of the missionaries paid in Boston,	300 00	
Drafts of the agent of the Board at New-Orleans paid in Boston,	3,052 18	
Remitted to the agent of the Board at Natchez, and there paid on the drafts of the missionaries,	1,500 00	
Paid for a draft sent to Dwight,	172 39	
Donations received by the missionaries, and placed in the mission treasury at Dwight,	310 79	
Purchases in Boston of various supplies, including 74 33 for freight,	1,571 90	
Expenditures by the Board of Agency at Marietta,	109 00–7,016 26	

INDIAN MISSIONS GENERALLY.

Drafts of the Board of Agency at Marietta paid in Boston, for purchases made for the Choctaw and Arkansaw missions, but of which the accounts at hand do not enable us to make an exact division,	1,042 65	
Freight, packing, boxes, &c &c.	186 66	

Carried forward, $1,229 31 $47,350 56

Brought forward,	$1,229 31	$47,350 56
Books for Indian schools,	100 10	
Three boxes of medicines, sent to different stations,	75 00	—1,404 41

THE FOREIGN MISSION SCHOOL.

Remitted from the Treasury, and left by Mr. Goodell,	2,350 00	
Donations received at Cornwall,	239 00	
Travelling expenses of two youths on their way to Cornwall,	49 09	—2,638 09

GENERAL EXPENSES.

Travelling expenses of the members of the Board, in attending the annual meeting, at Springfield, Sept. 1821,	$128 75	
Contingent expenses of the meeting,	3 10	
Travelling expenses of the Prudential Committee,	10 00	
Travelling expenses of the Cor. Sec. in short journies, on the business of the Board,	6 15	—148 00
AGENCIES. Expenses of the voyage and journey of the late Corresponding Secretary, undertaken for the double purpose of seeking the restoration of his health, and visiting the missionary stations among the Choctaws and Cherokees; viz. outfit and passage to New-Orleans,	109 48	
Expenses at New-Orleans,	77 44	
Passage and expenses to Natchez,	50 00	
Jersey waggon for his journey,	105 00	
Coachee, over the value of the waggon given in exchange,*	200 00	
Pair of horses,	150 00	
Travelling expenses, medicines, &c. from Natchez to Brainerd,	170 87	—862 79
Services of Mr. Goodell as an agent, in travelling nearly 8,000 miles, preaching, and receiving donations, between Jan. 1821, and Aug. 1822, 72 weeks, at $8,	576 00	
Travelling expenses of Mr. Goodell, during the same period, including the cost of a horse, use of vehicle, &c.	266 88	—842 88
Services of Mr. Temple as an agent 29 weeks,	232 00	
Carried forward,	$232 00	$53,246 73

* The occasion of this charge is as follows: A generous friend of the cause, knowing that Dr. Worcester's ill health would not permit his travelling in a waggon, presented him with a coachee, taking the waggon in exchange. The coachee was thought to be worth $ 200 more than the waggon; and this sum was reported as a donation, and credited to the Board accordingly. Of course, the same sum must be charged as an expenditure. The coachee and horses were left at Brainerd, and have been disposed of for the benefit of the Board.

Brought forward,	$232 70	$53,246 73
Travelling expenses of Mr. Temple,	13 67	—245 67
Services of Mr. Bird as an agent 31 weeks,	248 00	
Travelling expenses of Mr. Bird,	21 41	—269 41
Travelling expenses of Mr. Bishop as agent, including the cost of horse, sulky and harness, which are now the property of the Board,		149 11
Services and expenses of other agents, employed for a short time,		31 32
Advanced to an agent to be hereafter refunded,		76 93
Expenses of the voyage and journey of the present Corresponding Secretary, undertaken for the benefit of his health and to visit the missionary stations in the Cherokee country; viz.		
Passage to Savannah and expenses there, including saddle, loss on sulkey, postage, &c. &c.	81 83	
Cost of a horse, left in the Cherokee nation, for the use of the mission,	100 00	
Travelling expenses from Savannah to Boston, through the Cherokee nation, from April 10th to July 17th, 1470 miles, of which above 500 were in stages and steamboats,	104 98	—286 81

CORRESPONDING SECRETARY'S DEPARTMENT.

Charges for postage, stationary, printed forms, and other contingences, incurred by the Rev. Dr. Worcester, and not brought into any previous account,†	70 06	
Clerk-hire in the office, during the year ending Aug. 31, 1822,	390 47	—460 53

TREASURER'S DEPARTMENT.

Salary of the Treasurer for the year preceding Sept. 1821,	600 00	
Reimbursement of cash paid by the Treasurer for clerk-hire, and other office expenses, during the same year,	600 00	—1,200 00
Salary of the Treasurer for five months from Sept. 1821 to Feb. 1822, at the rate of $600 a year,	250 00	
Clerk-hire paid during the year preceding Aug. 31, 1822,‡	375 26	—625 26
Carried forward,		$56,591 77

† Though these expenses and others which relate to the services of Dr. Worcester, were incurred during the preceding year, yet the accounts could not be settled till the reception of his private papers from Brainerd, in April, 1822.

‡ It has been the practice not to pay the salary of the Treasurer, nor to reimburse his expenses for clerk-hire, &c. till after the close of the year, during which these expenses were incurred. Last year the practice

Brought forward,		$56,591 77

PRINTING, viz.

Twelfth Annual Report, 2,0[illegible] copies,	$693 88	
Dr. Morse's Sermon at the annual meeting,	53 37	
Mr. Temple's Farewell Sermon, with the Instructions of the Committee,	102 37	
Mr. Storrs's Sermon, with the Charge, and Right Hand of Fellowship, at the ordination of Messrs. Temple and Bird,	107 62	
Dr. Woods's Sermon on the death of Dr. Worcester,	69 75	
Missionary tracts,	85 34	
Blank receipts, exercises for ordination, and labels for books,	24 25	
Copies of the Missionary Herald, vol. 17, for 1821, distributed to donors, correspondents abroad, agents at home, auxiliary societies, &c. reckoned at cost,	1,250 00	
Copies of the preceding volume sent abroad, &c. in addition to those previously charged,	46 80	—2,433 38

MISCELLANEOUS CHARGES, viz.

Expenses of Mr. Bird, while attending medical lectures at New-Haven,	55 77	
Of a student in the Theological Institution at Andover, while studying Spanish, with a view to an exploring tour in South-America,	21 00	—76 77
Postage,	385 86	
Rent of the Missionary Rooms and Depository,	145 00	
Furniture for the Rooms,	69 18	
Fitting up the Rooms, including sign-painting, glazing, &c.	23 57	
Fuel and oil,	54 28	
Blank-books and stationary,	55 94	
Wrapping paper, twine, nails, boxes, cooperage, cartage, porterage, boat-hire, freight, &c.	24 69	—758 52
Discount on current money, chiefly at 1 per cent,	168 38	
Do. on south-western bank-notes, received by Mr. Goodell, and sold by him,	107 22	
Do. on depreciated bank-notes, and deficient coin,	2 75	—278 35
Carried forward,		$60,138 79

was varied in part, as will be seen above. There still remain, however, to be charged in the next annual account, the salary of the Treasurer for 7 months before September, 1822, and a part of the charges for clerk-hire included during the last year. In future, the payments for salary will be made quarterly.

Brought forward,		$60,138 79
Counterfeit bank-notes, received among donations, in the course of the year,	73 50	
Worthless bank-notes,	5 00	—78 50
Books, and periodical papers, and binding of books, designed for various stations and for the Library of the Board,		106 60
Total expenditures of the Board during the year,		$60,323 89
Correction of an error, occasioned by the same sum, in a preceding year, having been communicated by different persons as different donations, and thus twice credited to the Board,		150 00
Carried to the credit of the Board in new account, Sept. 1, 1822, of which the whole belongs to the permanent fund,		35,012 50
		$95,486 39

RECEIPTS OF THE BOARD DURING THE YEAR PRECEDING AUG. 31, 1822.

Received in donations, viz.		
Sept. 1, 1821, to 17, as acknowledged in the Missionary Herald, Vol. 17, p. 376,		$2,411 66
Sept. 18, to Oct. 17, Do. " p. 357,		4,935 04
Oct. 18, to Nov. 17, Do. " p. 389,		4,754 23
Nov 18, to Dec. 17, Do. 18 p. 19,		3,706 15
Dec. 18, 1821, to Jan. 17, 1822, p. 50,		4,856 69
Jan. 18, to Feb. 18, Do. " p. 83,		4,709 58
Feb. 19, to Mar. 17, Do. " p. 113,		4,294 40
Mar. 18, to Apl. 17, Do. " p. 153,		5,047 64
Apl. 18, to May 14, Do. " p. 185,		3,322 52
May 15, to June 17, Do. " p. 225,		8,007 75
June 18, to July 17, Do. " p. 257,		5,617 10
July 18, to Aug. 12, Do. " p. 294,		5,269 59
Aug. 13, to Aug. 31, Do. "		2,535 38
		59,467 73
Deduct for donations twice credited, within the year;—a mistake made by the persons who communicated the sums,		29 25
		$59,438 48
Gain on drafts remitted to the Indian Missions,		69 21
Recovered on uncurrent money before charged as loss,	4 00	
Premium on money exchanged,	27 15	—31 15
Money refunded, by a missionary,		27 25
Allowance from Government for Indian youths at Cornwall,		400 00
Avails of books, sermons, pamphlets, a watch, &c. sold,		136 69
Interest of money, and dividends on stock,		1,135 09
Total receipts,		$61,237 87
Balance brought to the credit of the Board in new account, Sept. 1, 1821,		34,248 52
		$95,486 39

THE

MISSIONARY HERALD.

VOL. XVIII. DECEMBER, 1822. No. 12.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

REPORT OF THE PRUDENTIAL COMMITTEE.

(Continued from p. 341.)

MISSION IN THE ISLAND OF CEYLON.

THE intelligence received, since the last annual meeting, from the missionaries in Ceylon, embraces a period of fifteen months; viz. from November 1820, to February of the current year. Death has been commissioned to assail this little band of laborers also. Mrs. Poor, a most excellent and faithful helper of the mission, greatly endeared to all who were associated with her, to other Christian friends who occasionally saw her; and to the children of the heathen, whose spiritual interests she habitually consulted, was released from the cares and labors of this world, on the 7th of May, 1821. Her illness was of a fortnight's continuance, and was dangerous from the first. She was favored, almost the whole time, with the vigorous exercise of her intellectual powers; with clear and satisfactory views of the Gospel scheme of salvation and of her own interest in the Savior; and with a triumphant faith in the Lord of glory, accompanied by the liveliest anticipations of heavenly realities. Her death-bed was a scene of victory and exultation. Her bereaved husband, and the other survivors, could not do otherwise than exult and rejoice with her. So vivid was the representation of divine things in her exhortations, her prayers, her confidence in Christ, her expressions of holy wonder, love, and praise, that it was indeed a blessed sight to behold: and those, who enjoyed it, went forth to their several labors consoled, cheered, and invigorated.

The health of Mr. Richards has experienced considerable depression, at different times; and he has apparently been approaching to the grave. At the last advices, the immediate danger seemed less imminent. Notwithstanding his long protracted weakness, Mr. Richards has been able to pursue a course of steady usefulness, and to afford very essential aid to the mission. Beside the benefit derived from his judicious counsels and his medical skill, many boys in the boarding schools have received special advantage from his having superintended their English studies. He has also, by the aid of Mrs. Richards, taken the whole charge of the temporal concerns of the family and boarding school at Tillipally, whither he removed soon after the death of Mrs. Poor; thus liberating Mr. Poor from these cares, and leaving him in possession of his whole time for preaching the Gospel, and visiting the schools and the people.

The health of Mr. Woodward became very feeble in the summer of 1821; and, in consequence, he took a voyage to Madras and Calcutta. In the course of the voyage, he obtained great relief, and returned to his station in January, having experienced many favors from friends of missions, both by land and sea.

The operations of the Ceylon mission are carried on, at five different places. These stations are described, in the Report, as follows:

Station of Tillipally.

This place is nine miles north from Jaffnapatam.

Rev. James Richards, } *Missionaries.*
Rev. Daniel Poor, }
Nicholas Permander, *Native Preacher.*

The Charity Boarding School for Heathen children contains 23 boys and six girls. There are seven free schools for heathen children, containing 315 boys, and 14 girls. Five natives are members of the church, having been admitted by baptism, after a public profession of their faith, and evidence of their having received the truth in love. From the journal transmitted by Mr. Poor, it appears, that his unwearied labors have been attended with many encouraging indications. Though, in many instances, the natives have discovered great hostility to the truth; in some cases there have been evidences of a serious disposition to inquire concerning religion. There can be no reasonable doubt, that the more intelligent heathens consider their superstitions in danger, and the future preva-

lence of Christianity as a very probable event. Interviews have been sought with the Brahmins and the people, at the temples, in the high ways, and in the fields. The aged and the young, the rich and the poor, have been warned to flee from the wrath to come, and invited to accept of a free pardon, according to the terms of the Gospel. The need of divine agency has been felt and acknowledged. The promises of the Scriptures in behalf of the heathen have been importunely pleaded in the midst of pagans; and cheering tokens have been received, that the Great Head of the church has kindly regarded the labors and prayers of his servants.

On the 22d of April two boys of the charity boarding school, whose names are Nathaniel Niles and Jordan Lodge, were received into the church; and on the 3rd of August, Ebenezer Porter a member of the same school, and Valen, a gardener, were admitted also. The latter is a slave of the Covia cast, and was baptised by the name of Onesimus. George Koch, a young man of Dutch extraction, now attending to the study of physic at Panditeripo, and acting as an assistant of Dr. Scudder, was received on the day last mentioned. To the five native converts, who reside at this station, the last letters add three more, two girls of the boarding school, and a young man, who is employed in the family of Mr. Richards. They were baptised December 25th, the girls having given evidence of piety and devotedness for several months previously. Their names are Chelly and Marial, and they have been actively employed in communicating religious instruction to females of their acquaintance. The religious aspect of this station is exceedingly interesting and encouraging.

Station of Batticotta,

Seven miles west by north from Jaffnapatam.

Rev. Benjamin C. Meigs, } *Missionaries.*
Rev. Henry Woodward, }

Gabriel Tissera, a native convert in communion with the church, and now a licensed preacher of the Gospel.

The Charity Boarding School contains 22 boys and four girls; and four schools for the gratuitous instruction of heathen children contain 180 boys, and two girls.

The same course of labors is pursued here, as at the other stations; but no details have come to hand as in preceding years.

Station of Oodooville,

Five miles north from Jaffnapatam.

Rev. Miron Winslow, *Missionary.*

Francis Malleappa, a native convert in communion, now a licensed preacher. The Charity Boarding School contains 11 boys and three girls. Five native free schools contain 250 boys and six girls.

In consequence of Mr. Woodward's ill health, it was considered necessary that the new station at Manepy should enjoy the labors of some other of the missionaries. This service was assigned to Mr. Spaulding, who of course left Oodooville, and took up his residence at Manepy. On Mr. Woodward's return from Calcutta, he was assigned to Batticotta, where Mrs. Woodward had resided during his absence.

In the last letters received, the gratifying intelligence is communicated, that six adults, three men and three women, appear to have embraced the Gospel; and that probably some of them, if not all, would soon be baptised, and admitted to the church. One woman died, not long before, professing a full belief in Christ, and a reliance on him for salvation. She and her daughter had been more constant attendants on preaching, and probably had gained more religious knowledge, than any other females near this station. The daughter and her husband are among the hopeful converts. The kindness of Mr. Winslow in attending the family, several members of which were sick with the epidemic, made a very deep impression on the minds of the woman and her husband. She observed, that the Christian religion must be good, or it never would have induced the missionaries to expose themselves, by visiting the sick, praying with them, giving them medicines, burying the dead, and showing every kind attention to the afflicted, while their personal friends and immediate neighbors were so terrified by the appearance of the epidemic, that they would leave the sick to suffer alone, and the dead to remain unburied. By this increasing seriousness in the minds of the natives, an impulse was given to the exertions of the missionaries, who continued their arduous labors with renewed activity.

Station of Panditeripo,

Nine miles N. W. from Jaffnapatam.

Rev. John Scudder, *Missionary and Physician.*

George Koch, a youth of Dutch extraction, a member of the church, assists Dr. Scudder in his medical services, as well as in communicating religious instruction. The Charity Boarding School for Heathen Children contains 16 boys and two girls; and three free schools contain 125 boys and four girls. One native convert, besides George Koch, is a member of the church. The last letter mentions, that a lad in the boarding school was a candidate for admission to the communion.

Many opportunities of evangelical labor are afforded in the villages adjacent to this station.

Dr. Scudder finds numerous ways of access to the natives, in consequence of his medical skill, and his disposition to relieve suffering wherever it exists.

Station of Manepy.

Four miles and a half, N. by W. from Jaffnapatam.

Rev. Levi Spaulding, *Missionary.*

Philip Matthew, a native convert, now a licensed preacher of the Gospel. Five native schools contain 245 boys and eight girls. This is a new station, Mr. Woodward having removed thither in March 1821, after being employed sometime in making the requisite preparations. Not long afterwards his health failed; and the missionaries thought he had better remove to Batticotta. This was accordingly done in August; and Mr. Spaulding immediately succeeded him, as resident of the station, and superintendent of its concerns. The journal of Mr. Spaulding was promised in the last letters; but has not yet been received.

Thus it appears, that the missionaries in Ceylon, beside performing the general duties of evangelists and pastors, educate 87 heathen children in their families, and superintend 24 free schools, containing 1149 children. The whole number of their pupils is therefore 1236, of whom 49 are females. There is reason to conclude, also, that the number of children received into the families will be greatly increased, when the latest remittances and communications from this country shall have reached the place of their destination.

The Committee would mention, with expressions of gratitude to God, the peculiar favor which has been vouchsafed to this branch of missionary service. Nine promising young men, of whom three are licensed preachers of the Gospel, have already been gathered into the church of Christ. Another is propounded for admission; and others are serious and prayerful. Two female pupils have also been affected in the same happy manner. All these, and others who shall hereafter possess the same character, will be extensively employed in making known the Gospel to their benighted countrymen. Is not what has taken place already a more rapid advance in the work of evangelizing the natives, than was expected by the most sanguine of those, who knew the difficulties to be encountered? Who could have supposed, that, within five years from the first establishment of the mission in the district of Jaffna, ten or twelve youths of both sexes, having experienced the grace of God themselves, should be diligently occupied in communicating to others those sacred truths, which they had embraced as the power of God and the wisdom of God? That three of these youths with intelligent and cultivated minds and zealous hearts, should be expounders of divine truth, and heralds of salvation to their brethren; and that these precious trophies of the cross should apparently be only the first fruits of an abundant harvest? When such things have been accomplished, within so moderate a period, let not despondency brood over any mission, commenced with reliance on divine aid, and conducted with constant reference to the divine glory.

The approbation, which this mission has continued to receive from gentlemen of consideration in the island, deserves a distinct notice. Sir Robert Brownrigg, the former governor of Ceylon, wrote from England, testifying his kind regards to the mission. Sir George Ottley, a judge of the supreme court, Mr. Hooper, the collector of the district, and several other gentlemen of character and influence, not only approved of the mission, but showed themselves to be its decided friends and patrons, by making donations to its treasury, or by publicly addressing the natives in its favor.

On the whole, the labors of the missionaries in this field appear to have been attended by unequivocal marks of the divine presence and blessing. While the Christian public are called upon to unite in expressing thanks for the success now joyfully acknowledged, encouragement should be taken to prosecute the glorious work with augmented energy, and unyielding perseverance.

MISSION AMONG THE CHEROKEES.

The design and management of the mission among the Indians of our own continent, are now so thoroughly understood, that an array of motives and arguments, and a copious detail of incidents, are alike unnecessary upon the present occasion. It was mentioned in the last Report, that additional assistance was needed, at the stations among the Cherokees. Mr. John C. Elsworth, with his wife and sister, from Vermont, and Mr. Nathan Parker, with his wife and one child, from Ohio, arrived at Brainerd early in the winter. Mr. Parker soon after took up his residence in Taloney, where he labors as a farmer. Mr. Elsworth assisted in the various departments of the mission, as each needed his aid, till the close of the spring vacation. The school of the boys was then assigned to him; and he has the charge of the greater part of the pupils, when out of school, and employed in the various works of the farm.

Mr. Erastus Dean, and his wife, from Vermont, joined the mission in January. Mr. Dean is a blacksmith, and may be very serviceable to the natives by the exercise of his trade. Mrs. Dean has been accustomed to teach; and, so far as circumstances permit, will aid in conducting the education of the girls, while out of school, as well as when they are engaged in study. Two single men, Mr. Ainsworth E. Blunt, of New Hampshire, and Mr. Sylvester Ellis, of Vermont, who offered themselves for any kind of employment, with which they had been acquainted, were sent forward in the winter, and arrived at Brainerd early in April. Mr. Blunt is a cooper by trade, but can perform almost all sorts of labor on a farm. Mr. Ellis has been in the habit of working as a husbandman. These assistants, all of them in the vigor of life, have cheerfully entered upon the respective services assigned them. All of them, except Mr. Parker, are now at Brainerd; but some of them may probably be assigned to one or other of the local schools, which are in contemplation.

Station of Brainerd.

The Report mentions the sickness of Mr. Hoyt, and of other members of the family, and the prevalence of the measles among the children and the missionaries. It then proceeds thus:

The number of pupils in the school is somewhat less than during one or two preceding years. This diminution was occasioned partly by the establishment of other schools, which received some of the pupils from Brainerd, partly by the disaffection of a few parents, in consequence of unfounded rumors against the school; and partly by various other causes.

In the spring it was determined, that the interests of the mission would be promoted by Mr. Chamberlain's being employed in the more appropriate duties of a missionary and evangelist; and that, for this purpose, the teaching of the school, in which he had been laboriously engaged during four years, must be assigned to some other person. The school was therefore assigned to Mr. Elsworth, who commenced his duties as an instructor, at the close of the spring vacation.

Mr. Chamberlain had long desired to devote more time to his office, as a preacher of the Gospel; both in the way of preparation for future usefulness, and in immediate labors for the spiritual good of the people. The care of the school, and of the boys when out of school, had not only been so great as to preclude nearly all study, but it had seriously impaired a constitution naturally robust. Probably the employment of travelling through the nation as a preacher, in circuits of two or three hundred miles each, will have a restoring effect.

The girls have received very particular attention, both in regard to their becoming acquainted with the common domestic employments of women, and in regard to those studies, which are taught in the common schools of our country. The charge of their instruction lay almost entirely upon Miss Sarah Hoyt, till after the arrival of Mrs. Dean and Miss Elsworth, by whose cheerful co-operation she was greatly relieved, and enabled to devote more time to the pressing concerns of the family. The female pupils have, from the commencement of the school, been remarkable for their obedience, and aptness to learn. The highest class sustains a better examination, than most girls of the same age, who have attended school constantly from their early years. While out of school all the girls, except a few of the youngest, are diligently employed, either with the needle, or some other implement of female industry; and the alacrity, with which they enter upon their various employments, is highly interesting.

It should be recorded with expressions of devout thanksgiving, that several youths have become apparently pious during a few months past, and that others are deeply serious, and anxiously inquiring on the subject of religion. Some of them are among the most promising, in regard to talents and disposition, who have been members of the school; and it may be hoped, that their industry, intelligence, and religious example, will hereafter be a great blessing to their countrymen.

The cultivation of land has been of more use by affording the means of training the boys to habits of industry, than by yielding any considerable profit to the mission. The time of assistant missionaries has been much occupied, in the course of the preceding years, by the erection of necessary buildings. Last year the number of efficient helpers was small; and the efficiency of these was very much diminished by the feeble health of others. During the present year, the mission has been much stronger, than at any former period; and should the different members enjoy good health, it is expected that new land will be cleared, so that the agricultural labors may be more extended and more productive than heretofore.

The mills, and the blacksmith's shop, are of great service to the mission. They are not only very convenient; but they save much expense, and tend much to introduce civilization. Whenever, for instance, a Cherokee begins to enjoy the

advantage of a grist mill, he abandons the practice of pounding his corn; and the same may be said, with respect to many other improvements of society.

The estimate of the property of the mission, when the Corresponding Secretary was at Brainerd in May last, is summarily as follows:

Improvements of land,	$1,300
Cart, waggons, and other agricultural implements,	550
Live stock,	2,730
Saw-mill and grist-mill,	4,000
School-house, two stories high, for the girls,	1,000
Other buildings,	1,265
Mechanical tools,	420
Iron, steel, lumber, &c. &c.	485
Household furniture, loom, wheels, kitchen furniture, &c.	2,500
Library and globes,	1,000
Medicines, surgical instruments, &c.	300
Provisions on hand,	1,840
Total,	$17,390

In connexion with this estimate it should be observed, that there are collected in this little community six families, and six unmarried assistant missionaries, beside the Cherokee children and hired laborers; that the number of persons to be provided for, during the whole year, excepting a few weeks of vacation, varies from 100 to 140; and that, with the buildings now erected, the families are too much crowded for convenience or comfort. It is proper to add, that the missionaries carried with them, as their own property freely devoted to the service, household furniture, books, and other useful articles, to the amount of many hundred dollars. These articles in their present state, are included in the preceding valuation.

The Rev. Dr. Coffin, the Rev. Mr. Anderson, and other friends from Tennessee, visited the mission last fall; and wrote to the Corresponding Secretary, expressing their satisfaction, and the deep interest which they felt in the attempts there made to promote the welfare of the natives.

Station of Taloney.

The school is continued at this station with hopeful prospects, and encouraging success.

During the summer past, there has been a pleasing attention to religion, and four or five persons have become hopefully pious.

Station of Creek-path.

There has also been uncommon seriousness at this station, under the ministry of Mr. Potter. Among those, whose hearts have been apparently affected in a religious manner, is an aged woman formerly regarded as a conjurer.

MISSION AMONG THE CHOCTAWS.

MAYHEW.

Extracts from the Journal of the Mission.

(Continued from page 223.)

The journal, under date of April 6th, notices the interview of Mr. Kingsbury with Maj. Pitchlyn, United States's interpreter for the nation, at which time the latter made a donation of $1,900 to the mission. Maj. Pitchlyn was confined to his house by severe sickness. The donation was the delivering up of a note for the above sum, which he held against the mission, and which, for some time, he had intended to give up. After expressing his gratitude that Mr. Kingsbury had come to him, and thus afforded him the opportunity of executing his intention, and after placing the note in the hands of Mr. Kingsbury, he remarked;—that the Lord had intrusted him with so much property, that, after he had conferred this benefit on the school, there would be enough left for him; that, if all rich men would give only two hundred dollars each, there would be no want of funds; that, notwithstanding his having grown up in the Indian country, among traders and pack-horsemen, and in the midst of swearing, drinking, card-playing and horse-racing, he was thankful to God for preserving him, in a good measure, from those practices; that, however, he did not consider himself a pious man, but rejoiced that missionaries had come to teach his children good things; and that, if it pleased the Lord to raise him from his sickness, he would come and interpret for the mission, as faithfully as though he were hired for that purpose.

Interview with several Choctaws.

April 20, 1822. After waiting in vain the greater part of the day for the arrival of the head chief, and the principal men* of the district, we held a talk, towards evening, with the Choctaws present. We thought it desirable to have this interview with the leading men, in order that they might have a proper understanding, with respect to our object in teaching their children, and the regulations which were

* The missionaries have since heard, that the chiefs did not get the word sent them, as to the time of the meeting.

thought necessary for the school. We took this opportunity to show these people the reason of their being so far below their white brethren, in point of civilization; and also the necessity of their changing their mode of living in order to keep their land and procure subsistence. Much was also said respecting the fatal effects of whiskey, when used to excess, which is almost universally the case with this people. The importance of their giving up their children entirely to the directions of the missionaries, was also urged upon them. In the course of these remarks, mention was frequently made of an overruling Providence, and of what God requires of red as well as white men.

But as it was too late to say as much as was desirable upon this subject, they were invited to continue with us over the Sabbath, and be farther instructed to-morrow. They appeared much pleased, and, according to their custom, expressed their assent by an emphatic *omah* at the end of every sentence.

At the close of these remarks, the Choctaws said they wished a little time for deliberation, and then they would return the talk. Accordingly in the evening we assembled again, when one of the principal men present arose and replied to the remarks, which had been made in their order; and spoke for some time in a very expressive manner. He regretted that the chiefs were not present on so interesting an occasion, as he thought they must have been gratified to hear our talk, and must have been satisfied with our regulations. He said he would, however, speak a few words in behalf of those present, expressive of their high satisfaction with what had been said to them. He said, they had hitherto been under the impression, that the missionaries were paid for their services, by the good people at the north, and were surprised to learn, that they neither expected, nor received any thing, except their necessary food and clothing. He said the Choctaws were ignorant, very ignorant,—that a dark cloud had overshadowed them from generation to generation,—and that they were ignorant of the path of life, and must utterly perish in their ignorance, unless their fathers, the white people, had sent them missionaries to instruct them. He hoped their children would be taught good things, and lead different lives. He acknowledged the destructive influence, which whiskey has had upon most of the adult Choctaws; but feared that but few of them would reform, so difficult was it to break off old and confirmed habits. He thought, however, the missionaries might do the old Choctaws good, by endeavoring to instruct them; and although they might not at first give heed to our instructions, yet he hoped we should not be discouraged, but persevere in our efforts to do them good.

25. Finished the opening of the boxes of clothing, which have been sent us. With grateful emotions we received these good things from the hands of our Christian friends, who have remembered us with more affection than we deserved; and who have administered to our necessities more abundantly than our thoughts had devised. Our obligations to God, who supplies our wants, and permits us to labor in his vineyard, are continually increasing, and may our devotedness increase in proportion to our growing obligation.

Opening of the School.

30. Six native children have been brought to receive instruction in our school. Including the children of the family, and the two Choctaw lads that have been some time with us, we have now twelve children under our care. With this little number of precious immortals, Mr. Hooper and Mrs. Wisner commenced their schools today. We were truly rejoiced to begin this labor of love, for which the friends of Zion have contributed so liberally, and for which we have so long labored and prayed. May the Lord enable us to instruct these dear children in the ways of true wisdom, that they may be blessings to their country. We have made provision to receive fifty children into the school for the summer. This number we hope soon to see complete.

May 1. Eleven more children were brought to the school. Their parents and friends, who accompanied them, manifested a deep concern for their education. An old woman with hoary locks, came 40 miles on foot to see the place, where her grand-children were to be educated.

2. Most of the children who came yesterday, were dressed after the Choctaw manner, with blankets and leggins, and handkerchiefs upon their heads. Before they went into school this morning, their native dress was exchanged for clean and comfortable apparel, which had been forwarded to this mission, from different parts of our land, by the friends of the Redeemer. Could the kind benefactors of these children have witnessed the pleasing emotions, with which their benefactions were received, and the change made in the appearance of the children by their new dress, these distant friends would have rejoiced with us, and prayed more fervently that these precious little immortals may be clothed *in robes washed, and made white, in the blood of the Lamb.*

To the parents and friends of the children present, the course of instruction, dis-

cipline and labor to be pursued in the school, were pointed out. In reply they stated, that they were ignorant and knew nothing; and therefore it ill became them to tell how their children should be instructed. But they had confidence in us, that we were their friends,—for they had seen to-day what they had never before witnessed;—they had brought their children to us; we had taken them by the hand, clothed them and offered to teach them gratuitously: they therefore gave them up entirely to our direction.

[A more particular account of the religious excitement spoken of in the following extract was published in the Missionary Herald for September, p. 289.]

A letter received from Mr. Williams has filled our hearts with joy and thanksgiving. He expresses the hope that a work of grace has begun at his station. Last Sabbath was a very solemn and interesting season. The word was made quick and powerful; and several have been constrained to ask with deep solicitude, "What must we do?" In the evening the family met for prayer for the continuance and spread of this blessed work. May the Lord carry it on with almighty power.

30. Mr. Kingsbury arrived from Brainerd. We were glad to see this dear brother after a long absence, as well as to learn, that the health of the Corresponding Secretary was much improved. We regretted to hear, that he would not be able to visit the establishment in this nation.

[On the 3d of June, by vote of the mission, and in compliance with the requests of certain societies and individuals, the following names were conferred severally on as many members of the school, viz. *Isabella Porter, Ann Maria Tappan, Charles Long Tappan, Timothy Dickenson, Charles William Milton, Jacob Ide, Gardiner Green,* and *William Jenks.*]

Trials of the Missionaries.

June 10. Mr. Kingsbury set out this morning for Elliot and Mr. Williams's station, on important business relative to the mission. In the prosecution of our work of benevolence among this people, we have many trials and difficulties to encounter. Rumors of an unfavorable nature respecting our motives and object in coming among them, are from time to time circulated. Many of them cannot believe that we possess that disinterested benevolence which we profess. That people, living thousands of miles from them, should take such an interest in their welfare, and should send out missionaries and make such exertions for their good,—appears to them marvellous. Wicked white people are not wanting, who endeavor to persuade the Indians that our object is gain. When we consider the ignorance of these people, we cease to wonder that things are thus. And though these things are trying, they are suited to remind us, that our hopes of the conversion of this people, must rest solely on the promise of God.

Opinion of a Choctaw woman with respect to Education.

14. A Choctaw woman came to-day with her little son, whom she wished to have admitted into the school. Mr. Hooper, before receiving the boy, stated the course he should pursue,—that he had certain rules, which must be observed; that in case of disobedience, he should punish the offender; and that her son would be required to work, when out of school. To this she replied, that she had brought her son a great distance to be educated; that she gave him up to the direction of the teacher; and that she wished him to be kept in subjection, and punished when he deserved it:—"for," said she, "if he remains at home, and is not governed, when he is old, perhaps he will get drunk and whip his mother."—The observations which this woman had made, had suggested to her something like that great principle in the moral government of God.—"Train up a child in the way he should go, and when he is old, he will not depart from it."

26. A Choctaw woman, living about a mile from us, came this morning and took away from the school her daughter, a very interesting girl, about 16 years of age. The girl had become very much attached to the school, and in vain with tears did she entreat her mother to let her remain.

Maj. Pitchlyn and Capt. Folsom's address to the School.

In the afternoon Maj. Pitchlyn and Capt. Folsom visited the school, and occupied nearly two hours in addressing the scholars. The following is the substance of their address:—They told the scholars; that various societies at the north had gratuitously sent them the garments, with which they were clothed; and that most of the good things, which they enjoyed, came to them through the free bounty of those good people who never saw them.

They reminded the children of their great obligations to the beloved missionaries, who, for their good, had done and were doing so much; and the vast importance, as it respected themselves, of cheerfully and obediently submitting to all the rules of

the school. They should strive to the utmost to acquire the manners, the knowledge, and the language of the missionaries. "It is true," said they, "your fathers have long possessed this land, notwithstanding their ignorance of these things. But this you cannot expect to do, unless you become civilized. Your situation is rapidly becoming different from the situation of those, who have gone before you. The white people were once at so great a distance, that there was but little intercourse between them and your forefathers. Now, the white people are settling around you in every direction. It is therefore indispensably necessary that the rising generation should be educated and learn the ways of the white people.

"Some of the same religious family, by whom you are here taught, have taken two youths from this nation, and are giving them an education. In a few months, we hope you will see them return to this nation; and in them, it is believed, you will see a convincing proof of the utility of a good education. The land, in which these young men are receiving their education, is the one in which the missionaries were born and instructed. The missionaries can not only teach you to read and write, but also to cultivate the ground, and to do various mechanical works. The time has come, when you should give the most diligent attention to these things, and make great efforts to attain them. Should you wisely improve the privileges you now enjoy, the period will soon arrive, when you will be considered the counsellors, and in short, the glory of your country.

"Some of the other sex are also acquiring an education, and learning to manage domestic affairs as the white people do. When their education is finished, they will wish to be connected with young men who are refined like themselves."

30. Some Choctaws being present in the afternoon, we gave them an account of the creation of the world, the fall of man, and the way of salvation through a Redeemer. Maj. Pitchlyn interpreted.

Address of Barney.

July 1. An Indian, named Barney, visited the school. He addressed the scholars in a very animated manner. While telling them of the great advantages they enjoyed he often raised his hands and his eyes to heaven, and said,—It must be in consequence of the movings of the great *Nah-nish-ta-ho-lo* on the hearts of the missionaries, that they are induceed to do so much for those, from whom they exact no pay. "Your teacher," said he, "is better for you, and does more for you than your fathers and mothers. Here you are instructed in right things. When you grow up, you will know how to treat your aged parents."

Council of the Choctaws held at Mayhew.

29. This was the day appointed for the chief, the captains, and warriors to assemble here, in order to see the school and hear our talk respecting it. Only a part of them have arrived. They are generally two or three days in collecting, when there is to be a council.

30. This evening Mush-oo-la-tub-bee arrived with 15 or 20 captains and warriors from his part of the district. He had been detained a day waiting for some of his people. The chief brought two of his sons and a nephew to place them in the school. Another aged Indian, who had been here two or three days, and who had previously intimated that he had brought two children to the school, came and formally gave them up to our care and instruction. One was a grandson; the other was his own daughter. When he gave up his grandson, he said he was a beloved child. He had thought much of him, and wept over him, as other old men did. "But now," says he, "I give him to you. I wish you to take him by the arm and the heart, and hold him fast. I shall hereafter only hold him by the end of his fingers." All this he enforced by very significant gestures. He added, that he should come occasionally to see his children, but not to be troublesome and live upon us.

The Choctaws examine the School, &c.

31. About 9 o'clock in the morning, the chief, and his people assembled and took a view of the various buildings which have been erected for the accommodation of the school; the apparatus for cooking; the accommodations in the dining-room; the well; the plantation; the stock; the horse-mill, which is not yet completed; and the blacksmith's shop, where they saw one Choctaw and one half-breed lad, beating hot iron. At the joiner's shop they saw two half-breed boys at work with their planes. One of these boys also gave a specimen of his skill at the turning-lathe. They expressed great satisfaction at what they saw.

About 10 o'clock they visited the school. Both the male and female scholars were assembled in the new building erected for the boys' school, and which is not yet completed. The scholars were arranged at one end of the house, and Mush-oo-la-tub-bee and his warriors at the other, where they could see and hear all the performances of the children. About fifty Indians were present on the occasion. The number of scholars, exclusive of two received

last night, was 45,—37 boys, and 8 girls. The exercises commenced by reading a short portion of Scripture. Mr. Hooper then repeated and sung a short hymn, after which a prayer was offered, the nature and object of which were explained to them.

The boys were divided into nine classes. Considering that the school had been in operation only three months; that some of the scholars had been here only a few weeks; and that many of them when they came were entirely ignorant of our language;—their progress was very pleasing. They read and spelt in various places in the spelling book; and several of them in the hardest parts with promptness and accuracy. A class, most of whom had attended school at Elliot, read a portion of the Bible with much propriety, and answered questions relative to what they had been reading. One half-breed lad, 18 or 20 years of age, who had been in school only 14 days, and who did not know a letter when he came, read and spelt with facility in words of two syllables. In addition to reading and spelling, some of the more advanced scholars were examined in punctuation, and the sounds of the vowels. The girls also read and spelt in two classes. Some of these read well in the Bible. Those unacquainted with English, were exercised in speaking it. Objects were pointed out to them by the teacher, and all as one would give its name in English. Choctaw words were also required to be translated into English.—After these exercises, the chief addressed the scholars, expressing his great satisfaction at what had been witnessed. "When I was young," says he, "such a thing was not known here. I have heard of it, but never expected to see it. I rejoice that I have lived to see it. You must be obedient to your teachers, and learn all you can. I hope I shall yet live to see my council filled with the boys who are now in school, and that you will know much more than we know, and do much better than we do."—After the address of the chief, Mr. Hooper repeated a short hymn, which the boys rehearsed after him in one voice; they then repeated and sung it line by line, as in the morning, and the exercises closed.

Mr. Kingsbury's Address to the Council.

At 3 o'clock, P. M. the council assembled again in the same place, and Mr. Kingsbury addressed them in a talk which occupied an hour and a half.

In this talk it was stated, that this school had been established at the request of their council, and that it had cost a great deal of money. The Choctaws had contributed $4,000 towards it from their annuity. Their father, the President, had paid $1,275 and the society of good people had given more than $8,000. They were particularly reminded that their white brothers had been at the greater part of the expense of the school; and that they did not owe this to the Choctaws, but had given it of their own good will for the education of their children. The missionaries, also, gave their time, and labor, and instruction, without pay.

They were next told why the President, why the good people of the United States, why the missionaries, were doing so much for them. It was to save them from ruin. What had befallen the numerous nations, which once inhabited the United States, was stated to them; and they were told that the Choctaws would share the same fate, if something was not done. When the white people first came to this country, they were few; and the red people were many. Now the white people filled the land; and the red people had become few.

It was then explained to them why the white people prospered and became numerous: and the red people became few and feeble. It was because the white people brought the good book with them, and listened to the instruction of the great Spirit, and taught their children to read the good book. This book taught the white people many good things,—it taught them to be industrious; to be sober; to educate their children; to obey the great Spirit. The red people never had this good book; never have been taught the good way; have not educated their children. This is the reason why they have become few, and feeble, and poor.

Their father the President, and the good people, have taken these things into consideration, and have sent the missionaries with the good book to instruct them, and to educate their children.

They were next told in what their children must be educated. They must be obedient. If they will not be obedient, they must be punished. This the good book teaches. Parents must not be displeased when their children are corrected.

The children of the school must be brought up to industry. To this rule there can be no exception.

Parents who approve the school, and bring their children here to be educated, must place confidence in the missionaries, and not suffer their minds to be disturbed by idle reports. The missionaries would not have been sent here, if they had not had the confidence of those who sent them.

They were then informed, that the clothing, which is received for their children, is not sent as the annuity goods are, to pay for land. They are a free gift, sent

to encourage the Choctaws in getting their children educated. These clothes are sent to the *missionaries* to be disposed of by *them*, as *they* think best. The Choctaws ought to consider this business of clothing their children, as a very great favor. The white people are under no obligation to continue to furnish clothes. The Choctaws ought highly to esteem and improve their present advantages. When children go home in the vacation, they must not take all their clothes, that are given them at the school. Parents will not think it hard to furnish their children with clothes, when at home.

When parents come to visit the school, they must not come too many at a time, nor stay too long. The provision here is furnished for the children, and not for the parents.

There is a particular time appointed for children to leave school, and for them to return. Parents must be punctual to observe this time. They must not suffer trifles to hinder them from returning their children at the time. When we were requested to come and establish this school, trifles did not hinder us.

At the close, they were urged to consider the great importance of these schools; how much had been done to provide them; by whom this had been done; and the great advantages which would result to the Choctaws, if they would rightly improve these schools.

One prominent object of the preceding talk, was to impress on the minds of the natives the great obligations they were under to the white people for the schools which had been established among them; and that they must expect them to be managed in all respects, not according to their own views, but according to the views of the President, and the good people who established them.—A frank, upright and independent course, is the only one that will be successful with Indians.

At first, the talk did not appear to be relished quite as well by the chief, and some of the warriors, as one of a more flattering character would have been. But after a little conversation among themselves, they approved of it all.

Deliberations respecting Whiskey.

The council then took up the subject of whiskey. Several speeches were made by the chief and others, in all of which they agreed in condemning it as a very bad thing. It was proposed by some of the captains to adopt strong measures in this district to prevent the Indians from purchasing it, and bringing it into the nation, and selling it to each other. But as one of the principal captains was absent, they deferred settling the regulation, till they could have a full council. Two captains, however, declared their intention forthwith to dash every keg of whiskey that should be brought among their warriors. Captain Folsom says he will answer for them, that they will be as good as their word. Four years ago, both of these men were notorious drunkards.—It is evident, that the mission has already been a great benefit to the Choctaws.

August 1. The Indians are preparing to leave us. Most of them will go to a council to be holden about 30 miles from Mayhew, with the Chickasaws, for the purpose of settling the boundary line between the two nations.

Conversation with the principal Chief.

Had a conversation with Mush-oo-la-tubbee respecting the great evils resulting to his people from whiskey; the sin and disgrace of drunkenness in chiefs and rulers; and the great importance of industry and education. After listening some time with attention, he broke out in an animated strain:—"I can never talk with a good man, without feeling displeased. The first thing I hear, is about the drunkenness and laziness of the Choctaws. I wish we were travellers; then we would see whether we are worse than every body else. However, I am determined it shall be so no longer. We will have a great talk, and stop the whiskey. I am tired with hearing my people branded every where with drunkenness and laziness." He said he should have but one talk respecting the schools. "I have been in favor of it from the beginning. I always shall be. White people sometimes come to me to persuade me not to send my children to the missionaries. They say they will make them work too hard. I tell them that I was one of the first men to request the school. I requested it for the purpose of sending my children to it. The work is not hard upon the children. It is proportioned to their size." He says, when he tells them these things, they soon go off and leave him.

ELLIOT.

Extracts from the Journal of the Mission.

(Continued from p. 182.)

On the 15th of March, the missionaries were under the necessity of dismissing from the school a boy, who persisted in acts of disobedience. The case was rendered the more unpleasant by the fact, that the boy was countenanced in his bad conduct by one of his relatives.

April 8, 1822. We received a letter from the Corresponding Secretary, in which we found the gratifying assurance, that the Prudential Committee would endeavor to send us such assisting laborers, as appear to be suitable and of real promise to the mission, as fast as they offer themselves, till a complete supply is furnished.

11 Two hired men arrived from Mayhew. A few days since, two other men arrived from the same place. It is a great accommodation to us to be able frequently to obtain hired help by means of the brethren at that station. We are now well supplied with laborers, having nine white men and five black persons.

12 We had a storm of hail. Some of the stones were one inch and a quarter long, and three quarters of an inch thick.

[The journal, under date of the 13th, mentions the arrival of Mr. Goodell, an agent of the Board, in company with Dr. Pride. They came from Mayhew, having visited Mr. Williams's station on their way.]

They were much fatigued by the journey, having been often drenched in rains, and obliged to swim their horses through many creeks. But the Lord graciously protected them, and allowed us the rare and precious privilege of welcoming to our home, one who has just come from visiting a great number of the churches, and who is expecting one day to preach the Gospel at Jerusalem.

[With the consent of the brethren at both stations, Dr. Pride was to remain at Elliot as a physician; and to visit Mayhew, as circumstances should require. When this arrangement became known in the vicinity, several chiefs expressed much satisfaction with respect to it.]

22 We began this day to plant corn. —There is now a large assembly of Choctaws at Mr. Isaac Perry's, two miles distant, collected to end the days of mourning for Captain Levi Perry, who was killed there in January last. (See the June Herald, p. 180.) On such occasions the Choctaws frequently feast and drink a number of days. Some of the brethren, however, went to Mr. Perry's and when a favorable opportunity offered, attempted to instruct the ignorant multitude. They were received very kindly.

[On the third of May, the missionaries gave to a very promising Choctaw boy, the name of *Samuel Spring;* to a little Choctaw girl the name of *Isabella Porter;* and to another, the name of *Ann Homer.* To the boy mentioned in the following extract from the journal, the name of his patron was given. The case of this youth is briefly noticed in vol. xvii, p. 308.]

May 5. About dark, a man came here bringing with him two little girls, and the lad who, about a year since, applied for admission to the school, but, on account of our limited resources, was refused. We are happy in being able to receive him; provision having been made for him by the Rev. John Giles, of Newburyport, Mass. We have repeatedly sent for this boy, since we heard of Mr. Giles's kindness, but have been unable to have him brought to the school, till now. Last fall he was beyond the Mississippi river, in company with some Indians, hunting wild game. He told us, that when he came here, a year since, he was "*four sleeps*" on his way.

[The journal, from this date to the 21st of August, narrates many things, which it is important should be known to the Committee, but which would not be specially interesting to the public. Several members of the family had been sick with the common intermittent fever of the season, but, through the divine blessing on the use of means, had recovered.—It may, perhaps, be interesting to our readers to be reminded, that only four years previous to the 18th of August last, the first tree was felled at Elliot.]

Aug. 21. Messrs. Byington and Wood went to attend a meeting at the house of a Mr. Perry, who lived about 12 miles from us, and who died in June, aged about 79 years. He was a white man, friendly to our mission, and possessed much influence with the natives. He had lived 50 or 60 years among the Choctaws. His children, who are half-breeds, and his other friends, had assembled agreeably to the custom of this nation, to "cry the last cry" at his grave. Two of his sons sent a letter, requesting Mr. Byington to visit them, while together, on a day which they named. On the morning of this day, there was a heavy rain, which continued two or three hours, and prevented the brethren from starting early. They arrived at Mr. Perry's house about two o'clock in the afternoon, and, to their great grief, found, that nearly all the people had dispersed;—not having expected the brethren, on account of the rain. After staying a little while, the brethren returned. They were happy to learn, that all drinking of whiskey was forbidden by the chief. The head-men present helped him to carry his purpose into effect. Some whiskey was indeed brought to the place by certain Indians; but it was kept at a distance in the woods.

Funeral Rites of the Choctaws.

It may be proper here to state briefly the customs of this people in regard to their friends when they die. The Choctaws generally suppose, that, at death, *their friends cease to be;* though some have a faint idea, that there is a future existence of the soul, in which it wanders about in the woods, or elsewhere. Those who have had intercourse with the whites, have probably more correct views.—They generally bury their friends soon after death, and, like other tribes, bury their clothes with them. Frequently they bury the dead in the house, under the bed frame on which the person slept. Some others bury them near the house, and erect a small house over the grave. Around the grave low seats are prepared, where the near friends often sit down, especially the women, and drawing their blankets over their heads, they lift up their voice, and cry and moan most plaintively. All the friends collect as soon as they can, after the death, and go often to the grave to weep there; and for a long time afterwards, at stated intervals, some of the friends repair to the grave to cry. And whenever any friends arrive, they immediately, with some of the nearest relations, go and mourn at the grave. Generally a certain period of time is appointed for mourning. When this is nearly expired, the friends again assemble, and continue together a day or two to close the mourning. Sometimes persons sit and mourn at the grave during a whole day. As light breaks on the last day of mourning, all go to the grave and cry for the last time; and then rise, pull up the poles which, at the time of burial, had been set around or near the body, and throw them away. Sometimes five or six of these poles are set in the ground, and from top to bottom grape vines, twined into circles like hoops linked together, are hung on them. Sometimes a pole, with a white flag tied to the top, is set at the grave. —After these poles are pulled, the friends never choose to hear any one speak of the dead.—A poor heathen has stated to us, as a reason why the Choctaws cry so much when their friends die, *that they suppose the dead have ceased to be.*

[Who would not pour heavenly light upon the benighted mind of the mourning Choctaw? Who, that has a particle even of natural sympathy, would withhold it from him? Who, indeed, would not make known to every Choctaw, Him, who came to bring life and immortality to light?]

Visit to a company of Mourners.

29. Messrs. Byington and Wood, having learned that the descendants of Mr. Perry were to assemble again this day at the grave of another friend, to end his mourning, rode thither to avail themselves of any opportunity they might have of making known that Savior, who is "the resurrection and the life." The place is 25 miles distant. When they arrived, they were treated with much kindness. Most of the persons could understand plain English. About 40 were present. In the evening, the brethren met with the people, and, at a proper time, family prayers were proposed. Capt. Perry immediately called together all the people, when an address was delivered, and a prayer offered.

23. Early in the morning the people again assembled, when a sermon was preached from John iii, 14—16. The people were attentive and solemn. No drunkenness was seen, nor profaneness heard from any of the natives. The kindness and solemnity of the people shew us how desirable it is to have an evangelist here, who can often visit them.

MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

EXTRACTS FROM THE JOURNAL KEPT AT DWIGHT.

(Continued from p. 289.)

Organization of a Church.

April 12, 1822. Passed through an interesting and affecting scene. This day has been set apart for fasting and prayer, and for organizing ourselves into a church. Various have been the hindrances and obstacles to this important transaction, and we have been for a long time in a condition not to enjoy the communion of saints: but this day the Lord has granted us one desire of our hearts, and planted us a little vine in the wilderness. May the dews of heaven, and the refreshing showers of divine grace distil upon it, that it may flourish, and be abundantly enlarged. May this little band of believers be multiplied and become a great congregation, collected from the children of the forest.—Early in the morning, a meeting of the brethren and sisters was holden for the purpose of reading, considering, and approving a "Confession of Faith and Covenant," which had been previously drafted. At ten o'clock the whole family collected in the dining-hall. Religious exercises commenced by reading the Scriptures, singing, and prayer, and a discourse was delivered by Mr. Finney, from Deut. xxxi, 6. Certificates of church membership were exhibited, the Confession of Faith and Covenant were publicly read and subscribed, and an appropriate address and prayer were offered by Mr. Washburn.

After a short intermission, the exercises of public worship were resumed, and a discourse was delivered by Mr. Finney preparatory to the celebration of the Lord's supper on the next Sabbath. May the blessing of our covenant God attend us, and may we have occasion long to remember, with gratitude and joy, the transactions of this day.

14. Enjoyed, for the first time in this wilderness, the high privilege of sitting together at the table of our common Lord. The exercises and privileges of the day were very pleasant and refreshing to our hearts, and we trust reviving to our languid graces. A goodly number of spectators were present, many of whom had never witnessed such a scene. A discourse was delivered, and the ordinance administered by Mr. Washburn.

22. This morning we were visited by the father of some of the scholars. He was in a violent passion. Yesterday he had sent to us to have his daughter and sisters come home to visit a brother just arrived from the old nation. This request came to us not as from him, but from the girls themselves. After stating to them the extent of the fourth Commandment, and the effect their example would have on the other scholars, it was left optional with them whether to go or stay; and they promptly replied that they had rather wait till morning. Had not the man been under the influence of ardent spirits, he would not have suffered himself to fall into such a violent rage. However, when the circumstances were fully stated, he appeared ashamed of his conduct, and said he was fully satisfied. Whiskey is a great engine in the support of the empire of darkness among this people; yet, in defiance of law and shame, it is brought here and sold in open day.

24. Last evening information was brought that the Osages, Kickapoos, Sacks, and Foxes, were on their way to the Cherokees, and orders were given by the chiefs and head-men, for every Cherokee able to bear arms to be ready in two days to meet the invaders. This information has produced very considerable alarm, and the whites in the nation are removing their effects to a place of safety, as fast as possible. The department of the U. S. Factory on the Illinois, is thought to be unsafe, and the sub-factor brought the goods to us, as it is believed the Osages will not molest us. Indeed, we need have no apprehension of personal danger, though some of our stock may be stolen. The Cherokees think their children perfectly safe with us. The war has, however, a very bad influence here, and is almost an effectual barrier to the progress of the mission among the Osages. Without the direct and authoritative interference of the U. S. government, there is little prospect of a reconciliation between these tribes. Such an interference would obviously be for the interest of both parties.

The Osages propose a Peace.

26. The U. S. sub-agent from the Osages arrived with a "Peace Talk" from the head-men and warriors of that tribe. It is devoutly to be wished, that a treaty of peace may be effected; though the prospect of such an event is not favorable. Should the parties agree, as some of the influential Cherokees wish, to refer the difficulties to Gov. Miller, justice to each would be done, and a permanent peace might be expected; but no settlement made among themselves would be likely to continue long satisfactory.

27. A number of chiefs called on us, on their way to the "Peace Talk." They are very suspicious of the messenger from the Osages, and wished some of us to be present "to keep him strait." In the afternoon, Messrs. Finney and Washburn rode to the council. The absence of some of the chiefs, who are detained by the late rains, prevented the talk to-day.

28. One of the scholars, whose health had been declining for some time, was taken home to receive medicine. Very little confidence is placed by this people in the medical prescriptions of white people.

29. Two chiefs, with their wives, visited the school. They were highly pleased and gave the children a "good talk." From them we learn, that the council of yesterday engaged to give a decisive answer to the messenger from the Osages in eight days. It is the general opinion of the Cherokees that peace will be restored. They are bringing their ploughs and other tools in great numbers to be repaired at our shop, and are generally turning their attention from the implements and pursuits of war to those of peace.

Arrival of Provisions from Ohio.

May 6. Heard that the boat, loaded with provisions for this mission from Ohio, was in the Arkansas. If this information be correct, it will probably arrive here before many days. We are in much need of these supplies, as our last year's stock is all expended, and we are obliged to purchase at a high price.—In the evening, joined in the Concert of prayer. Our prayers were quickened by a consideration of the necessity of divine influence to render any efforts for the salvation of men effectual.

14. About noon, the boat from Ohio arrived. The goods were all in good order, and the hands in good health. A late rain we consider as a signally kind providence

as it enabled us to bring the boat up the Illinois to our landing. Previous to this rain, the creek had been, for several weeks, too low for navigation. We desire to be grateful for this seasonable supply, and feel our renewed obligations to be entirely devoted to the service of our Redeemer.

21. One of the largest boys in the school, whose conduct in all things had been such as to merit our decided approbation till this morning, without cause, and without mentioning his intention to any one, ran away. On his account we regret this very much, as he was a promising boy, and will now be left to grow up in ignorance and vice.—He will not be received to the school again, without the most unequivocal evidence of repentance.

Necessity of Divine Agency.

22. It has been thought expedient to have a meeting on Wednesday, immediately after noon, for expounding the word of God. Mr. Finney led in this exercise to-day;—the subject was the parable of the sower. Something more than ordinary has been manifest in the attention of the congregation, particularly among the laborers and larger scholars. O for a season of refreshing from the presence of the Lord, such as is experienced in many places in New England, and such as we learn is going on in Randolph, Ver. the former residence of most of the mission family. We believe the Lord has a blessing in store for us in this wilderness, and that he will cause it to descend in his own time, and in such a way that the excellency of the power shall be of himself, and we be constrained to glory only in the Lord.

26. Mr. Finney preached from Job xvi, 22. None of the natives from abroad were present; as they are all gone to spend the Sabbath at a great "ball play." We very much regret, that several of our scholars, who had permission yesterday to visit their parents and friends, have not returned this morning as usual, but have gone with the rest to spend the day in idleness, vice, and profligacy. If parents take their children to such places on the Sabbath, while members of the school, they will not be allowed hereafter to visit their homes. There are very few, if any of the natives, who are ignorant of the Sabbath, and who do not know, that it is sinful to spend the day in pleasure, or attention to business; and it is lamentable that half-breeds and white people, who ought to set an example for others, take the lead in this shocking profanation. The more we are acquainted with this people, the more do we see them immersed in every kind of vice, and the more we are sensible, that all efforts to christianize them will be ineffectual, without a divine influence.

28. Another of the larger boys, who was corrected this morning, ran away. If children are allowed thus to leave us, whenever they take a dislike to our regulations, we must labor under serious difficulties, which their parents might easily remove. In future we shall make it an indispensable requisition of parents, immediately to bring back their children who run away, and to break off this practice by suitable correction. Children, whose parents will not comply with this rule, will not be received.

June 3. The boy above mentioned returned. He stated to his parents, that he was corrected without deserving correction, and his mother was highly incensed. She immediately sent for his clothes, and said he should return to us no more. We however refused to let his clothing be taken away till we could see his parents. His father said he had confidence in us, and did not believe we had corrected the boy without sufficient cause. He therefore sent him into the field, and obliged him to work till he should be willing to return to school. This discipline was as good, perhaps, as he could have adopted. The boy was soon made to prefer his situation here, where he had to labor but a small part of the time. When he returned he said, "he had rather be corrected when he deserved it, here at school, than to be made a slave at home."

5. Rode out to examine a neighboring creek with a view to ascertain whether a suitable place can be found on it for the erection of mills. The result of the examination was highly satisfactory. Mills, which would run the greatest part of the year, might be built very cheap. A saw-mill would more than pay for itself in two years, besides sawing all that we need for our own use; and till a grist-mill is gotten into operation, we must depend almost entirely upon flour from Ohio to make all our bread.

EXTRACT OF A LETTER FROM MESSRS. FINNEY AND WASHBURN TO THE CORRESPONDING SECRETARY.

Dwight, Sept. 7, 1822.

Dear Sir,

It is immediately and indispensably necessary, either that one of us should study the Cherokee language, or that some one be sent here to be permanently and exclusively employed in preaching Christ to this people in their vernacular tongue. We know, indeed, it is the opinion of very many, that the adult natives of America are in a hopeless state, and that this opinion is embraced by Christians, and even by many warm friends of missions. But we think it

would be impossible to shew any substantial reasons, why this should be the case with the natives of this continent, more than with the inhabitants of Asia or Africa. We trust this is not the opinion of the American Board of Foreign Missions. That such a belief if erroneous, is incontrovertibly manifest from the labors of Elliot, the Mayhews, Brainerd, the United Brethren, and the missionaries in the old Cherokee nation. If there be, then, in fact, no foundation for such an opinion, it cannot be right to neglect making immediate and great efforts for the salvation of the perishing thousands of adult Indians.

With much esteem and respect we are, dear Sir, your unworthy fellow laborers.

ALFRED FINNEY,
CEPHAS WASHBURN.

MISSION IN CEYLON.

MANEPY.

Extracts from Mr. Spaulding's Journal.

(Continued from p. 380.)

Oct. 22, 1821. When we came to Manepy there were two parties in the place, who were very hostile to each other. This division among the principal men in the village here, was occasioned by the removal of a temple; and the two rival and offended parties, though they would not speak with each other, were very forward in coming to us with their complaints. I have often found myself very unpleasantly situated, as the least offence to either, would prove fatal to the reconciliation, which seems to be necessary, both for their own happiness and for the cause of Christ. I asked one of them, a Moodliar, to-day, if the Tamul religion taught them to hate each other, and to quarrel? He answered, "No."—"What, then, will become of you, if you continue to disobey both the Tamul God, and the Christian's God?" "I don't know." "Can you hope to go to heaven?" "No, I cannot."—"Are you willing to live and to die, without a hope of going to heaven."—"No, I would rather go to heaven." I then told him what the Christian religion required of him,—that he should forgive and pray for his enemies. He acknowledged that it was all very good—very true—very necessary;" but after all, he will not feel, until compelled by the Spirit of God.

24. I have spent most of the day in going from house to house. I have found that nearly one fourth of the men, I have seen to-day can read on the ola;—but it should be stated, that I have been among the higher and more learned class, and that there are more who can read in this village, than in any other that I have seen in the district of Jaffna. Take the population in general, and if we include females and children, I think not more than one in thirty can read intelligibly. In this statement, I do not include our school boys.

Cruelty of Heathen Mothers.

29. Have had an opportunity to-day, of witnessing the great indifference which the people often pay to the sick. But a little distance from our house, lies a little child, about six years old, that is so far reduced by sickness, (something like the cholera,) that it is now but little more than a skeleton. This was its situation, when first made known to us. We have done what we could for the child, but apparently to little purpose. When Mrs. Spaulding called to-day, she found the child alone, crying most piteously. Its mother came in sight. It immediately expressed a great desire to be taken from its mat, and to be carried; but the unfeeling mother turned away, and was going off. Mrs. Spaulding called her back, and told her to take the child. But it was with much difficulty that she was persuaded to take any notice of it. As this is the season for fevers, as well as for the cholera, we have been often called to witness, as we visited the people, similar instances of criminal indifference. I never before felt so much the force of the Apostle's testimony, that the heathen are without natural affection.

Nov. 1. To-day, brother Poor preached at the school bungalow in the village to a considerable congregation, among whom were ten Brahmins. This was a rare circumstance. They were passing in the road, and brother Poor compelled them to come in. They heard the Gospel, and some of them seemed to tremble at the naked absurdities of their own fables, when exposed to the light of eternal truth.

2. Our quarterly meeting for free conversation, prayer, and the administration of the Lord's supper, was held to-day. All our number, excepting brother Woodward, and sister Meigs, were present. Our joys and sorrows, hopes and fears, passed before us; the mercies of God were recounted; the recompense of reward was seen at but a little distance; and a still small voice whispered,—"This is the way, walk ye in it."

Female Improvement.

3. Have had a little more encouragement than is usual. We find more inclination among the females, to converse with and visit us. They talk of letting their girls come and learn to sew. One of the

Moodliars brought his little daughter to see us. This is the first circumstance of the kind, since we came here. If this degrading, demoralizing custom of keeping the females in perpetual ignorance, were once destroyed, this part of the world would have great occasion to rejoice. No idea of it can be conceived by children, or parents, in a Christian land. This little girl, about eight years old, the daughter of the most influential man in Manepy, is very sprightly and engaging in her manners, has a very interesting countenance, and is richly adorned with bracelets upon her arms, rings on her feet, and gold chains about her neck. But, alas! all that is interesting or lovely in the mind, or the heart, is sacrificed upon the altar of cruel customs. Could the female youth in a Christian land, *see* these children, I am persuaded they would more than ever, prize their own privileges, and pray that the day, when the female children of this land shall be redeemed from their present bondage, may be speedily hastened.

13. As was above stated, at a little distance before our house, are the ruins of an old house which overlook the extensive paddy fields to the south-west. Through the middle of these fields, which now promise a very abundant harvest, winds the large channel for water which now overflows its banks. While standing on these ruins, an awful monument of Christian efforts abandoned!—viewing the prospect before me, which was interrupted at a distance by a thick growth of cocoa-nut and palmyra trees, which skirted the green fields; and admiring the twilight, as reflected in faded crimson from the surface of the still water, the sound of a bell, in a village at a little distance, forcibly reminded me of home; and for a moment, I seemed to be near the great congregation. But when recollection broke the charm, how altered were my feelings! I stood on the ruins of a house, whose inhabitants had, for half a century, been silent in the grave. The fields before me, fraught with bounty from the hand of the "unknown God," were about to bestow his harvest upon the surrounding population, whose idolatrous and cruel customs lead down to the chambers of death;—and the sound I heard, instead of proclaiming the sabbath, or the worship of Jehovah, was only the signal for prostration to wood and stone.

Increased regard of the Natives to the Christian Scriptures.

15. This evening, at candle lighting, went to a Moodliar's house, to read the Scriptures to some, who had asked to be favored with the loan of an Old Testament. As I have but one copy, and often want that, I proposed to read one evening in each week to those who wished to hear. I was pleased to see nine men of the first class, listen with much attention to the first three chapters of Genesis. May God bless his word, that it may not return void.

17. To-day, went to Mallagum, to witness the formation of a Tamul Bible Association in this part of the district. Besides some of the Europeans, who feel deeply interested in this object, all the American missionaries, and a great number of the most respectable natives within the limits of the mission, were present. Subscriptions, to the amount of between four or five hundred rix dollars, annually, were entered into, almost all of which was subscribed by heathens themselves. This is the third association of the kind, which has been formed among the heathen of the Jaffna district. This has certainly been a year, long to be remembered by all who feel interested in the spread of the word of God.

The Taliput Tree.

19. To-day, after attending the Bible Society at Jaffna, I walked out with some others, to see two taliput trees in blossom. They are, perhaps, the only trees of the kind in this part of the island; and, as it is said, they live to the age of 70 or 100 years, and then blossom and die, I felt a curiosity to see them. In appearance, the taliput much resembles the palmyra. The trunk, or shaft, with a rough outside, not in the least resembling bark, is almost a foot in diameter, and extends up, with a very little taper, fifty or sixty feet. At the top, like the palmyra, is a tuft of large spreading leaves. From this top, the large stem of the blossom, shoots up, beginning at the leaves, as large as the trunk of the tree, and at the height of about twenty or twenty-five feet, tapers to a point. From this shaft, projects many limbs in every direction, whose length is about eight feet, and whose gentle bend, and numerous twigs and leaves, reminded me of the weeping willow. The appearance was most beautiful, and can be compared to nothing which will convey more exactly an idea of it, than the top of the stalk of Indian corn when in blossom. The whole formed a cone, about fifteen feet in diameter, and twenty feet in height.

Evidences of a Christian Influence.

23. About eighteen men attended today, to hear the Scriptures read. The story was the conclusion of the history of the flood, and the blessing and curse of Noah upon his sons. I endeavored to shew how these predictions are now fulfilling. They were much interested, as the de-

scendants of each of Noah's sons, were in the island, and their condition, which is well known to many of them, is a striking fulfilment of the prophecy. One said, "This is true, for we see it." Another said, "What we see proves the truth of the history;"—and all agreed in expressing their pleasure in hearing the book read. When I returned from Copay, I heard that the two offended parties had become friends, and interchanged visits. Every day confirms this report; and I have now heard it stated by themselves, and feel that we have great cause for gratitude to God, in whose hands are the hearts of all this people.

26. While our cook was walking across the field, he overheard the Pandarum, who officiates at the temple near, talking very earnestly with another man, saying, "What shall we do? This Padre preaches at his bungalow,—his house,—at his school bungalow, and at other houses—and talks to the people. What shall we do? I think we had better write to the Collector, and let him know what he is about." This is a very good illustration of the feelings of many towards those who preach the Gospel here. "He that sitteth in the heavens shall laugh."

30. Three days have passed, since it began to rain, and there are no signs of fair weather. For a few nights we have been disturbed by a wild cat, which has kept round our house. Its cry is loud and frightful, and its track the size of a very large dog. We are in no danger, however, from wild creatures here; for, though there are many in the jungle, they seldom come so far, as to any of our stations. Hares, jackals, wild dogs and cats, are sometimes found.

Dec. 3. To-day, the monthly prayer meeting, at which all the missionaries in Jaffna generally attend, was here. The season was solemn and interesting. Prospects seem to brighten at almost every station.

Superstitious Notion.

8. While out, this afternoon, I saw the people making small wicks and dipping them in oil. Asking them what these were for, they answered, "This is the day, when the great giant, called Mavete Vanum, who bears up the world, turns from one side to the other; and on this account, we illuminate our houses, gardens, stalls, gates, streets and temples." They also sprinkle their houses and doors with meal, mixed with water, and during a fast of three days they eat but twice. Being asked, what the great giant lay on, while bearing up the world, they answered, "A serpent." "But what holds up the serpent?" "A turtle." "What holds up the turtle?" "A frog." And if you ask what holds up the frog; they answer, "air."

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

from Oct. 13th to Nov. 12th inclusive.

Abington, Ms. Mon. con. in the 1st chh. by Rev. S. Spring,	$ 12 55
Mrs. N. Reed, for Sand. Isl. miss.	1 00
Mon. con. in 3d par.	5 52
Mon. con. in 1st par. by Rev. A. Bishop,	12 36
Albany, N. Y. A stage pass. near Albany, by Rev. A. Bishop,	10 00
Alstead, N. H. Ed. and For. Miss. So. for ed. hea. chil. 9; prayer meetg. contrib. for Wes. miss. 2,66; av. of garden seeds, 50 c. by Rev. S. S. Arnold,	12 16
Amherst, Ms. Indiv. for Sand. Isl. miss. by Rev. Wm. Richards,	6 93
Andover, Ms. Students of Phillips' acad. (princ. char. stud.) av. of labor, by J. Tucker,	28 00
Ashburnham, Ms. A few indiv. by Rev. W. Goodell,	13 45
Ashfield, Ms. Mon. con. for Sand. Isl. miss. 3,25; contrib. for do. 6,64; indiv. for do. 6,25; Juv. hea. sch. so. 2,85, Male So. for ed. hea. chil. 8,75; by Rev. W. Richards,	27 74
Ashford, Ms. (First So.) Fem. cent so. by Miss T. Simonds, Tr.	13 34
A poor widow,	12
Athol, Ms. G. Talbert, 1; a friend, 1; by Rev. W. Goodell,	2 00
Fem. Cent So. by Han. Sweetser, of which 12,00 for *Mary Sweetser*,	15 58
A little girl, 40 c. a friend, 45 c.	85
Augusta, N. Y. Fem. Miss. So. by Mrs. H. Burchard,	16 50
Mon. con. by Rev. E. Burchard,	14 50
Austinburg, O. Dr. O. K. Hawley, av. of ser. as a phy. on Sab.	5 00
Aurora, O. Fr. of Miss. 3; do. 1, by Rev. John Seward,	4 00
Bainbridge, N. Y. Mon. con. in north So. 3; Rev. J. Chapin, part of mar. fee, 2; Mr. J. S. Fitch, 1, by Rev. Dr. Porter,	6 00
Ballston, N. Y. A few indiv. by Mr. C. Eddy,	5 12
Mr. Doolittle, by do.	1 00
Barnet, Vt. A friend,	1 00
Bellair, Md. Miss S. P. Jones, Cor. Sec. in part for *Geo. Morrison* and *Sarah Hamilton Richardson*,	10 00
Berlin, Ms. Fem. Cent So. by Mrs. Z. Fay, Tr.	12 00
Beverly, Ms. Mrs. Ober, Mrs. Brown, Mrs. Lovett, and Mrs. Oliphant, 2 ea.; Indiv. in sums of 1, and less, 7,20, by Mr. A. D. Eddy,	15 20
A lady, for the ed. of a hea. chil. at Elliot, to be named *Levi Parsons Oliphant*,	30 00
For Sand. Isl. Miss.	1 00
Boston, Ms. S. T. Armstrong,	100 00
Wm. Ropes, Esq. for a child in Ceylon,	20 00
A young lady, by Mr. A. D. Eddy,	3 50
Col. in a Mis. box kept by Miss E. B. W. for Pal. mis.	19 02
A friend,	3 00
United Mon. Con. for Pal. miss. of which 15, a widow's mite,	77 16
From T. S. by S. T. Armstrong,	5 00
Miss Stebbins, for the support of David Brown,	5 00
A friend for do. by Dea. Proctor,	6 00
An indiv. who has prev. remitted 62,05, towards a mission to South America; Dona. fr. Mr. R. Nutting, Randolph, Vt. 10; coll. by Mrs. S. Chamberlain, Sharon. Ct. 3,66; L. P. H. 5; part prof. of "The Retrospect," 10,	28 66
A friend, for Sand. Isl. miss.	50 00
Do. for do. by L. Chamberlain,	1 50
Boylston, Ms. Fem. Cent So. for Choc. Miss. by E. Andrews, Tr.	12 00
Brainerd. Dona. by Robt. Flurnoy, Esq. (near Sav. Geo.)	20 00
Braintree, Ms. A friend, for a chapel in Bombay,	10 00

Bridgewater, Ms. Dorcas So. 1 00
Brimfield, Ms. Ladies, for Sand. Isl. miss. 4 00
Brookfield, Vt. Male So. for ed. hea. chil. by Rev. E. Lyman, 15 25
Fem. Juv. So. for do. by do. 10 10
Mon. con. by do. 5 25
Brownington, Vt. S. G. Strong, for Brainerd mis. 93
Brunswick, Me. Brunswick and Topsham Fem. Tract So. for the "Tappan Brunswick sch." Ceylon, 1st ann. payt. by Prest. Allen, 30 00
Camillus, N. Y. Indiv. by Rev. A. Bishop, 2 31
Candor, N. Y. Mon. con. in cong. of Rev. Mr. Osborn, by Rev. A. Bishop, 13 00
Castine, Me. A sch. of small chil. for miss. at Dwight, 6, 67; fr. their teacher for do. 3,33, 10 00
Cazenovia, N. Y. Coll. at eve. lect. 14,11; Char. box of Rev. Mr. Brown, 3; by Rev. A. Bishop, 17 11
Champion, N. Y. Miss. So. by A. Carter, Tr. 13 00
Charlestown, Ms. A friend for Pal. mis. by Rev. Mr. Fay, 2 00
Contrib. by ladies in cong. of Rev. Mr. Fay, for miss. to Sand. Isl. 45 26
Charlton, N. Y. Coll. of indiv. by Mr. C. Eddy, 33 25
Chelmsford, Ms. A small So. by L. Byam, Tr. for Mayhew, 12 00
Chesterfield, N. H. So. of females, by Laura Britton, 7 00
Clinton, N. Y. Mrs. Lucy Williams, by Dea. A. Thomas, 20 00
Fr. Q. abst. fr. an article of dress, by do. 1 00
Connecticut. A fem. friend, for a hea. chi. in India, 2 00
Cornish, N. H. Hea. Sch. So. by Wm. Whittlesey, 10 00
Fem. For. Miss. So. 12,35; fr. Miss Leavitt's sch. for hea. girls in India, 30 cts. by N. Whittlesey, 12 65
Cornwall, Ct. Donations rec'd at the For. Miss. Sch. from July 1 to Oct. 1, by J. P. Northrop, Steward,* 199 29
Coventry, Ct. Fem. Char. So. in South Coventry, by Laura F. Booth, Tr. 16 00
Dalton, Ms. Miss Dolly Williams, 2 00
Danbury, Ms. Coll. for Pal. miss. by Rev. I. Bird, 21 62
Deerfield, Ms. Fr. a revol. pensioner, for Pal. miss. 2 00
Dracut, Ms. Fem. Hea. Sch. So. ann. coll. for Choctaw miss. by Miss O. Stanley, Sec. 18 56
Dunstable, N. H. Male Char. So. by Rev. S. H. Tolman, 15 75
Fem. Char. So. by do. 20 78
Mon. con. by do. 14 94
East-Sudbury, Ms. Fem. Char. So. for Ind. miss. by Rev. J. B. Wight, 10; a lady, for same purpose, 1, 11 00
Elliot. In a box fr. Burlington, N. Y. 2; Windham, Ct. 75 cts. E. Hampton, L.I. 6,69; Granville, Ohio, 2, 11 44
Fannetsburg, Pa. Av. of Miss. card fr. 32 indiv. by Rosanna Widney, 12 00
Farmington, Ct. Young Lad. So. by Miss C. Richards, Tr. 25 00
Florence, N. Y. Fem. Miss. So. by Rev. J. Frost, 2 50

* *This sum was received from the following sources:*

Amenia, *N. Y. Mon. con.* 3,74; *at prayer meeting*, 1,40; *Mrs. and Miss Swift*, 1,37; *Mr. Hunt, Mr. Clark, &c.* 1,08, 7 59
Andover, *Ct. Fem. Liberal So. by L. E. Collins, Tr.* 9 00
Baltimore, *Md. M. Gillet*, 10 00
Beaufort, *S. C. Mr. Means*, 3 00
Bloomfield, *N. Y. M. King*, 1 00
Brimfield, *Ms. Mrs. Kirtland*, 3 00
Brookhaven, *N. Y. Fr. 2d congregation*, 10 00
Danby, *N. Y. Dea. Jesse Hyatt*, 2 00
East-Haddam, *Ct. Fem. Dona. So. by Mrs. S. B. Parsons*, 6 67
Greenville, *N. Y. Eliakim Reed, Esq.* 50 00
Hartford, *Ct. Mrs. W.* 20; *a gent.* 20, 40 00
Hartwick, *N. Y. Hope Factory and Otsego Set. Cent So.* 13 00
New-Haven, *Ct. A friend*, 1,03; *a lady*, 5; *a lady*, 2; *Professor Silliman*, 5, 13 03
Oneida, *N. Y. T. Hopkins*, 1 00
Saybrook, *Ct. Fem. Owhyhean So.* 17 00
Waterford, *N. Y. Two small chil.* 3 00
Fire Ins. agency in the country, 10 00
199 29

Galway, N. Y. Fem. Hea. Sch. Assoc. 1st ann. payt. to support a sch. in Ceylon, under the care of Mr. Poor, by Mr. C. Eddy, 36 00
Indiv. for Brainerd miss. 30, for gen. pur. 24, by do. 54 00
Genoa, N. Y. South Presb. cong. by Rev. A. Bishop, 9 00
Gloucester, Ms. Fem. So. for prom. chr. knowl. by E. Stevens, Tr. for For. Miss. 13,60; Western, do. 18, For. Miss. sch. 4,80, 36 40
Gorham and *Westbrook*, Me. Fem. Cent So. by Rev. Mr. Hilliard, 23 36
Greensboro', Vt. Fr. Ladies, for Brainerd miss. 4 00
Guilford Co. N. C. Fr. Buffalo Fem. Benev. So. for Elliot miss. by J. Kent, 15 00
Hadley, Ms. Mite So. for two chil. in Ceylon to be named *John Woodbridge* and *Sybel Worthington Smith*, by Miss C. Porter, Tr. 34 00
Mrs. C. Porter, for ed. of Ind. at Brainerd, 5 12
Indiv. sub. for Sand. Isl. miss. by Rev. W. Richards, 54 03
Hallowell, Me. Mr. E. Bond's fam. miss. box, 3 50
Hanover, N. H. Dartmouth Coll. contrib. the yr. past, at mon. con. includ. av. of two pairs of jewels, transmitted by Prof. R. Shurtleff, 92 06
Juv. Char. So. for Fem. Sch. at Tillipally; by Mr. Perkins, 4 40
East Par. agri. Miss. So. 12; Mite So, 2; by A. Smith, 14 00
A coll. by Mr. Sam. Moseley, 7 86
Harvard, Ms. Fem. Aux. Asso. for ed. of hea. youth, in Rev. G. Fisher's so. by Mrs. N. Nason, Tr. 22 22
Hartland, Vt. Mon. con. fr. Dea. S. Tinkham, by Dea. N. Coolidge, 2 90
Heath, Ms. Fr. the youngest class in sab. sch. 25
Hillsborough Co. N. H. Bible and Char. So. by R. Boylston, Tr. fr. Fem. Rea. So. in Amherst, for Sand. Isl. miss. 7,59; av. of C. box in Amherst, for For. Miss. 6,22; Miss B. Arbuckle, Amherst, for do. 2; a char. box in Antrim, 2; indiv. in Bedford, by Miss A. Orr, 5, Fem. Benev. So. in Mont Vernon, 5; Fem. Cent So. in Temple, 24,25; a friend in Wilton, 1,56; a friend, 1,60, 55 20
Hillsborough, N. H. Fem. Benev. So. 2d ann. payt. for *John B. Lawton*, by S. Simonds, 12 00
Holden, Ms. Mon. con. by J. Crosby, Tr. 13 00
Holliston, Ms. A gent. for West. miss. by Rev. J. Wheaton, 2 00
Homer, N. Y. Coll. in Presb. chh. by Rev. A. Bishop, 18 38
Mon. con. by do. 9 21
Ithaca, N. Y. Contrib. by mem. of Synod of Geneva, for Sand. Isl. miss. by Rev. A. Bishop, 11 41
Young ladies, 3,50; Mr. Perkins, a lady, a friend, I. Whiting, Esq. and an unknown fr. ea. 1; in sums less than a dollar, 2,44; by do. 10 94
Jamaica, Vt. C. box at mon. con. 2 10
Keene, N. H. Rea. Char. So. by A. Kingsbury, J. Dickinson, jun. 2; M. Dickinson, 1; C. D. 1; S. D. 75 cts. a friend, 50 cts. for Western miss. by Rev. Z. S. Barstow, 5 25
Mon. con. for Nov. 5; mon. con. in Sept. 4; by do. 9 00
Killingly, Ct. Mon. con. by Rev. R. Whitmore, 7 05
Lebanon, N. H. Mon. con. by Prof. Shurtleff, 1 00
Lenox, Ms. A fr. av. of looking-glass, for Sand. Isl. miss. by J. W. Robbins, 8 00
Lewisburg, Pa. Buffalo Miss. So. of Union Co. Mary Geddis, Tr. 35 00
Litchfield, Ct. Young ladies of Char. So. in fem. acad. for ed. fem. chil. at Mayhew, by Miss M. M. F. Betts, Tr. 13 0
Litchfield, N. Y. Rev. Mr. Burt, by Rev. A. Bishop, 3
Littleton, N. H. Rev. D. Goodall, by W. Brackett, Esq. to supp. two hea. chi. in India, 30 00
Long-Island, N. Y. Rev. J. Thompson, by Dea. N. Coolidge, 16 74
Longmeadow, Ms. Fem. Miss. Asso. Miss H. A. Bliss, Tr. by Rev. E. Hollister, 3 00
A contrib. for Sand. Isl. miss. by Rev. A. Bishop, 35 38
Ludlow, Ms. Two indiv. for Sand. I. miss. by Rev. W. Richards, 2 00
Ludlowville, N. Y. Mon. con. by Rev. A. Bishop, 0 00
Lyme, N. H. A coll. in cong. so. by S. Moseley, 2 39

Lynn, Ms. Fem. So. for ed. hea. chi. by Sarah Newhall, Tr. 18 00
Manchester, Vt. Mrs. Bennett, av. of an orn. by Mr. C. Eddy, 1 00
Do. Ms. Mrs. A. Hooper, for For. Miss. 5 00
Marblehead, Ms. Mr. N. Hooper, 10; Mr. E. Roundy, 2; N. Broughton, 5; J. Hooper, 2; A. Briggs, 2; J. Russell, 2; Mrs. Gerry, 2; five indiv. 2,25; others, in sums of 1, and less, 13; by Mr. A. D. Eddy, 40 25
Marcellus, N. Y. Fem. Char. So. 10; mon. con. 7; by Rev. L. Parsons, 17 00
Marlborough, N. H. Ed. So. for hea. chi. by Wm. Farrar, Tr. 16 81
Mayhew. Col. Burnett, Dr. Punchard, Messrs. Gibbons, J. Robinson, 1 ea. a col. woman, 12 cts. 5 12
Middleborough, Ms. Hea. Fr. So. by Mrs. M. Wood, Tr. 33 93
Middlebury, Vt. Mrs. Andrus, by Dr. W. G. Hooker, 50
Milford, Ms. Mon. con. Rev. D. Long's So. 15 00
Monson, Ms. Young Ladies' Char. So. Miss C. Whitaker, Tr. 26 72
Mon. con. for Oct. by A. Ely, 2 36
Nelson, N. H. Chr. box, 1,50; a young lady, 50 c. by Rev. G. Newell, 2 00
New-Bedford, Ms. Hea. Sch. So. Mrs. S. Crocker, Tr. 4th ann. payt. for *Betsey Mayhew*, 24 00
New-Boston, N. H. Benev. females, 7 50
Newbury, Vt. Mon. con. for Am. Ind. miss. by Rev. L. Jewett, 3 00
Newburyport, Ms. Fem. Mite So. for Western miss. by Mary C. Greenleaf, Tr. their 3d ann. payt. 39 00
Av. of indus. little children, 39
New-Canaan, Ct. Legacy of the late Mrs. Huntington, for For. Miss. Sch. at Cornwall, 500 00
Mrs. F. Fitch, by Rev. I. Bird, 5 00
New-Haven, Ct. West Asso. Aux. So. by Rev. I. Bird, 9 34
North-Bridgewater, Ms. Newell So. by Mrs. C. Jones, Tr. of which 36 for *John Porter*, *Mary Hallam Huntington*, and *Daniel Huntington*, 52 61
North-East, N. Y. Coll. for Pal. miss. by Rev. I. Bird, 10 10
North-Brookfield, Ms. Cha. box for Sand. Isl. miss. by Rev. T. Snell, 6 08
Dorcas So. for do. by do. 9 43
North-Milford, Ct. Mrs. Scranton, by Rev. I. Bird, 1 50
Norwich, Ct. First So. Mon. con. for Sand. I. miss. 5; for gen. pur. 5; by C. Lathrop, Esq. Young Ladies' Knitting So. by Maria Coit, for ed. *Joanna Lathrop* 12; gen. pur. 2, 24 00
Onondaga, Hollow, N. Y. Mon. con. by Rev. A. Bishop, 3 75
Do. Court House, Fem. Miss. So. by do. 18 12
Orwell, Vt. Fem. Cent So. by G. Hooker, 17 50
Oswego, N. Y. Two indiv. by Rev. A. Bishop, 75
Otisco, N. Y. Mon. con. Rev. Mr. Johnson, by Rev. A. Bishop, 10 00
Oxford, Ms. A char. box, 74
Peacham, Vt. Fem. So. an. payt. for *Elizabeth Worcester*, 12; mon. con. 8; by Rev. L. Worcester, 20 00
Pembroke, Ms. Ladies, for Sand. I. miss. by Miss M. C. Ford, 5 00
Petersham, Ms. Fem. char. So. by C. P. Grosvenor, 4 00
Philadelphia, Pa. Robt. Ralston, Esq. for Sand. I. miss. 20 00
By Robt. Ralston, Esq. col. by Miss P. Patterson, Mifflin co. Pa. 13 00
Plainfield, Ms. A contrib. for Sand. I. miss. by Rev. Wm. Richards, 18 43
Plymouth, Vt. A benev. female, by dea. N. Coolidge, 1 00
Pomfret, Ct. Dea. J. H. Payson, av. of m. field, 6 00
Rev. Mr. Porter, 2; little Mary P. 1, 3 00
Pompey, N. Y. Coll. in cong. of Rev. Mr. Barrows, 8,57; do. in cong. of Rev. Mr. Baldwin, at mon. con. 21; by Rev. A. Bishop, 29 57
Portland, Me. A friend for Sand. I. miss. by C. Blanchard, 10 00
Princeton, N. J. A fem. fr. by I. Sanford, 2 00
Young ladies So. Miss S. Brigham, Tr. 3d payt. for *Alonzo Phillips*, by Rev. Wm. Goodell, 12; A. M. found in the highway, 1; a little girl on her death bed, 6 c. 13 06
A col. woman, by D. Young, 1 25
Randolph, Vt. Mon. con. 18, chi. in a sch. 50 c. Agri. So. 5; by Mr. R. Nutting, 23 50
Reading, Ms. S. Par. E. P. R. from her sch. of small chi. for hea. schs. 82 c. Miss A. N. from do. for do. 1,26, 2 08
Riga, N. Y. Aux. Miss. So. 2; mon. con. 5,62; Mrs. R. Adams, 75 c. by Mr. L. Dwight, 8 37
Rindge, N. H. Fem. Miss. So. 5th an. payt. for *Seth Payson*, by Rev. A. W. Burnham, 12 00
Rochester, Ms. Contrib. in Sab. sch. in the 4th par. by N. Cobb, Supt. 3 61
Hea. friend So. 12,7; mon. con. 4,51, 16 58
Rockingham, Vt. Hon. Wm. Hall, 2d an. payt. for *Edward Hall*, 12 00
Rutland, Vt. Mon. Con. in Cen. chh. east par. for Am. Ind. by Wm. Page, Esq. 7 00
W. Par. Isaac Chatterton, in behalf of indi. by Jas. Barrett, Jun. 25 00
H. Post, prof. on 16 cop. Miss. Herald, 2 00
St. Johnsbury, Vt. Mon. con. by L. Clarke, Esq. 9 19
Salem, Ms. Mon. con. in branch chh. 13; a gentleman of Tab. So. 10; a lady of do. for Pal. miss. 10; a lady of do., a lady of Mr. E.'s So., Messrs. J. Howard, S. Ropes, D. Perkins, H. Whipple, and J. Torrey, 5 ea. 35; J. Brooks, A. Lawrence, a lady of Tab. So. and a friend, 3 ea. 12; J. P. Foster, E. Kimball, E. Porter, W. Abbot, M. Webb, A. Haradan, T. Chamberlain, C. Warner, J. B. Lawrence, J. Derby, 4th, J. Bancroft, T. Brooks, Mrs. Cornelius, Mrs. Haradan, Mrs. Jenks, Miss B. Shepherd, 2 ea. 32; indiv. in sums less than two dollars, 15,70; by Mr. A. D. Eddy, 127 70
Fem. So. for prom. ed. of hea. chi. an. sub. for *Brown Emerson*, *Elias Cornelius*, and *Susan Hopkins*, Sarah M. Richardson, Tr. 36 00
Salina, N. Y. A coll. by Rev. A. Bishop. 14 68
Salisbury, Ct. Contrib. for Pal. miss. by Rev. I. Bird, 28 50
Sandwich, Ms. Hea. fr. So. by Rev. D. S. Hunn, 7 04
Sharon, Vt. Mrs. M. Bascomb, by Sam. Moseley, 2 00
Southbury, Ct. Fem. cent so. first par. Mrs. B. Hinman, Tr. for Sand. I. miss. by E. C. Clarke, 10 00
South Reading, Ms. Coll. by Rev. I. Bird, 14 00
Springfield, Ms. A contrib. for Sand. I. miss. by Rev. W. Richards, 112 62
A friend, 3d an. payt. for *Israel Elliot Trask*, 12 00
Sterling, Ms. Fem. Miss. so. by Mrs. E. Kendall, Tr. 14 20
J. Kilburn, by Rev. W. Goodell, 1 00
Stoneham, Ms. for Sand. I. miss. by Rev. J. H. Stevens, 5; a friend, by do. 5 50
Trenton, N. Y. (in Deerfield,) Cha. box Mr. Lewis Reed, by dea. A. Thomas, 6 43
Trumbull, Ct. Mon. con. by Rev. William Taylor, 12 28
Tyringham, Ms. Mrs. O. Jackson, by Rev. J. W. Dow, 1 00
Union, N. Y. Rev. Mr. Whiton, by A. D. Eddy, 3 00
Utica, N. Y. Mr. I. Tilman, for a child at Brainerd, to be named *James Wilson Tilman*, by Dea. A. Thomas, 12 00
Vershire, Vt. L. Walker, av. of m. field; 1,31; E. Fuller, av. of do. 75 c. and 1,31, 3 37
Vernon, N. Y. Mon. con. by Rev. O. Lyman, 10 35
Warner, N. H. Char. box by Rev. J. Woods, for ed. hea. chi. 1,39; chi. of Rev. J. Woods, for do. 1,60; indiv. for gen. pur. 2,52, 5 51
Weathersfield, Vt. Mon. con. fr. V. Fellows, by Dea. N. Coolidge, 2 89
Fem. cent So. S. Bowen, Tr. to ed. hea. chi. by do. 5 08
Wellfleet, Ms. Church and Benev. So. by Rev. T. Davis, 15 00
Westborough, Ms. Mon. con. for Sand. I. miss. by Rev. E. Lockwood, 31 00
West Brookfield, Ms. A contrib. for Sand. I. miss. by Rev. W. Richards, 44 30
Cha. box, T. Thwing, 2 00
A female at Hardwick, Ms. 1 00
Westminster, Ms. Contrib. for Pal. miss. by Rev. Wm. Goodell, 25 68
J. Murdock, 1; chi. in small school, 25 c. by do. 1 25
Westfield, Ms. C. box, of H. I. Morgan, for Sand. I. miss. by Rev. W. Richards, 29
Av. of m. field, by C. Smith, 5
Wethersfield, (Newington Par.) Ct. Mon. con. by W. Deming, 28 99

Weymouth, Ms. Sou. par. Fem. Rea. and Reli. cha. So. for a child to be named *Betsey Bolcom Tyler*, at Sand. I. [L. Pratt, Tr. 4 25
Ladies, for ed. hea. boy, at Sand. I. to be named *William Tyler*, 6 81
Williamsburg, Ms. Indiv. for Pal. miss. by J. Bodman, 31 20
Winchendon, Ms. A contrib. by the Rev. Wm. Goodell, 16 00
Winchester, Va. Fem. Benev. So. for *William Hill*, 5th semi-an. payt. 15 00
Windham, Ct. Char. So. for For. Miss. 148 95
Cher. do. 1, Sand. I. do. 2; for. miss. sch. 3,91; miss. sch. 5,50, 12 41
Pal. miss. 3,27; aborig. 28,81; hea. chi. 1,62; from T. B. Chandler, Esq. Tr. by Col. J. May,* 33 70
Windsor, Ct. Legacy of Mr. Pelatiah Allyn, deceased, 200 00
Windsor, N. Y. David Hotchkiss, Esq. by Rev. S. Whittelsey, to revive sch. at Bombay, 30; for loss of articles shipwrecked on way to Choc. miss. 5, 35 00
Woodstock, Ct. Ladies for Sand. I. miss. by Col. J. May, 9 00
Newell So. for For. miss. by do. 18 00
Worcester, Ms. R. R. av. of m. field, by W. More, 2 00
Indiv. by H. Wheeler, for Sand. I. miss. 81
A friend, 1 00

Amount of donations received this month, $4,408 91.

DONATIONS IN CLOTHING, &c.

Ashburnham, Ms. a box of sundries from Female So. Mary Coolidge, Sec. 15 00
Boston, Ms. A bundle, for Mayhew.
Bridgewater, Ms. A bundle, from Dorcas So.; east par. a box, from Fem. cent So. by Miss D. Reed, 22 70
Bucksport, Me. A box, for Dwight.
Castine, Me. A box, from ladies, by Mr. T. Adams.
Chelmsford, Ms. Four pr. socks from a small so. Mrs. L. Byram.
Claremont, Ms. Box, from Betsey Allen, sent by her request just before her death, by D. Barnard.
Concord, N. H. A bundle, for Rev. Mr. Kingsbury, by Eliza H. McFarland.
Craftsbury, Vt. Box, from Ladies' So. by Miss C. Clark, for Brainerd.
Cummington, Ms. Box from Fem. Benev. and Rea. So. by Miss C. Briggs.
Greensboro, Vt. Box of sundries; from Brownington, by A. Hale, 20,44; Coventry, 12,46; Greensboro, 22, 44 90
Hadlyme, Ct. A bundle, from Ladies' Benev. So. Dorothy N. Rawson, by H. Hudson, Esq. 24 00
Hampshire Chr. Dep. for West. Miss. knives and forks, 92
Chesterfield Juv. So. Stockings and yarn, 2 50
East Hampton Benev. So. boots and shoes, 5 00
Hanover, N. H. Box, from Mite So. Mrs. C. Town, 19 50
Hardwick, Vt. Fem. cent So. 11 yds. cloth and 6 yds. flannel.
Hartford, Ct. A pair small hose, by H. Hudson, Esq.
Hillsborough, N. H. Fem. Benev. So. box clothing, Miss Sarah Symonds.
Jamaica, Vt. Box, from ladies, in cong. so. 12 50
Keene, N. H. A box, from rel. char. so. 41 38
Do. Coll. by Mr. Abijah Kingsbury, 50 00
Ludlow, Vt. Fem. Miss. So. N. P. Fletcher, 30 91
Mansfield, Ct. Two bundles, one cont. sattinett, by H. Hudson, Esq.
Meredith, N. H. third div. Box, Levinia Senter, 37 86
Millbury, Ms. A box of cloth, &c. for Elliot, fr. ladies, by Rev. J. Goffe, 68 44
Millington So. Ct. A bundle, sundries, from ladies, by H. Hudson, Esq.
New Boston, N. H. A bundle from ladies.
Norwich, Ct. A box, contg. 145 small arti. from two Juv. Soc. by W. C. Gilman, for Brainerd.

* *Thirty dollars of the above are for wood furnished the Rev. S. Backus of Woodstock, the last winter, by a number of his people, on cond. that the av. be paid for For. Miss.*

Petersham, Ms. Two small bun. fr. Cha. So. C. P. Grosvenor, 8 50
Pittsfield, Ms. A box, for Elliot.
Portland, Me. A box, for western miss.
Richmond, Ms. From females, box, for Elliot, by Messrs. Dwight and Williams, 62 00
Rindge, N. H. Bundle contg. needles, pins, thread, &c. coll. by Mersylvia Wilder, (six years old) by Rev. Mr. Burnham, 5 00
Rutland, Vt. A box for Brainerd, by Henry Post, 26 37
St. Johnsbury, Vt. Fem. cent So. a box by L. Clarke, Esq.
Southampton, Ms. Young ladies' So. by Hamp. Chr. Dep. 43 00
Stoddard, N. H. Three small pack. and 27 1-2 yds. cloth, from ladies for western miss. by Rev. I. Robinson.
Trumbull, Ct. A box, &c. for Choctaw miss. Ladies' Miss. So. Rebecca B. Burton, Sec. 41 30
Warner, N. H. Bundle in box from Trumbull, for Choc. miss. 17 25
Westborough, Ms. Three Testaments, from Capt. Otis Brigham, for western miss.
Westfield, Ct. A box, fr. females in Killingly, 56 25
West Newbury, Ms. A box for Elliot, 40 00
A pair shoes and a pair stockings, by two friends.
Winthrop, Me. Box of sundries, fr. females, by Rev. D. Thurston, 78 15

For the Sandwich Island Mission.

Albany, N. Y. A keg pickles, by Mrs. A. P.
Athol, Ms. A number of pewter plates, fr. Mrs. Persis Goodell, widow of the late S. Goodell, Esq.
Ashby, Ms. One doz. spelling books; 42 yds. cotton cloth, &c. for *John Milton Putnam* and *Arathusa Putnam*, at the Sand. Isl. by Ladies' benev. So. Miss E. Rice, Tr. 10 00
Beverly, Ms. A box, 19 09
Boston, Ms. A box of medicines for an indiv. from Mr. W. B. White.
Bethel Flag, by Rev. Wm. Jenks.
Juvenile Library, 10 00
Hardware, &c. from Messrs. Homes & Homer, 19 13
Bridgeport, Ct. A box.
Brimfield, Ms. A box, from ladies, by Rev. G. Vaill, 35 00
Brookfield, Ms. First par. Scott's Bible, for Mr. and Mrs. Chamberlain, 16 00
A box, from Dorcas So. of which 8, from other indiv. by Rev. E. Phelps, 66 00
Chelsea, Ct. Two bed-quilts, from Ladies' sew. society,
Cherry Valley, N. Y. A box.
Concord, N. H. A box and bundle, by E. Mc Farland.
Cummington, Ms. A box, fr. Rev. Mr. Briggs's so. thro' Hamp. Chr. Dep, 19 25
Dedham, Ms. A plough, fr. J. Warren and J. Messenger, 5 44
Dunstable, Ms. A box, fr. Fem. Rea. So, Mrs. R. Tolman, 13 32
East Haven, Ct. A box, fr. Fem. Miss. So. Eliza Andrews, Pres. by Dwight and Williams, 47 04
Hamp. Ch. Dep. Northampton, Ms. books for Hulda Butler; West farms, Ms. indiv. 23 yds. cloth; Cummington, Ms. a box from Rev. Mr. Briggs's society; Hadley, Ms. 15 yds. cloth, and a pail of sundries.
Hollis, N. H. A box, bedding, &c. from Fem. Rea. and char. society, by Miss H. Worcester, 77 58
London, England, Two boxes Bibles, &c. from British and Foreign Bible Society.
Marblehead, Ms. box, from ladies, by Rev. S. Dana, 67 24
Medway, Ms. W. parish, a box, part for two children, by C. Slocom, Sec.
Meredith Bridge Village, N. H. A box and bundle, from indiv. by N. Fisk,
N. Brookfield, Ms. A box, from Dor. So. Rev. T. Snell, 8 0
Northford, Ct. A box, from Miss L. Cooke, by Dwight and Williams, 118 54
North Yarmouth, Me. A bundle, by C. Blanchard.
Rushville, N. Y. A box, from Fem. cha. So. L. L. Holbrook, Secretary, 70 00
Salem, Ms. Two boxes of glass, hardware, &c. by L. H. Archer.
Sheffield, Ct. Thirteen yds. cloth, from ladies

in east paf. by L. Barthòlomew, by H. Hudson, Esq.
Tyringham, Ms. A box, from ladies, in Rev. J. W. Dow's so. by do. 40 00
Utica, N. Y. A trunk of clothing,
Upton, Ms. 4 pr. shoes, from John Childs.
Weymouth, Ms. (Sou. par.) Articles, for a girl to be named *Betsey Bolcom Tyler*, from Fem. Rea. & Rel. Char. So. by Miss L. Pratt. 8 75
A bundle, from ladies, for a chi. to be named *William Tyler*.
Woodstock, Ct. Bundles, books, &c. from ladies, by Col. J. May, 12 00
Worcester, Ms. A Waggon and harness, a plough, box and 4 baskets, by H. Wheeler. 83 00

Many articles have been given in Boston, and elsewhere, for the convenience of the Missionaries to be sent to the Sandwich Islands, and to Western Asia, the particulars of which have not been given us.

A box was sent, some time since, from the north parish in Danvers to the Female School at Tillipally, Ceylon. It contained 40 Spanish dollars, and stationary and other articles, for the use of the school, amounting, in value, to 43 dollars more. Mr. Poor has acknowledged the receipt of this box.

THE SPIRIT OF MISSIONS.

A LETTER, enclosing a donation to the Treasury, contains the paragraphs which follow:

"I hope the subject of Missions is beginning to occupy more of the attention of Christians at large; and for one, I feel determined to maintain the doctrine, both in public and private, that *without the spirit of missions, it is not possible for a man to be a Christian.*

"The cause of missions is the cause of Christ; and when we speak intelligently upon the subject, Christ has no other cause on earth and with men, but the missionary cause. The whole plan of salvation is a missionary plan; and the sooner our churches learn, that missionaries have no other spirit, than the spirit of the Gospel, and that every *real Christian* possesses it in a greater or less degree, the sooner they will cease to grudge the charity they give to the missionary cause; and the sooner they will begin to connect their efforts to spread the Gospel, with their own hopes of heaven."

FOREIGN INTELLIGENCE.

THE JEWS.

Extracts from Mr. Wolff's Journal at Jerusalem.

Procopius.

March 12, 1822. I called on the amiable and zealous Christian, the Rev. Procopius, undoubtedly the most *active*, most *sincere*, and most *disinterested* promoter of the cause of the British and Foreign Bible Society in this part of the world. After I had acquainted him with the object of my mission, and had given him a sketch of the history of my life, he observed, 'You have reason to give God double thanks, for you have experienced a two-fold grace. The first grace he bestowed on you was, that he brought you out of darkness to his marvellous light, to the knowledge of his only begotten Son: and the second grace was, that he enabled you to renounce all worldly expectations, and travel from city to city, from land to land, from river to river, and from sea to sea, for the promotion of the knowledge of that Savior.' If I had not seen Procopius and Archbishop Minosia, I should have thought I had reason to exclaim with Jeremy the prophet, 'Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth;' but thus we perceive that the Lord of hosts has left a remnant at *Jerusalem*. Procopius promised to assist me with Bibles and New Testaments.

Caraite Jews.

March 13. I sent the Dragoman of the Armenian convent to a Caraite Jew with my compliments, and desired him politely to drink a cup of coffee with me. The Caraite, Saadiah, called immediately on me. Although he is able to converse in Hebrew, he reads it not fluently at all. I told him I heard at Acri that the Caraites were the followers of Sadok, (Sadducees) he replied, 'God forbid; how can we be Sadducees, whilst we believe in Moses and the Prophets?' I asked him whether they believe in the resurrection of the dead? He said, 'Most surely.'

I. How many families of Caraites are here?

Saadiah. Only three families, we are so much oppressed here, that many of our brethren have gone either to Egypt, or to Kalaa, in the Crimea, where our brethren live in great peace.

I. Are you still in correspondence with your brethren in the Krimea and Egypt?

Saadiah. Continually, and every one of us who are now at Jerusalem, have been at Kalaa, and have taken our wives from thence.

I. How many years since you have been in the Krimea?

Saadiah. Five years ago I left Kalaa. I lived there more than twenty years; I knew well the Sultan Alexander. O that he may live in prosperity many years; he is our great protector, and Catherina herself did not like the Rabbinist Jews, but she was a friend of the Caraites, for we sent her a letter of great wisdom.

I. Did you see any English gentlemen at Kalaa?

Saadiah. There came three, one of them was a great and wise man, and understood Hebrew very well: they brought books with them which we have not accepted, but some of them have read them.

I. Will you introduce me to your Rabbi, and shew me your synagogue?

Saadiah. With great pleasure.

I. How many Caraites may be in the whole world?

Saadiah. I cannot say; but there are some thousand in the Krimea and Polonia; there are some few at Damascus, and a thousand Caraites in Egypt—there are Caraites in India, and in the land of Cush (Abyssinia,) but with the latter we have never been in correspondence—if you should go to Abyssinia, we

will give you letters for them to hear about their state.

I. Who has been the founder of the Caraites?

Saadiah. The founder of the Caraites was *Anan* in the captivity of Babylon.

Mention of Mr. Parsons.

March 14. I called again on Procopius, Procurator General of the Greek Convent: he gave me a quantity of Greek, Hebrew, Syriac, and Arabic New Testaments, and will recommend me to a clever Greek master. I was again very much edified by his conversation: he spoke with high regard of *Levi Parsons*, and told me that that gentleman went every day among Jews; until he was obliged to leave Jerusalem. I was finally introduced to the synagogue of the Caraite Jews by Saadiah and their Rabbi Beracha. I opened the prophet Isaiah, and explained to them the xiiith chapter, and said to them, that the whole chapter has no sense, if it is not applied to Jesus Christ our Lord. Another young Caraite was present who knew the Rev. Lewis Way when at Kalaa: Saadiah's wife, called Esther, likewise knew him. They have in their synagogue five manuscripts of the Torah, and beside this, a most beautiful manuscript of the whole of the Old Testament, written with golden initial letters—this manuscript is five hundred years old.

Rabbi Beracha has told me that I might come to him every Sabbath and read Hebrew with him.

I am interrupted this moment by a priest of the Jacobites, from Syria, who are likewise called "Children of Israel;" he has written his name with his own hand—his name is Raba Tuma. They have here a convent, in which five or six of them live together: a Bishop is their head. I was rejoiced with the simplicity of that Syrian Christian; he read the Syriac New Testament with great fluency, and he regretted that he had no money to purchase that precious book; I gave him therefore one *gratis*. He was entirely overjoyed with it, and he wrote my name in it, in the Syriac tongue—"I have received this book from Joseph Wolff; may God make him very great!"

I visited this evening, the patriarch of the Armenian convent, where I am now situated. He asked me whether I found myself happy in this convent, and he promised me to write to you. We conversed on the excellency of the Scriptures. Archbishop Jacob made the excellent observation, that we must take Scripture in its simplicity, and not lay into the text so many explanations; and by doing so, we shall not find a pope in Scripture. He added to this observation, "I shall lay down my sentiments on paper, and you may send them to England."

March 16. The Caraite Jew, Saadiah, called very often on me. I made him and the other two Caraite Jews, presents of Hebrew New Testaments, and three Arabic Psalters, which they accepted with thanks, and promised me to read in both books, which they likewise did in my presence, longer than an hour. I was struck by their telling me that the Caraites do not believe in the existence of the devil, and believe the book of Job not to be an inspired book.

March 17. I delivered the letter of introduction, with which Assaid Ahyr Effendi, a mussulman at Jaffa had furnished me, for Mohammed Said Har Allah, at Jerusalem. The latter is known from Jerusalem to Mecca, on account of his knowledge of the Arabic language. I have taken him for my master in Arabic and Turkish, and he instructs me every day, two hours. I have induced him to write a letter to Henry Drummond, and John Bayford, Esqs., and to the learned oriental scholars in Germany and England.

Archbishop Jacob said to me to-day, that it is highly necessary, that the English Bible Society should print, 1. Turkish Bibles and Testaments with Armenian characters; and 2. Bibles and Testaments in the *vulgar Armenian tongue:* he recommended to me this repeatedly.

A Talmudist Jew.

March 18. I have to-day invited John Carne, Esq. and —— Gethin, Esq. from England, and Mr. Lutzen, from Germany to dine with me. During our dinner, Rabbi Mose Secot, one of the Divines (Hakam) of the Talmudist Jews, a Pharisee by persuasion, entered the room. I was struck with his modesty.

I. (In Hebrew.) Have you read the law of Moses and the Prophets?

Rabbi Mose Secot. Yes, the name of the Lord be blessed for it!

I. And the Talmud?

Rabbi M. Secot. I am reading it day and night.

I. Will you give me lessons in Hebrew and Spanish?

Rabbi Mose Secot. With all my heart; I shall come to you every day; I am surprised to hear you so well talk in Hebrew. Where have you learned it?

I. Jews and Gentiles have been my masters, in that language!

Rabbi Mose Secot. Your name?

I. Joseph Wolff.

Rabbi Mose Secot. I have heard of you; you have conversed with Jews in Egypt!

I. Yes, and was very well received by them indeed; the letters I have received from them for several rabbies of this place, may persuade you of it.

Rabbi Mose Secot. And you shall be well received by Jews of the holy city. We shall shew you our colleges and our synagogues!

I. How many synagogues are here?

Rabbi Mose Secot. Five synagogues, and 700 families of Jews.

I. Of what persuasion?

Rabbi Mose Secot. 1. Rabbinist Jews, among whom are many Pharisees, especially among the *Ashkenaci* (Polish Jews:) 2. Caraites, which are disciples of Sadok! (Sadducees.)

I. The Caraites protest against being Sadducees, they believe the resurrection of the dead!

Rabbi M. Secot. They are disciples of Sadok!

The Beni Khaibr supposed to be descendants of the Recabites.

I. I have heard of Jews (in Niebuhr's Travels) who are wandering about like Arabs, near Mecca, do you know of them?

Rabbi Mose Secot, They are called the Beni Khaibr.—I was rejoiced to perceive that they are known by the Jews at Jerusalem, under the very name which Niebuhr gave to them! and I asked Rabbi Mose Secot, Did some of those Beni Khaibr ever come to Jerusalem?

Rabbi Mose Secot. Yes, in the time of Jeremiah the prophet!

I. How do you know this?

Rabbi Mose Secot. Let us read the prophet Jeremiah. He then read Jeremiah xxxv, 1—11. You see by it that Rabbi Mose Secot is quite certain, that the Beni Khaibr are descendants of the Rechabites. They drink still at this present moment no wine, and have neither vineyard, nor field, nor seed, but dwell, like Arabs, in tents, and are wandering Nomades: they believe and observe the law of Moses by tradition, for they are not in the possession of the written law, and Mose Secot observed, that their name Khaibr is to be found in Judges iv, 11. "Now Khaibr (the same as Heber) the Kenite, which was of the children of Hobab, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent in the plain of Zanaaim, which is by Kedesh." And it was among the Beni Khaibr where Sisera found his death! Judges iv, 19, and of whom Deborah sang, "Blessed above women shall Jael, the wife of Heber (Khaibr) the Kenite be; blessed shall she be above women in the tent;" and those Benir Khaib are descendants of Jethro, the father-in-law to Moses, and Mose Secot proved it by Numbers x, 29: "And Moses said unto Hobab, the son of Raguel, the Midianite, Moses' father-in-law, we are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good. For the Lord hath spoken good concerning Israel; and he said unto him, I will not go," &c. &c, Moses Secot has promised to me, to bring the next day the Talmud with him and to make it more evident.

Lamentation over Jerusalem.

We talked after this about the present state of Jerusalem. Mose Secot observed, "Jerusalem is a holy city, it has been once the residence of the Holy One; blessed be He: but Jeremiah has given a true picture of the present state!" I interrupted him, and said, "How doth the city sit solitary, that was full of people?" Mose Secot interrupted me, and wept and said: "How is she become as a widow?"

I. "She that was great among the nations, and princess among the provinces, how is she become tributary."

Mose Secot (weeping.) "Judah is gone into captivity, because of affliction; the ways of Zion do mourn. O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many, we have sinned against thee,"

Interesting Notices.

March 18. I called on the governor (Musselim;) one of the Turkish judges was present, and many other Mussulmen. I was accompanied by Padre Paolo, and the Dragoman of the Armenian convent. When I presented to him the firman of the great Sultan he kissed it, and made his bow to it; he told me that if I staid at Jerusalem many years, I might come into his house as one of his friends. He was rejoiced to perceive that I understood the Arabic and Persian tongues. I asked him whether I might take the liberty of making to him and the judge, a present of an Arabic and Persian Bible and Gospel; he replied, that he should be very happy to receive them, and observed, that the *Torah*, (books of Moses and the Prophets) the Gospel, and the Coran, are highly esteemed by every true Mussulman. I told him, that I myself have read the Coran with much attention, and the English nation have a most excellent translation of the whole Coran; he said to me that I should come to his garden one day, when he will introduce me to all the learned Mussulmen of the holy city. Alhaj Shaker Agha, the principal officer to the governor, entered my room in the afternoon, saying, I wish to make your acquaintance, on account of your knowledge of the Persian language. Some minutes after him, Rabbi Mose Secot and many Armenians entered my room; the room was crowded. I showed to the Mussulman, Alhaj Shaker Agha, the Persian New Testament of Henry Martyn, and an Arabic New Testament; he read in it more than half an hour, and was pleased with it; in the mean while I observed Rabbi Mose Secot took hold of the Hebrew New Testament, and read in it with great attention. Alhaj Shaker Agha said to me, that he wishes to read both the Persian and Arabic New Testaments. I told him that it would give me great pleasure, if he would accept both of them as a sign of my love towards him; he replied, that I could not have stronger obliged him than by having given him these books. I gave him likewise, an Arabic Psalter. I addressed myself afterwards to Mose Secot, and asked him, (after he had laid aside the Hebrew New Testament) whether he had ever seen that book before? He said, "Not only seen, but even read it through with great attention when at Aleppo, in the house of a Rabbi of Aleppo."

I. Tell me, sincerely, what do you think of this book?

Rabbi Mose Secot. It is a very good book indeed. There are to be found some difficulties about which we shall converse some day or other.

I. I should be very much obliged to you if you would be so kind as to point out to me those passages of the Old Testament, which you believe speak of the Messiah?

You, and Mr. Bayford, and all friends of the Jews, will be surprised when I tell them that Rabbi Mose Secot gave me the following answer, 'Those passages of the Old Testament cited in the New, speak undoubtedly of the Messiah;' and Rabbi Mose Secot took hold again of the New Testament, and said, 'Isaiah

has undoubtedly spoken here of the Messiah, saying, "Behold a virgin," &c. Isaiah vii, 14, and the New Testament has cited faithfully those passages which speak of the Messiah; but there are other prophecies respecting the Messiah which are not yet fulfilled, as for instance, "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold." Isaiah xxx, 26." I did not like to enter into argument, but brought him rather more to the knowledge of Christ by the Prophets and by the Gospel. I cited to him the fifty-third chapter of Isaiah, and read with him the sermon of Stephen, Acts vii.

March 19. Rabbi Mose Secot called again to-day; we conversed together on the fallen nature of man; when we arrived in our reading to the third chapter of the book of Genesis, he believed the original sin. He showed to me likewise the passage in the Talmud, which speaks of the Beni Khaibr, or rather of the Rechabites, as children of Jethro. The passage is in the treatise of Sota.

JOSEPH WOLFF.

LONDON JEWS SOCIETY.

Fourteenth Report.

WE noticed the fourteenth anniversary of this Society, at p. 268 of this volume. We shall now make a few extracts from the Report presented on that occasion.

Schools.

OF the income entrusted to the Society, part has been expended on the schools, in which there are at present thirty-eight boys and forty-four girls; the numbers admitted, during the last year, have been seven boys, and three girls; four boys and six girls have been apprenticed or put out to service; and five boys have been removed by their friends, of whom one has been readmitted.

The expenses attending the erection of schools, have been fully liquidated. The committee have reason to hope, that the blessing of God accompanies the instruction of the Jewish children, confided to the care of the society. Instances have not been wanting of a deep and abiding impression having been made upon their minds, even under circumstances apparently most discouraging.

In this connexion, it may not be uninteresting to state, that a converted Jew, the father of some of the children in the schools of the society, was baptized at the Episcopal chapel on Sunday the 9th of December, in the presence of a numerous congregation. He had for some time past been an attendant on the means of grace, and there is every reason to think, his public profession of faith in the Redeemer, was prompted by pure and conscientious motives.

Publications.

Publications of various kinds, for the diffusion of Scripture knowledge among the Jews, have been circulated in considerable numbers during the last year.

Hebrew Testaments,	2,459
German Hebrew do.	892
Judeo-Polish do.	2,597
Hebrew Psalters,	800
Hebrew Tracts,	42,410
German Hebrew do.	31,66
German Tracts,	2,360
English do.	30,000
Hebrew Cards,	19,300
German Hebrew do.	15,200
English do.	4,000

Two new tracts have been added to the society's list; and your committee have satisfaction in stating, that the circulation of the Jewish Expositor has considerably increased. An edition of the Prophets in German Hebrew is nearly completed, and the committee have entered into an arrangement with Messrs. Ogle and Co. for stereotype plates of the Prophets, from an edition of Vander Hooght's Hebrew Bible, which they are about to publish.

The most gratifying communications from various quarters, have been made to your committee respecting the utility of the society's publications; and there is a continually increasing demand for them; the principal places to which they have been forwarded during the past year, are; Calcutta, Madras, Cochin, Bayonne, Gibraltar, Egypt and Palestine, Hamburg, Berlin, Frankfort on the Maine, Amsterdam, Ekatherinaslay, Dresden, Odessa, Leipzig, Posen, Warsaw, St. Petersburg, Barbadoes, and New York.

Seminary.

The opening of a Seminary for the instruction of missionaries to the Jews, was noticed in the last Report. Eight students have been received into it since its commencement, all of them, except one, Gentiles. Two of these are at present engaged on the continent, in the service of the society, and it is intended that two others should proceed thither shortly. Four more who have been brought up under the pious Mr. Jaenicke, of Berlin, have offered themselves as candidates, and will shortly be admitted into your seminary Of the importance of such a preparatory institution, every year brings fresh evidence. New scenes of useful exertion (as will be seen in this Report) are presenting themselves in various parts, and it is obvious that, in many important respects, the preparation of missionaries to the Jews is *peculiar*. Conformably also to these views, the necessity of missionary exertion among the Jews was strongly urged upon the committee by Dr. Pinkerton, on his late visit to this country—'Circulate,' said he, 'the New Testament, as widely as possible, and, *above all, send out as many well-qualified Gentile missionaries as you can*. Sow your seed plentifully, and send forth your laborers with earnest prayer for a blessing; leave the result to God.'

Rev. B. N. Solomon.

It was stated in the last Report, that the Rev. B. N. Solomon, having completed his translation of the New Testament into the

Polish Hebrew, was about to return to Poland, to exercise his ministry amongst the numerous Jews in that country. In pursuance of this determination, Mr. Solomon left England on the 21st of May, accompanied by Mr. M'Caul, of Dublin college, one of the students in the seminary. It was judged advisable, that they should spend a short time in Holland, on their way to the place of their destination, and, accordingly, having arrived at Amsterdam on the 29th, they immediately engaged in measures for the benefit of the Jews in that city, and were concerting public plans of usefulness among them, when Mr. Solomon most unexpectedly quitted his companion, and his undertaking, without assigning any other reason for so doing, than the sudden impulse of uncontrollable motives. In the absence of all subsequent explanation from Mr. S. as to the nature of these motives, your committee were naturally led to conclude, that they were connected with the circumstances of his wife and children. This conjecture was strengthened by the contents of a letter, which he had recently received from his family, and accidentally left behind him; and has since been confirmed by the intelligence of his having been at Lemberg, in Poland, the place of his birth and residence, and taken one of his children. Further than this, no authentic information has yet reached the committee; they have, however, no right to suspect that he has been influenced by mercenary motives, and while they mourn over his defection from the cause, they feel, that "it is still matter of consolation, that they have at present no grounds to think, that it has been occasioned by apostasy from the faith of the Gospel." The service he rendered to the institution by his translation of the New Testament, into the dialect of the Polish Jews, was unquestionably great—and your committee cannot but earnestly commend him to the gracious protection of that Savior, whom they would still hope, that it is his purpose to serve. Mr. M'Caul, without delay, pursued his journey to Warsaw; where he found, immediately on his arrival, ample opportunities of commencing the business of his mission. As soon as it was known that he had tracts to distribute, numbers of Jews came successively to his lodging to ask for them; many of them asking for the New Testament also. By these visits, occasions were afforded him of entering into conversation with the applicants, which he failed not to improve. "One Jew," Mr. M'Caul writes, "the first to whom I lent a tract, came and conversed with me for above an hour. I disputed not with him; but proved to him out of the Old Testament, that he is a sinner under the curse of God, and I was enabled to make him confess that I spoke the truth. I then shewed him also out of the Old Testament, the necessity of regeneration: at this doctrine he expressed much astonishment, and also much anxiety to learn how he should obtain the new heart. This I told him out of the New Testament, and held forth Jesus as the Redeemer from the curse of the law. The result of this conversation was, that he borrowed the only Jewish-German New Testament we had with us." In the conclusion of this letter, Mr. M'Caul says, "I have had much occasion to speak to the Jews *all* the words of this life; I have found them not only willing, but anxious, perhaps curious to hear what this babbler should say. The eagerness of the Jews here to receive books, and their willingness to hear, together with their miserably forlorn condition, and their great numbers, have induced me to think, that Warsaw would be a most promising field of usefulness, either for me, or any other person to be employed in."

Eager desire of Jews for Tracts.

Mr. M'Caul having proposed to visit other parts of Poland, in company with Mr. Becker, your committee fully approved of the intention, and have since received a most gratifying account of the encouragement which they met with on their excursion. The first place which they visited was Posen, Prussian Poland; where having, without difficulty obtained the sanction of the Prussian government, accompanied with the expression of a "wish for good success to their undertaking," they began to distribute books—with what effect, the following extract from their letter will shew:—"We gave tracts to some Jews who were passing by—they began to read them before the window, this attracted other Jews, who came in to request some for themselves; in a few minutes, there were about thirty Jews satisfied. Now the news spread amongst them like fire—in less than ten minutes after we began, our room was completely filled, or rather crammed, the hall the same, and a great crowd before the house, clamorously asking for tracts—we gave away about a hundred. The crowd then became so great, that, in self-defence, we were obliged to stop. On Monday it would have been the same, had not the government kindly sent us a gendarme, through whose aid, we were enabled to keep up order, letting come a few only in our room at once. This lasted from half-past eight in the morning till twelve. Tuesday, the concourse of Jews was nearly as great as the day before, and of Christians, still greater. About three hundred tracts at least, and upwards of thirty Testaments, have been distributed to Jews, and nearly two hundred sermons on the conversion of the Jews to Christians—most of the respectable people in Posen sending for copies, amongst them, also, the Archbishop."

Your committee cannot forbear quoting the words of one of your vice-presidents, now abroad, who in communicating this intelligence remarks, "Their account would, a very few years past, have been incredible. Strange Christian missionaries go into a place full of Jews, to whom they are unknown, but they proclaim the Gospel, and are shortly, in consequence, obliged to obtain military aid of the civil power, for their protection; every one will suppose, to save them from the fury of the enraged and bigotted Israelites. No! it is that they may not be trodden down by the crowd of the children of Abraham, Isaac, and Jacob, rushing on them for the ti vation, through that Messiah fathers rejected. This joyful

he adds, "must afford to our society, large recompense for its exertions in the peculiarly hallowed cause, which, however, was but little felt and understood."

RELIGION AMONG SEAMEN.

Liverpool Bethel Reports.

WE feel ready to ask pardon of our readers, for not having made them more acquainted with what is doing in behalf of those useful, but hitherto neglected men, "that go down to the sea in ships, that do business in great waters." It must, however, be generally known, that, within a few years, an increasing interest has been excited in their favor, both in this country, and in England. Churches on land, and floating Chapels on the water, have been consecrated to their use in the public worship of God; preachers have gone among them with the Gospel of salvation; prayer-meetings have been held at their boarding-houses, and on board their ships, of which, in the latter case, previous notice has been given, by the "Bethel Flag," suspended at the mast head by day, and by a lantern at night. Pains have been taken to provide reputable boarding places for them; and a great number of benevolent individuals, in different parts of the world, have been constantly on the alert to supply them with pious tracts, and with the precious Word of God.

At present, we have room only for a few extracts from the "Liverpool Bethel Reports." For these we are indebted to the New-York Christian Herald.

WHEN the Rev. CLELAND KIRKPATRICK was preaching at Pitt-street Chapel, a captain of a vessel was so powerfully awakened to a true sense of the value of religious duties, and particularly of the reading of the Holy Scriptures, which he had entirely neglected, that he wept very bitterly at the thoughts of having so long lived a monument of God's preserving goodness, and having neither read his Bible or bent his knees in prayer. The following morning, very early, he was going to sea, and he remembered he had no Bible on board. He made inquiry at the house he boarded at, if they had a Bible that he could purchase, The landlady had none, and no shops were open where one could be purchased. He exclaimed with great anxiety, "I cannot go to sea without a Bible! a Bible I must have!" The time came for the vessel to be in the river; the wind was fair; she was passing the dock gates, and he must be on board. With a sorrowful heart he left his lodgings, without the book so much desired. The morning was just dawning. In a few minutes after this, he came running back to his lodgings declaring he could not go to sea without a Bible. The mistress of the house recollecting there was a Bible left there by a gentleman belonging to the Seaman's Friend Society and Bethel Union, put that into his hands, but knew not the charge to make: at the sight of this much longed for treasure, his countenance cheered; with a smile of gratitude he placed it under his arm, and scampered away as if in the possession of an invaluable prize.

One of the Secretaries of the Bethel Companies was waited upon by the captain of an American vessel, who related, that being at Liverpool on a former voyage, he had the pleasure of hearing several sermons preached by the Rev. Mr. SMITH, of Penzance, and became fully convinced by his discourses, of the necessity of religious instruction among seamen, particularly when at sea. By way of experiment, he purchased one of the books of tracts called the "Boatswain's mate, and other Pieces." When at sea, after reading the book himself, he called one of the men aft, and said to him, "I will lend you a book to read; be careful to keep it clean, and when you have read it, lend it to one of your shipmates, and then to another, and so on, and when all have read it, return it to me, and I will lend you another." In about a fortnight after, the book was returned, carefully wrapped in clean paper, with the following note, addressed to the captain:—

"The crew of the R——— beg leave to return their sincere thanks to Captain J. for the pleasure they have received in the perusal of this valuable book, and beg that he will please to honor them with another. They pledge their word to take particular care of it."

A short time back, one of the Bethel friends was called on business to attend a vessel lying in one of the docks: he was there at an early hour in the morning. As he was proceeding towards the cabin, for the purpose of consulting with the captain, he was surprised to observe several of the men standing in mute attention round the companion. Approaching nearer, and listening, he heard some one below praying aloud, whom he afterwards learnt to be the captain of the vessel. When prayer was ended, he asked one of the men if this was a common practice with the captain, or only a solitary instance of having prayer on board. He was answered, that the captain constantly began the labors of the day by calling together all the ship's company and engaging in social prayer.

Sunday, May 6. Two sailors, strangers in Liverpool, loitering near the Floating Chapel, were addressed by a friend who informed them that there was a prayer-meeting on board for sailors. They replied, we are very dirty, and are not fit to stow away with those that are clean. The friend answered, "O you will do;—there is no respect of persons here: have you not a soul to be saved?" "Ah! Sir, we are quite cut down: we are poor men. Can we get a seat? We are strangers, and did not know where to go."—"This ship my good fellow," it was replied, "is fitted up for such as you: come in and join in prayer." After some short conversation, and a few more questions, one of them said, "Well, Harry, will you enter?" "I dont care if I do," said he, "so here goes." They entered the place

of worship during the time of prayer. A captain of a vessel lying alongside the brig they belonged to was engaged in prayer. He offered up supplications to God, not only for his crew, but for the crews of other vessels in this port. This circumstance affected the men greatly. At the conclusion of the service, they thanked God, and said, "Surely Christian people are praying for the souls of us poor sailors; and some masters of vessels too, are praying men. The Lord helping us poor sinners, we will also seek him with prayer." "Ah! Harry, said the other, had ship chapels been built before, gladly would I have attended, and I might, by God's blessing have escaped many sins. Thank you kind friend, the Lord reward you."

A Ship's company one sabbath evening attended the service on board the Floating Chapel. On closing the exhortation, a part of one of the Bethel Companies' reports was read, particularly relating to the wonderful effects which had, in some instances followed reading of the Bible. They were so struck with the advantages resulting from an acquaintance with this precious book, that the following morning they begged of the captain to purchase each of them a Bible. The captain, therefore, called at the depot of the Marine Bible Society, and purchased a Bible or Testament for each of his men.

"It is too late for me to begin."

An old sailor, who was very ragged, and whose white head spoke the lapse of many years, was leaning against a post in conversation with another sailor. A member of the Bethel Union spoke to them, and particularly invited the old man to attend the prayer meeting. His companion after hearing the nature of the invitation, said, "Thomas, go in! Come! come! man, go into the meeting; it wont hurt you." "Puh! Puh! cried the old seaman, I should not know what to do with myself. I never go to church or prayer meeting; besides, I am too old. I am upwards of seventy, and am very wicked! and I have always been so: it is too late for me to begin: it is of no use: all is over with me; I must go to the devil." After a moment's pause, the member, looking with pity upon the old veteran, whose hard weather-beaten face bore proof of seeing much service, answered, "You are the very man the prayer-meeting is held for." "How so?" (with much surprise.) "Because Jesus Christ came into the world to save the chief of sinners. When young, I suppose, (said the friend) you were tempted to think it would be time enough to be religious when you came to be old." "Ah! that I did." "Now you are old, you say it is too late. Listen no longer to these suggestions: come with me: no time is to be lost, for Jesus is waiting to save you, poor sinner, or he would have sent you to that place where hope never comes, before this; your sins deserved it." His companion then said, "Thomas, go to the prayer-meeting. You have need, at your time of life, to prepare to die." He attended the prayer-meeting, and has been since seen there on most all occasions. About a fortnight after, he was asked, "Well, my aged friend, do you think you are too much in years to be saved; too old in sin for the blood of Christ to cleanse you?" "No, Sir," said he, "bless God, I do feel hope, a blessed hope, which I would not give up for worlds; a hope which encourages me to think that God will be merciful to me and pardon me, old sinner as I am."

DOMESTIC INTELLIGENCE.

UNITED FOREIGN MISSIONARY SOCIETY.

Union Mission.

THE following extract of a letter from the Rev. Mr. Vaill, announces a treaty of peace as having been effected between the Osages and Cherokees. The effect of this treaty, should it prove to be a permanent one, must be highly favorable to the missions in the two nations. Nothing, however, can be more uncertain, than the undisturbed continuance of an Indian treaty, where the parties live in proximity; unless some foreign power, stronger than either or both of them, becomes a guarantee. We rejoice, therefore, to see that reference is to be made to the government of the United States, in case of difficulty. The letter from Mr. Vaill, is addressed to the Domestic Secretary of the United Foreign Missionary Society, and bears date of August 27, 1822.

Dear Sir,—I hasten to give you the pleasing intelligence, that a treaty of peace was signed at Fort Smith on the 9th instant, between the Osages and the Cherokees. I have not been able to obtain a copy of the treaty; but, by Mr. Chapman, we learn that they have mutually agreed to maintain perpetual peace; that eight of the prisoners are already delivered up to the Osages, and the remainder are to be surrendered by the 21st of September; that the Osages are to permit the Cherokees to hunt on their land south of the Arkansaw without interruption; that, in passing through each others' countries on the north of this river, they may hunt for subsistence, but are to build no hunting camps; that, if either party commit depredations on the other, the injured party is not to seek private revenge, but to appeal to the proper Agents —and both parties have agreed that the Government of the United States shall see that the articles of the treaty are carried into effect. The Osages are to pay three hundred dollars from their annuities for a breach upon a Cherokee hunting party in the autumn of 1820.

Thus the war is ended. Since we came into this country we have seen the Indians rush into war, and have also seen them come to terms of peace. I have not time to speak at length of the dealings of Providence towards this mission. We propose soon to observe a day of thanksgiving, on which occasion we hope to be able to recount the mercies of the Lord. Hitherto we have been called

to fasting and prayer. Now we rejoice with trembling. We know not what trials are yet before us. There are some conditions of the treaty yet to be fulfilled, which may occasion difficulty.

The following paragraphs are taken from a letter of the Rev. E. Chapman, to his friend in Princeton, N. J. The letter is dated July 5, 1822.

From travellers of our acquaintance, and of undoubted veracity, we have lately received the following facts concerning some of the Indian tribes of the Rocky Mountains:—

The Kisways, Arapahoes, Iatans or Kamanchies, and Crows, are wandering tribes, inhabiting the Prairies at the foot of the mountains on this side. They have no settled towns. Wherever they go in pursuit of game, they take their houses of dressed skins and their furniture with them. From their game they derive both their food and their clothing. The Crows range north of the Arkansaw river, and the others south of it. They are very numerous. The Iatans alone are said to muster 20,000 warriors, which would make their population amount to about 80,000. The other tribes are said to be nearly or quite as populous.

The Anpaches and the Utaws are the only tribes known to our informants, on the west side of the principal ridge of mountains, who pursue the same wandering habits. They also are numerous, and are entirely independent of their Spanish neighbors, in religion, government, and mode of living. They are remarkable for their neatness in dress and cooking, for their dignity of deportment, their hatred and contempt of the Spaniards, and their respect for Americans. They are very brave and hospitable; and their women form their dress more like that of our ladies than any other Indian females.

The Tous and Pickoories live in towns situated in the vicinity of Santa Fe. They are Catholics, and are under the Spanish government; but are, in every thing, vastly superior to their Spanish neighbors.

The Navahoes are a large nation, living in the midst of the mountains, about 150 miles north west of Santa Fe. They are extensive agriculturalists, and are immensely rich in flocks and herds. They possess and work the richest mines in North America. They profess the Christian religion, and are taught by their own native preachers. They were, probably, originally instructed by the Jesuits; but are now dependent on no other nation for the education of their clergy. May not this be the Welsh colony spoken of by Stoddart?

It is said that there are few Indians east of the mountains, in comparison with the multitudes on the western side. Let us not cease to pray and strive that these wandering sheep may be gathered into the fold of Christ.

REVIVALS OF RELIGION.

THE following extracts from the Narrative of the state of religion within the boundaries of the Synod of New-York and New Jersey, drawn up in October last, will give us a more clear and succinct account, than we can any where else find.

"THE congregation of Smithfield and South-Salem, in the bounds of the North River Presbytery, have lately enjoyed times of refreshing from the presence of the Lord; and in the latter, seventy-two precious souls have been, at one communion, added to the Church, and several others have been hopefully converted.

"In several Churches under the care of the Presbytery of New-York, there are very promising symptoms; especially in the city of New-York, the aspect of the churches is peculiarly flattering. In those of Broome, Vandewater, and Rose-sts, Corlear's Hook, the Bowery and especially Wall-st. there has been considerable excitement, and encouraging additions have been made to the communion of the Church. Spring-Street Church has experienced an effusion of the Holy Spirit within the last year; and as the fruits and evidences of this good work, the names of fifty-two have been registered among the people of God. The Brick Church has witnessed, again, the descent of the Holy Ghost, in his quickening, enlightening, sanctifying and comforting influences. While Christ's professed disciples have come valiantly, with one accord, to the help of the Lord, more than one hundred from the world have, during the past year, it is supposed, been made willing in the day of his power. The Orange-Street Church, also, has been favored with a revival of religion. That afflicted city, chastised as it is by the scourge of Heaven, may sing of mercy as well as of judgment. It would seem as if God proclaimed to it aloud from Heaven, The day of vengeance is in my heart, and the year of my redeemed is come.

"Within the limits of the Presbytery of Jersey, the Churches of Paterson and Rockaway have each experienced a partial outpouring of the Spirit of God. The Church of Chatham, since last November, has shared abundantly in the gracious influence of a gradual and powerful work of God, which has resulted in the increased holiness of God's people, and an addition to their number of seventy-seven new numbers. Since the opening of Spring, the great Head of the Church has condescended to visit Morristown in the multitude of his mercies. He spake in power, His disciples heard His awakening voice, and came forth to meet their Lord. The dead also heard and lived; and one hundred and twenty have already been added to the Church. "This is the Lord's doing, and it is marvellous in our eyes."

"In the extensive region under the care of the Presbytery of Newton, there is much to encourage and gladden the hearts of God's people. At Lamington, since the latter end of June, forty have been added to the Church, and about twenty more are supposed to be still anxious. At German Valley, since the middle of June, about sixty have been awakened, thirty of whom entertain a hope of hav-

ing passed from death to life, and there is yet no apparent suspension of Divine influence. In the congregation of Mansfield, it is conjectured that one hundred, since the first of August, have discovered their awful state while without God and hope in the world; some of whom, it is believed, have been brought to enjoy the liberty of the sons of God. Basking-ridge has again come up in remembrance before God: it is thought that the number of the awakened in that congregation since June, amounts to two hundred, and about seventy are supposed to be hopefully converted.

"In the Presbytery of Susquehannah, which has lately been received under the care of this Synod, while there is in many places a famine of the word of God, in others there are manifest proofs that God has not forgotten to be gracious. At North-Moreland, Gibson, and Silver Lake, the power of God has been displayed in quickening his people and rescuing sinners as brands from the burning. At Wilkesbarre and Kingston there has been a special work of grace, and fifty have declared themselves to be on the Lord's side."

HAMPSHIRE MISSIONARY SOCIETY.

Twenty-first Report.

Mr. DAVID S. WHITNEY, *Treasurer.*
Rev. ENOCH HALE, *Cor. Secretary.*

THE annual meeting of this Society was held at Northampton, Aug. 22d. Ten missionaries were employed, the past year, in six different states;—Maine, Vermont, New-York, Ohio, Pennsylvania, and Virginia.—"They have been usefully and faithfully employed," says the twenty-first Report of the Society, "in the distribution of the Bible and other religious books to the needy and destitute, in visiting the sick and afflicted, in visiting schools and from house to house as they have had opportunity, in attending church and prayer meetings, in giving personal instruction to children, in administering the holy ordinances of baptism and the Lord's supper; and especially in preaching the Gospel on the Sabbath and on other days. They have preached four or five sermons a week on an average, or between five and six hundred sermons in the whole. By the aid of this Society, they have been hopefully the favored instruments of quickening and comforting the people of God, and of gathering souls into the kingdom of the Redeemer.

"The present year, there are twelve missionaries engaged in the service of the Society, the sum of whose term of service exceeds 250 weeks, or nearly five years; and about one half their compensation, is, by stipulation, to be received from the people among whom they labor. The call for more missionaries is loud and urgent; and, if the means of the Society would justify the measure, hundreds, if engaged, would be thankfully received and usefully employed. With our limited resources, we ought to rejoice that we are able to send so many preachers of the Gospel to our needy brethren in the desolate parts of the country."

AMERICAN EDUCATION SOCIETY.

Seventh Anniversary.

THE seventh anniversary of this Society was held in Boston, on the 2d of Oct. at 11 o'clock, A. M. His Honor William Phillips, President, in the chair. The meeting was opened with prayer by the Rev. Dr. Holmes of Cambridge. The officers of the last year were all re-chosen, with the exception of the Rev. S. E. DWIGHT, who declined a re-election; and received the thanks of the Society for his faithful services during the last four years. The Rev. B. B. WISNER, of the Old South Church in Boston, was elected to fill the vacancy occasioned in the Board of Directors by this resignation.

In the evening, a public meeting was held at Park street church. After prayer by the Rev. Professor Porter of the Theological Seminary at Andover, a very interesting Report was read by the Rev. R. S. Storrs of Braintree; when the assembly were addressed by the Rev. President Moore, of Amherst Collegiate Institution; the Rev. Mr. Hewit, of Fairfield, Con.; and Jeremiah Evarts, Esq. The collection at the close of the meeting amounted to $180.

This Society has already extended aid to three hundred and fifty-seven young men in their preparation for the ministry;—a few of whom are already laboring successfully in the vineyard of the Lord; and a few have been called to rest from their labors on earth.

The receipts into the Treasury exceeded those of the last year by nearly three thousand dollars; besides important aid rendered to the beneficiaries of the Society, in classical books, board, tuition, and clothing, from many generous benefactors.

SYNOD OF PITTSBURGH.

IN the minutes of the annual meeting of this Synod, which was held on the four first days of October, we observe the following resolutions:—

"Resolved, that it be recommended to the ministers of this Synod to go two and two, according to the direction of our Savior, and visit the congregations in their vicinity, and spend at least two days in a place, and, by preaching, praying and exhortation, and personal conversation, to call on Christians to humble themselves in view of their backslidings, and to return to their forsaken God; and endeavor to excite them to increased diligence in the cause of Christ, and especially to united and fervent prayer to the Great Head of the church, for the out-pouring of the Divine Spirit; and also to warn sinners of their danger, and entreat them to be reconciled to God.

"Resolved, that it be recommended to the Presbyteries, at their next meeting to take the subject into consideration, and endeavor to secure the object contemplated by the Synod."

It is said, that "some members of the Synod have a distinct recollection of the time when the extensive district of country included in its bounds, in the western counties of Pennsylvania and Virginia, and in the eastern counties of Ohio, was a howling wilderness, the habitation of the ferocious sons of the forest and wild beasts of prey. Now it contains a large population. Many churches have been formed, and are favored with the stated ministrations of the Gospel and its ordinances. The Synod consists of nine Presbyteries, which are those of Redstone, Ohio, Erie, Hartford, Portage, Washington, Steubenville, Grand River, and Allegany; in which are ninety-seven ordained ministers.—Yet within the bounds of the Synod, there are many destitute congregations, and extensive tracts of country, which may be, properly denominated missionary ground."

NOTICES OF PUBLICATIONS.

As important advantages to the cause of missions may be secured, by occasionally inserting in our work brief notices of publications, which have a direct bearing on that cause; such additions to our customary matter will not, we are persuaded, be unacceptable to our readers.

REPORT ON INDIAN AFFAIRS.

A Report to the Secretary of War of the United States, on Indian Affairs, comprising a narrative of a Tour performed in the summer of 1820, under a Commission from the President of the United States, for the purpose of ascertaining, for the use of the government, the actual state of the Indian tribes in this country. By the Rev. Jedidiah Morse, D.D. 8vo. pp. 496. New-Haven, 1822. $2,75.

THE work above mentioned, contains a great variety of information respecting the several tribes of Indians, as they now exist in the United States. The statements in the Report are illustrated and supported in an Appendix; and both conjointly exhibit ample and satisfactory details, with respect to the numbers remaining in each of the tribes; the territory occupied by them; their manners, customs, and political state; the number and position of the schools instituted for their benefit; the number of scholars in most of the schools; the plan of education in several; and many of the encouraging instances of success. There are also important notices, with respect to the increasing disposition of the Indians to favor attempts made for their moral benefit; and valuable opinions given, as to the stations which should be occupied by "Education Families," (which name, for prudential reasons, is given, in the Report, to mission families,) and also in reference to the improvements which should be effected in the system of Indian Trade, and in efforts made for Indian civilization.

The following estimates are extracted from a table near the end of the volume.

Number of Indians.

Indians in New England,	2,247
In New-York,	5,184
In Ohio,	2,407
In Michigan and N. W. Territories,	28,380
In Illinois and Indiana,	17,006
In Southern States E. of Mississippi,	65,122
W. of Mississippi and N. of Missouri,	33,150
Between Missouri and Red River,	101,070
W. of the Rocky Mountains,	171,200
Between Red River and Rio del Norte,	45,370
Total,	471,136

Estimated proportion between Men and Women.

	Men.	*Women.*
Cherokees,	Equal.	
Winnebagoes,	900	1,300
Menominees,	600	900

Proportion of Warriors to the whole number.

	Warriors.	*Whole No.*
S. of Red River,	13,229	46,370
Winnebagoes,	900	5,800
Menominees,	600	3,900
Indians in Ohio	753	2,257
Missouri,	7,560	30,000
W. of Rocky Mountains,	28,530	171,200

LITTLE OSAGE CAPTIVE.

The Little Osage Captive, an authentic Narrative. By the Rev. Elias Cornelius. 18mo. pp. 108, price 37 1-2 cents. Boston, Samuel T. Armstrong, 1822.

THIS little work was designed for children; and, so far as we have had opportunity to observe, is read by them with interest and profit. It is one of the very few narratives, written for their perusal, *all* of which they may believe to be true. It contains no fiction; no exaggeration. All is sober fact; a representation of real life.—The Little Osage Captive was certainly a remarkable child, and would have been considered so in any circle. Though her infant years were spent in the wilderness, remote from civilization and Christian influence; though she came to Brainerd at an early age, and remained there, if we mistake not, less than three years; yet, at the time of her leaving Brainerd, her mind had expanded almost beyond her age, and she had impressed the missionaries with the conviction, that she had become a child of God. After leaving Brainerd, her deportment, so far as it is known, was of the most lovely and pious character. We cannot, indeed, close the book, which gives us the account of her short but eventful life, without feeling a regret that no more is recorded of the last days and hours of her life,—those days and hours, the events of which we are most desirous of knowing;—but for this the

author was not responsible; for there were no documents, and must be no fiction. No missionary was by her bed side, to observe, and listen, and tell, how she looked, and what she said.—We think that parents will confer a benefit on their children, by making them acquainted with the incidents of this authentic narrative.

MARTYN'S SERMONS.

Sermons by the late Rev. Henry Martyn, B. D. Fellow of St. John's College, Cambridge, and Chaplain to the East India Company. 12mo. $1,25.

It will afford pleasure to the admirers of the late Henry Martyn, to be informed, that a volume of his sermons is to be republished in Boston within a few days. These sermons were originally published at Calcutta, and the profits of the edition were devoted to the Church Missionary Society. From thence the work was sent to a friend of missions in this country, who, in connexion with another friend to the cause, has procured its republication on such terms, that all the profits arising from the sale of the edition, go into the Treasury of the American Board of Commissioners for Foreign Missions. The sermons, so far as we have had opportunity to peruse them, seem to be well fitted for general circulation; and we are assured by good judges, (indeed, who would not suppose it would be so?) that the volume is interesting, instructive, practical; adapted to all classes of minds, and all conditions of men.

The subjects of the sermons are as follows: —The atonement; the love of God in the gifts of his Son; the reigns of sin and grace; the persuasiveness of the Scriptures; the doom of the wicked; the deceitfulness of the heart; tribulation the way to the kingdom; the Christian walk; Felix; invitation of the Spirit and the Bride; the new creature; nature and means of conversion; the Apostle's description and salutation of true Christians; the preaching of Christ crucified; the Church a Spiritual building; the trembling Jailer; the state of Nature; the state of Grace; Christ's grand commission to his Apostles; and, Christian India.—The whole number of Sermons is twenty.

SERMONS OF DR. WORCESTER.

There seems to be a great propriety in our giving notice, also, that a volume of sermons by the late Dr. Worcester, is in press, and will soon be published.

MISSIONARY MAP.

A small map of the world, on which all the principal missionary stations are indicated, has lately been published by N. & S. S. Jocelyn, of New-Haven, Con. The map is of a suitable form and size to be bound with a volume of the Missionary Herald. We have recommended to the publishers of this map, to send parcels to our principal agents; and our subscribers will do well to procure one of these maps to be bound with the present volume of the Herald.

PRINT OF OWHYHEAN YOUTHS.

N. & S. S. Jocelyn have, also published a print of the four Owhyhean youths, who left this country for their native land with the mission which embarked at Boston, three years ago;—viz: Thomas Hopoo, John Honooree, William Tennooe, and George Tamoree. —The print, which is on a single sheet, is sold for the benefit of missions.

LAST NOTICES.

Since the first part of this number went to the press, letters have been received from the missions at Bombay, Ceylon, and the Sandwich Islands. The latest date from the first of these missions, is Aug. 5, 1822; from the second, is May 30; and from the third, is February 2.

Respecting the mission at Bombay, we shall simply say, at this time, that a marriage between Mr. Garrett and Mrs. Newell, was solemnized on the 26th of last March.

The joint letter from Ceylon, still continues the interesting notices of souls brought, as is humbly hoped, from the darkness of nature, deepened into horrid gloom by the mists of pagan superstition, into the light of the Gospel. Some farther additions have been made to their little church; and it now contains 17 Malabars, three of whom, as we have stated in times past, are preachers of that Gospel, of which they themselves, but a little while since, were wholly ignorant. Two of the communicants, of different casts, have given the natives an opportunity to witness a Christian marriage among their own countrymen:—but of this, and of other occurrences, the details will be given in a future number.

The joint letter from the Sandwich Island mission, speaks, in terms decidedly encourag-

ing, of the present state and future prospects of the mission. The missionaries, without being aware of the preparations then making for their necessities, give an opinion, that a considerable number of prudent, tried, and faithful men, possessing high qualifications, might be advantageously employed on the islands; and they earnestly request, that such aid may be sent to them.—They also state, that they are on the point of being in great need of supplies in various kinds of provisions, clothing, &c.

EMBARCATION OF MISSIONARIES.

THE missionaries destined to reinforce the mission at the Sandwich Islands, embarked at New-Haven, Con. in the ship Thames, on Tuesday afternoon of the 19th ult. Of the circumstances of this embarcation, and the solemn and interesting services which preceded it, we shall give a more full account in our next number. At present we can only say, that all was fitted to excite, in the friends of the missionary cause, devout thanksgivings to the great Author and Director of missionary enterprises.

The friends of Zion will not fail to entreat Him, who controls the winds and seas, and the destinies and hearts of all men, to give these messengers of the churches a propitious passage, a happy meeting with the beloved laborers already in the field, and an open door of usefulness to the poor islanders, who, having cast away their old religion, and not having yet embraced the Christian faith, are without any religion to console them in life, and cheer them in death, by carrying forward their hopes of unmixed felicity into the eternal world. The friends of missions should not cease to pray, likewise, that the churches may be prepared to contemplate, with Christian fortitude, any sudden darkening of the prospect of early success in this mission. Such an event, though not now, perhaps, very probable, is certainly very possible. The uninterrupted and long continuance of cloudless skies, are not to be too confidently anticipated, in this world of vicissitude. But there is this stable truth, for our consolation and hope,—"The Lord reigneth."—"Let the multitude of isles be glad thereof."

MISSIONARY HERALD.

An Edition at Utica, N. Y.

ON account of difficulties and delays, which have been experienced in transporting our work to subscribers in the western part of New-York, and the adjacent regions, an agreement has been made with Mr. WILLIAM WILLIAMS, of Utica, N. Y. to reprint, from sheets forwarded to him from Boston, so many copies, as shall be necessary to supply the counties, and other sections of country, which will be found mentioned on the second page of the cover to this number. This edition will be printed at Utica, on the same terms, on which it has ever been published at Boston; which are declared, by competent and disinterested judges, to be exceedingly reasonable. Ordinarily this edition at Utica will be published nearly at the same time the edition at Boston is published; and the work will generally come into the hands of our western subscribers sooner than it does at present, and, in most cases, with less expense of postage.

As we see not how this arrangement can fail of being satisfactory to all parties concerned, we need state little more than the fact.—We request our agents, in the parts of country specified on the cover, to make their reports of new subscribers to Mr. Williams, instead of sending them, as heretofore, to Boston. And while all agents, and subscribers, who have not yet made payment for the volume now completed, are requested to make immediate payment to the publisher in Boston; the agents, who are hereafter to be supplied from Utica, will see that, for the *next* volume, they will, of course make settlement with Mr. Williams, who, in regard to the Missionary Herald, acts as an accredited agent of the Board; and will submit his accounts, in accordance with his own proposal, to be audited annually by responsible gentlemen designated by the Prudential Committee.

MISSIONARY HYMN.

The following hymn was selected from the papers of the Rev. Joseph R. Andrus, which were returned from Africa, after his decease.

Place me where winds and tempests reign,
Where frowning winter binds the plain
In chains of ice and snow;
Where never summer's tepid breeze
Invigorates the dying trees,
Or bids the waters flow:

Or place me where the arid soil
Mocks human skill and human toil;
Where ceaseless thunders roll;
Where not a leaf of verdure grows,
Or dew descends, or fountain flows,
To cheer the fainting soul:

My Savior's love, my Savior's smile
The tedious moments shall beguile,
And give the desert charms;
What though the clime were winged with death?
'Twere heaven to yield this fleeting breath,
And fly to Jesus' arms.

Storage

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